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"Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

HEMAN C. SMITH, EDITOR

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VOICES AND VISIONS OF THE YESTERDAYS

BY VIDA E. SMITH

(Continued from vol. 10, p. 407.)

They tell me that there were as many as fourteen lakes in this locality, within a radius of sixty miles of Cumorah, and in an earlier day many springs and running streams. There



OLIVER COWDERY.

is a majesty about Cumorah that surprises one as soon as the eye rests upon it, and all the time we lingered there a feeling of tranquility and peace attended us. The north end rises about one hundred feet in an almost abrupt bluff, running to

the south like a ridge but gradually sinking and widening until on a level with the face of the land. This is the usual style of hill in this country, but Cumorah is unique; she still must be credited with the full worth of Oliver Cowdery's description.

You are acquainted with the mail road from Palmyra, Wayne County, to Canandaigua, Ontario County, New York, and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed. . . .

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feeling of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I

know not, neither does it add to nor diminish from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jericho. And I confess that my mind was filled with many reflections; and though I did not then loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823. It is sufficient for my present purpose to know that such is the fact; that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the Book of Mormon, as much as it is disbelieved, was translated. Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have not given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious inquiry of every lover of the Book of Mormon: though I hope never like Jerusalem, and the sepulcher of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they now contain than for what they have contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First, a hole of sufficient depth (how deep I know not) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect side stones was smooth. This box was sufficiently large to admit

a breast-plate, such as was used by the ancients to defend the chest, etc., from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never-failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal.

I must not forget to say that this box containing the record was covered with another stone, the bottom surface being flat, and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact.

I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother in 1823, a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passer-by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfillment of his purposes in the event of times and seasons. A few years sooner might have found even the topstone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients, and the promises made to them; and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world; they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Coming from Palmyra to Manchester one almost faces the precipitous bluff-like front of the hill. It seems to push aside the old Canandaigua road, which has been a highway for probably a century. Some day the progressive spirit of man may prompt the cutting of the road through the shoulder of the great hill, but now the pale yellow of the road bends like a band around the western side of Cumorah and comes back to

its direct course where the hill drops gradually to a level with the country. Hundreds of souls, who like ourselves, enjoy the belief that this place is of sacred importance in history, have lingered as we lingered dreaming and speculating on all that it means to us, what it may have meant to others, and will mean to men in future times. I could but try to imagine the effect of a September night on such occasion as brought the youthful messenger to these heights for five consecutive Septembers; the long, lone walk to and from his father's home, the hours of instruction and enlightenment from his heavenly companion and the wonder of it all on a mind in its impressionable and emotional age. How far apart the homely, commonplace, matter-of-fact life down yonder with his fellow men, and these hours spent with a divine tutor.

Then we considered what many have said regarding this outlook in an ancient day. Far and far away the eye swept a vast landscape thickly settled now with home and orchard and fields of grain. It was an ideal point of observation, whatever else it may not be. How I wished that the wonderful panorama of hill and vale might be pictured for everyone who loves Cumorah's story, and that of the studious, valiant and self-sacrificing Mormon and his wonderful champion and friend, his own son Moroni. I have always loved the life story of Mormon. It reads like a romance to me and I could not bear to leave Cumorah without meeting it in fancy, where so much of tragedy centered, and finally closed in about his pathetic and splendid life.

Reluctantly we descended via the cow path, and the kodak got in some good work. We had visited Manchester, little old-fashioned quiet village from which we returned. Turning off the Canandaigua highway to reach the old Smith farm, a place to which any citizen points you with something that I do not yet define. It is not eagerness nor pride, but it is a

manner at once important and a little condescending or curious. We didn't care which so we reached the place.

In the days of Cumorah's greatest importance to our age, there was more forest than now and the road taken by the young prophet was not the straightly surveyed road of to-day. He would go a route more secluded and probably along the creek to his tryst with Moroni on lonely Cumorah.

Waiting for the camera man to finish his work that day, I looked back to the silent heights of Cumorah and thought of that place of the first dispensation when Moses received his "Thou shalt nots" on lonely Mount Horeb, and then that most wonderful and glorious of all dispensations, when Jesus in the meridian of time stood in the "Holy Mount," a transfigured and rapturous vision to his disciples watching on the White Heights of Harmon for they knew not what, and then this, the lowly place where this last dispensation was ushered in through the grace of one chosen for his time. And the beauty of the great plan of salvation shone with new luster and deeped significance to my feeble mind and slow understanding. I reflected how I had prized a small piece of red sandstone picked up from Cumorah's hill and brought to me by Elder Rudolph Etzenhouser. I had not then thought that I should ever see the sacred place.

Oh, you mountains, whose summits are glistening with snow,
While your golden veins link you to green vales below;
You have reared your proud heads 'bove the clouds of the earth,
Through Joseph's fair land, from the south to the north.

But the Lord, his great honor bestowing at will,
Looked with love and deep trust on a low, humble hill;
Where now is rejoicing, O mounts, at your fame,
Like the million hearts leaping with joy at her name.

Environed with beauty, with rich forest clad,
Earth's sons with your grandeur and strength proud and glad;
They dreamed not Cumorah should yield from her heart
A gem, whose strange luster should never depart,

Till your white peaks are leveled to verdure-clad vales,
 And the glory of love o'er gold's power prevails;
 Where to glad generations the beauties unfold
 Of the tale which Cumorah for ages could hold.

The friend who gave kindly the rough sandstone chip,
 Placed a cup full of dreams to my glad, eager lip.
 I drink as one thirsting, and rejoice as Saints will,
 In the truth that sprang up from the low, gladsome hill.

Of the righteousness meeting it then to declare,
 "The meek shall inherit," the poor shall be there;
 The wise be confounded, the simple fulfill
 The message divine from Cumorah's blest hill.

Unlearned, without riches, blest at home may we be,
 For the Lord in his work needeth you, needeth me;
 Not to run with glad tidings, perhaps 'tis his will
 We shall watch till he comes like Cumorah, loved hill.

We found the old Smith Farm Home a pleasant and quite a pretentious house for its day. The lady who lives there with her aged husband was very pleasant and gracious.

In the parlor is the show place of importance. In one corner near a window is shown the identical spot where Joseph Smith made the first translations from the "golden plates." On the table near are photos of prominent western people who have had the exalted privilege of being pictured in this sacred corner. We were shown all these, but "alack and aday" it is written in the history of Joseph Smith *by himself* upon his receiving the plates from the angel.

Persecution became so intolerable that he was under necessity of leaving Manchester and he moved to Susquehanna County, Pennsylvania, and immediately after his arrival there he commenced to copy the characters of the plates. Some of these he copied and by means of the Urim and Thummim translated some of them, which he did between the time he "arrived" at the home of his wife's father, some time in December, 1827, and the following February. In April, 1828,

Martin Harris began to write for Joseph Smith in Harmony, Pennsylvania. The story as told by his mother, Lucy Mack Smith, seems corroborative of this fact. The room looked inviting enough for work of the kind at least. The lady took us to the rooms above, up the steep, old-fashioned stairs, with their quaint balustrade and newelpost. The room of greatest importance was a back room with one window and low ceiling. This is defined as the room of the first vision, when Moroni visited Joseph. Even the historian bit at that, but upon calm deliberation, is it?

Mother Lucy Smith says: "We were still making arrangements to build us a comfortable house, the management and control of which devolved chiefly upon Alvin. And when November, 1824, arrived, the frame was raised, and all the materials necessary for its speedy completion were procured. This opened to Alvin's mind the pleasing prospect of seeing his father and mother once more comfortable and happy. He would say, "I am going to have a nice, pleasant room for father and mother to sit in and everything arranged for their comfort, and they shall not work any more as they have done."

This was in 1824 and Joseph had his first vision of Moroni in 1823. Alvin was stricken with death in November, 1824. The first move to business after his death was to complete the house. It would appear from this that the vision must have been given in the old house. We at least had a good time while we did believe the room to be the one far famed and dear. In the room where the family spent most of their time, called the living room, we were shown the hearth in front of the fireplace where the records were hidden and with the ladies' help the camera got a poor picture of the queer little fireplace and mantel above, but not much of the hearth with its worn bricks and depressions made by time and many footsteps. The house is located on a pleasant elevation, sloping

to the road, standing back from the road a short distance and facing the west. The shade of beautiful sugar maple trees is thrown across the lawn and onto the house. In the room where the fireplace so interested us was the register. We had to locate ourselves as there was a place for "The Canada Church," the church in Salt Lake and another place where we found the names of Hyrum O. and Frederick A. Smith and a most interesting company from around Kirtland. Most of them our own young workers of those districts.

The lady of the house knew there was a difference but did not deem it her business to "put folks" in the record, which was all right, for men and women should be able to know of themselves where they belong.

The last place of interest was the grove and it seemed really a sacred place to us.

It was what one calls a perfect summer day, that day when I first looked up through the leafy branches of the grove, near Palmyra, New York, where Joseph Smith saw his first vision. From many parts of the land men and women come each year to the picturesque little town. Walking the sunny way from the unpretentious, deserted station to the wide, pleasant streets, where conveyance must be secured for the ride to "the Farm House and the Grove" and such a drive between well-tilled fields and growing orchards over roads that would make the heart of our autoists leap for joy, and in the end we come to the grove, now so noted as the scene of the first vision—the vision of an unlearned country lad of fourteen years of age. The old gentleman, long a tenant of the farm sat upon the wide veranda of the commodious farmhouse shaded by grand old sugar maples, and gave us direction to the grove, then added a calling to his hired man to lead us thither.

Across the road stood, in historic story, the old cooper

shop—famous as the hiding place of the wonderful plates in the drying flax. We saw it not, but passed through the barnyards of the farm and mounted a slight rise of ground, crossing the pebbly bed of a little stream now dry. The hired man pointed the way into the quiet grove and we left him and entered the shadowy recess; minding the counsel of our host we passed the tree that bore a copper plate marked with a derisive message and some foolish medley of letters and signs; driving deeper into the shaded, cool and interesting depths of the grove, and here it seemed there came to me a vision round about that historic vision, whereas the one who beheld that looked from within a scene I looked from without, and saw in mind a lad in the trying, awkward, highly sensitized age that comes with the early teens. Rather large for his years and clad in coarse homespun garments that did not add grace to his boyish, immature figure. I saw too, his clear, frank blue eyes, deep and earnest now, his full red mouth rather sensitive maybe, and strong nose and wide white brow with its thatch of brown hair, fine and abundant. He was in deep and meditative mood, above him the trees seemed to whisper, "Let him ask," "Let him ask." And it seemed not these heavy-leaved branches that bent over us now, no, rather the spring clad boughs, erect and graceful, tipped with soft green in many springtime tints, more delicate, more fair and promising than now. All about flitted the birds, busy with their mating and home building, wild flowers were blooming, fragile, shy spring blossoms, everything seemed, like the youth before me, in the rarest and fairest season of life. Even the shadow lay thin and quivering and light on the soft turf beneath the trees. I sniffed the odor of the place, it was quickened with the tang of growing things, like the opening of boxes of incense before an advancing King; I thought I heard the boy speaking in low tones, half awed by his own voice, and then the darkness

fell, the birds were hushed and I held my heart still if the darkness overcame, but it went before a light soft and swift. The drooping, frightened face, lifted to the something that drew his eyes to heaven. I fancied that boyish face glowing, changing, rapt and eager as the wondrous light came down, down; a glory that did not consume. The trees stood up more nobly, and I could imagine no more. It was past my wildest dream, or fondest hope, the glory that fell about that untutored, unsophisticated lad in his homely homespun garments—there was a voice, I have never heard it, there was a glory, I have not seen it, nor have thousands of others, but we believe the boy saw and heard what he never faltered in proclaiming.

He had read, "If any man lack wisdom," and he lacked and knew his need; he came to the great source of all wisdom and received; his indecision was taken away and he saw "two personages and one spake, This is my son, hear ye him," and he heard and never forgot.

His lack of sophistry and learning left him untrammelled with fear lest he claim *too much*. He had seen, he had heard, and the beauty and splendor of it would not stay quiet in his own breast. There was something for man above—beyond this contention and unsatisfying clamor that had been tormenting his soul. He told it, the God-sent solution of his own trouble and the little grove in old New York became the opened window toward heaven where the last dispensation let in its first glad rays on the troubled souls of men. Beginning in the heart of a boy whose soul was vexed and sore with the "lo here" and "lo there," he could not have sensed the magnitude of that vision; we cannot even now although almost a century lies between us and that spring day. The magnificent splendor of its radiance comes shining down the years like nothing but the smile of the Almighty Father.

Joseph Smith never wavered nor changed in his story of

the vision in the grove. The glory of it shines on the printed page to the believer, as unchanged as when it wrapped about the green-leaved tree tops and low-bowing lad on the turf beneath, who saw the vision, heard the message, and sent it forth to leaven the whole world with its import.

This tract of land was known in 1824 as the Everson Tract. The country was given to the raising of wheat, for we read that Joseph Knight was one of a company that came up into the region contracting for wheat and flour at the time that the Smiths were living here. The place was purchased by the Utah people from William Avery Chapman and it has been well cared for. The Palmyra people will tell you that the Smiths were interested in things "occult" and maybe more than that. They are quite courteous and obliging.

We were fortunate in having the box given by the Saints at Kirtland, for we could scarcely spare time to partake of food save as we jogged along the road. So, like gypsies, we munched the lunch we had and from our own traveling cups drank at wayside wells. Seemed sort of pleasant, too, eating meat and loaf from Kirtland in this place whence the Saints first went forth to lay the foundation for Kirtland's Temple. In the afternoon of that great day we caught the Interurban to Rochester and as we leisurely bought tickets to Buffalo the agent said, "If you hurry you will catch that fast train, No. 10," he called as we started for the long corridor. It seemed to me the opening was the last one as we hurried down the cool, cement-floored corridor. At last we dodged through and swung up just as the train moved out. We had wanted to get this train, but as it was past the hour of its leaving when we started for the station we gave up hope. This gave us a more pleasant ride, new country and better time into Buffalo.

The journey from Buffalo to Chicago was one that for the most part we found tolerable and to a degree interesting.

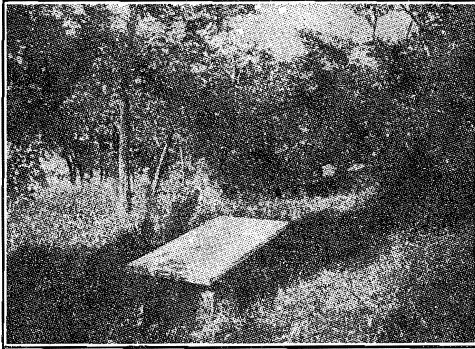
From Chicago to Fort Madison we made in a hot cloud of dust, almost unbearable sometimes. The proximity to the waterways during the most of our trip had made the summer delightful, but now we found heat and dust on every hand. The meeting of friends and kinmen at the Nauvoo Reunion was comforting. We made the usual visit to the grave of my maternal grandmother out to the east of Nauvoo in the old Mormon burying ground where so many were laid to rest in the months following the settlement of Nauvoo. Here the



THE OLD GRAVEYARD.

harvest was reaped that had been so bountifully sown in Missouri in deprivation and exposure. How sweet rest must have seemed to these weary ones. The freshly cleaned acres showed a ripple like waves of a sea where were many unmarked graves. There is something like benediction in the soft rustle of the trees overhead. That place of rest that I sought is marked by a simple, lowly shaft of rough sandstone and the grave is covered always with myrtle and ivy and mosses. This dust beneath was a cheerful, brave-hearted, English woman, brown of eye and sweet-voiced, with busy fingers and courageous spirit. I think the birds love to sing right here. Over yonder and back there and on this side they sleep, who came as she came to find Zion and worship there; young and fair and middle-aged and old they await the call.

It was through the kindness of Elder George P. Lambert that we made this visit and returned. Then with my own kinspeople we ate supper near the old homestead, near the graves of the Martyrs and Emma, wife of Joseph, the Martyr, and also the young wife of Joseph of Nauvoo. With us were her second daughter and grandchild, Rebecca. Not far away was the grave of Frederick, and so the ashes of Joseph and Hyrum lie with these and other kindred.



GRAVE OF EMMA SMITH.

The Homestead was at one time but a substantial blockhouse of very early date, used very likely as a fort in defense from Indians. I pictured how the addition, now so disreputable and wretched looking, could be torn away and the solid old original blockhouse made comfortable and picturesque, converted into a place of rest where summer tourists might find books and tracts and authorized information by an attendant. I even pictured a grassy lawn, flower garden, (in my childhood I recall that there were some there,) and good vegetable and fruit fields, and a flag pole with Old Glory flying from May until October. I went farther and pictured the old fireplace, quaint and deep, filled with driftwood for October evenings and the small-paned windows in the deep walls

catching the light from the river. I went still further and saw the busy keeper explaining and expounding as he told the story of the old house and gave forth the message that came through the ashes sleeping near. In fact the old Homestead became in my dream the place for wise and careful proselyting and the scattering of good seed instead of as I last saw it, the place for fishermen to dry their nets.

Having dreamed the dream it was all I could do, as near as I may approach to that divinity that hears the ocean in a sea shell, and sees the seasons in a single leaf. The grape season was on in Nauvoo and the air was spicy with their odor and watermelons were abundant and lucious. On this occasion we met many schoolmates from the first ward, where today no trace of the schoolhouse is found. Here was the old Seventy Hall of Mormon fame. For many years it was the place of learning on the flat. Many went forth from its walls armed with the first principles of learning to return to the place no more.

I recall the scenes of the reunion with a sort of restful feeling, and parted from Saint and friend, and the old city with feelings of sadness.

One cannot appreciate the wonderful beauty of the grape season on Nauvoo hills unless one has tasted its sweetness. In a basket presented to me by an old schoolmate I found six varieties of temptingly arranged grapes, sweet and lucious, each one a surprise above the other. These were gathered from the vineyards of Messrs. Thomas and Cecil Baxter and presented by Louis Argast who was inflicted by the author with this

“A BASKET OF GRAPES FROM NAUVOO”

Beautiful, wonderful magic,
Scorning the alchemist's art;
Science and witchcraft defying
Fruit of the gladness of heart.

Yeoman and king on its altar
 Laying the ribbon and seal,
 Fruit for the gods, 'neath its branches
 Heirs of Millennium kneel.

Golden and black and translucent,
 Here lies the best ever seen,
 Tiny pink globes full of sweetness
 Close to these tinted pale green.

Ah, 'tis a gracious bestowal
 Foretaste of heavenly fare,
 Clusters of purple and amber
 Scenting the warm summer air.

Born of the dew and the twilight,
 Ward of the cloud and the beam,
 Elements old and eternal
 Make substance excelling the dream.

A banquet here stored for God's creatures
 And gathered for sweet friendship's sake,
 In colors divinely appointed
 Lies waiting, 'tis mine to partake.

The fragrance brings back to my senses
 The hills that in childhood I knew,
 The taste, language fails in its mission,
 To tell of that joy and tell true.

But the feast to the eye lives forever,
 The amber and purple and blue,
 The golden, pale green and pink clusters
 In this basket of grapes from Nauvoo.

—*The Daily Gate City, Keokuk, Iowa.*

Oh, you who read song that I have sung—
 What know you of the soul from whence it sprung?
 Dost dream the poet ever speaks aloud
 His secret thought unto the listening crowd?
 Go take the murmuring sea shell from the shore—
 You have its shape, its color—and no more
 It tells not one of those vast mysteries
 That lie beneath the surface of the seas.
 Our songs are shells, cast out by waves of thought,
 Here, take them at your pleasure; but think not
 You've seen beneath the surface of the waves,
 Where lie our shipwrecks, and our coral caves.

—Ella Wheeler Wilcox.

TRAVELS

BY JOSEPH DEWSNUP, JR., MANCHESTER, ENGLAND

[This has been in the hands of the Editor for some time awaiting an opportunity for insertion, but it is of a character that does not grow old, so we bespeak for it an interested reading.—EDITOR.]

The shrill shriek of the guard's whistle has sounded and the wheels of the 9. 15 p. m. (July 7, 1908,) excursion from Manchester to Cardiff, South Wales, begin their slow movements; each revolution quickening, until the writer realizes that he is being quickly borne away from his native town, towards (to him) a new land, but with a faith like that of Columbus, that would soon turn into knowledge and realization the belief that his objective point (Cardiff) did exist. However the writer had always faith to believe on others that Cardiff did exist and was a reality; so he settled down to the discomforts of a journey in a narrow third class compartment of a "Great Central" railway train. For traveling companions he had Elder William R. Armstrong, president of the Northeast Manchester Branch and secretary of the British Isles Mission, and Elder George W. Leggott, president of the Northwest Manchester Branch and missionary to the Manchester District, two gentlemen and a lady who were strangers to us, but before our journey ended we were all on friendly terms. I tried to while away the time by reading a tale of the fourteenth century, but whether I had lost interest in the story of whether the obstreperous conduct of my brothers in arms (I mean gospel arms) had anything to do with it, it was one or the other, I failed to gain the interest of the past pages I had read; so I listened to the pros and cons of the conversation of my brethren, William and George, betwixt whom I sat while journeying, chiming in occasionally for variety.

Conversation lagged every now and then and the writer would suddenly be made aware of the fact by George digging

him in the ribs, which he passed along (not the ribs but the digging) to William. However, being brothers, we took it all in good part and were bent on getting the best enjoyment out of our narrow surroundings, until we could stretch our legs on terra firma.

Things went pleasantly for an hour or two until the god Morpheus appeared and claimed his victims one by one; an occasional snore here and something sometimes like a grunt there, indicated how the victims had resigned themselves to the sentence of Morpheus; who is not a bad fellow at all: usually the greatest and most serious harm he does to his victims, is to condemn them and sentence them to sleep; sweet and peaceful or otherwise; thus all gave up, when quietness (except snoring and grunting) reigned supreme, until the dawn appeared and quietly aroused each of the sleepers, but alas! "Old Sol" has bestirred himself. He soon became reconciled and forgot his disappointment in the conversation that had now become general.

The variety of topics discussed were so many that the writer failed to remember the details, and therefore the erudition of William and George is lost, not only to their traveling companions, but to posterity.

So we traveled on until we reached the University town of Oxford; which gave rise to a short conversation on clerics and the advantages and disadvantages of a college education. To the writer's mind there came a vivid vision of comparison betwixt the architectural grandeur of the noble piles of buildings of the University of Oxford and the grand men and women it had sent forth into the world and that unpretentious college at Lamoni; with the thought, Will Graceland supply our church and the world with men and women who will fight for the freedom of our church as the men and women of the past from the University of Oxford fought for the freedom of their

* churches, in England both state and nonconformist alike. May it please the Father to provide the material and bless the efforts put forward.

Away we sped and left the University town many miles behind but the mind still lingers upon the possibilities of the men and women of Graceland.

At last our iron horse with puffing and snorting has landed us at the Great Western Railway Station, Cardiff, and the demonstration of our faith is now rewarded by actual knowledge that the place does exist. We felt no sorrow at saying "good-by" to our faithful friend who had by its mighty power carried us almost two hundred miles; but then some people are never grateful, and we were only too pleased to discard for the time being the mighty engine which some have referred to as the chariot spoken of in "Nahum's prophecy."

What a surprise! Instead of a grimy, smoke-laden town which we expected to see, we found a beautiful town with palatial buildings, wide streets, up-to-date tramway service, and every indication of prosperity. Our eyes feasted for a moment or two upon what they beheld. After taking in the surroundings, we boarded an electric tram-car and made tracks for 92 Clive Road, Canton, Cardiff, the home of our energetic Brother and Sister "Ben" and "Madge" Green, with their little ones, "Benney" and "Madge" and "Jack." I have written "energetic brother and sister," but it ought to have been energetic and accommodating, for when we got inside the house to my surprise I found latter-day Israel well represented. There was our respected "Missionary in charge" John W. Rushton, John A. Judd, president of Enfield Branch, London, John E. Meredith, president of Summerfield Branch, Birmingham, Brother Trueman, Brooklyn, New York, Brother Dare, Illinois, James ("Jimmy") Baillie, Missionary to Scotland, Sister M. A. Fellows, Sister Edwards and daughter "Nellie"

(the latter, one of the sweet singers of Israel) of Birmingham, and Sister Riddolls of Plymouth, the mother of our Brother Arthur Riddolls the worthy president of our branch at Plymouth, Devonshire. Although the trio of latest arrivals were comparative strangers to our Brother and Sister Green, yet they made us welcome and we felt as if we had been associated with them for years. Greetings over, our inner man was supplied with refreshments, after which under the guidance of Brother Rushton, a number of us went out to view the town.

Going on to the main street of Canton, we turned to our left and followed the course of the road which took us into the heart of the town. On the way we passed various places of interest. To give an account of all we saw, would take more time than the writer has at his disposal. One of the places of note which attracted our attention was the Sophia Gardens, which were laid out at the instance of the Marchioness of Bute, and opened to residents and visitors of Cardiff, by the trustees of the former Marquis of Bute, to whose memory they were dedicated.

The town is fortunate in having a beautiful tidal river (Taff) running through, almost, the center; the banks are covered with foliage which makes everything around point to nature and from nature to God. On the banks of this river, facing the main street of the town stands the Welsh home of the Bute family known as Cardiff Castle, a description of which I give, copied from *A Guide to South Wales*, by Murray, 1890.

The Castle. (Marquis of Bute.) It has always been supposed that Cardiff (Caer Tibia) was the site of a Roman station, but of this, till quite recently, there was no material evidence. The main feature of the Castle is a broad and lofty earth bank, forming nearly three sides of a rectangular area expanding into a mound at its southeast angle, and continuing near to its northwest angle, a large conical flat-topped mound, detached from the bank and with its own moat, in fact, a Saxon burk. The earth banks were also moated outside. On the west and contiguous half of the south side, where the bank is wanting, it is replaced by a wall forty feet high and ten feet thick, quite plain and without buttresses,

and the mound is covered by a polygonal shell keep of late Norman date. Upon the wall at the entrance to the court is a square tower of early English date, called Duke Robert's tower, and from an absurd notion that the eldest son of the conqueror, who was a prisoner at Cardiff, was here shut up. In the center of the west side is the main block of the Castle buildings, many of the decorated date, though with a later vaulted cellar. The fine octangular tower is the work of Richard Beauchamp, Earl of Warwick, who became possessed of the Castle by marriage with the heiress of the Despensers.

Formerly a strong wall, lying north and south crossed the court and connected Robert's tower with the mound and keep, crossing the inner ward which was walled, and leaving the east part of the court as an outer ward protected only by the earthbank and moat, and probably a stockade upon the former. In this outer ward stood the Shire Hall, a chapel and lodgings occupied by the principal tenants who held possession of the Castle by military service and here resided when on duty. The cross wall has long been destroyed and the keep moat filled up, but Lord Bute has disinterred the foundations of the wall, reopened the moat and laid bare the piles of a drawbridge, the Castle well and the base of a flight of steps which give access to the keep. These have been carefully restored. Other additions, as a tower at the southwest angle, have been made and the interior much embellished by the present owner. The detail is by Burgess, and is much admired.

Looking to the figure of the earthbanks, it was evident that the place was after a Roman pattern, but as the Romans usually walled their permanent stations, and seldom threw up earthworks of such size, it was supposed that these were designed on Roman lines, or by men who had some knowledge of Roman castrametation. The mound was evidently Saxon, and probably of the eighth century. Recently, however, in digging foundations for a new north gate to the town, Lord Bute cut into the adjacent bank, and within its center came up the lower ten or twelve feet of a ruined wall, ten feet thick, having polygonal buttresses, and in fact a very evident Roman work. The Roman station, was on the site of the Castle and was walled. On the departure of the Romans probably during the Welsh and Saxon struggles the wall was ruined. When the Saxons got the upper hand they did not rebuild the wall, but buried it in a bank of earth and threw up a burk.

When the Normans came, they, like the Romans, preferred walls to earthworks, but they utilized the burk by placing upon it a shell keep, but cut away the west and half of the south bank, replaced them by a wall, and by an addition within made an almost impregnable inner ward.

The subject is full of interest, and the recent discovery far surpasses anything of the kind that has hitherto been found. "The Castle of Cardiff, though not unknown to border fame, has been the theater of no great historical event . . . , its claim to more than local interest rests upon the character and fortunes of the great Barons whose inheritance

and occasional residence it was from the eleventh to the fifteenth century, from the reign of Rufus to that of Henry VI."—G. T. Clarke. It was won for the Normans about 1090, by Robert Fitz Hamon, lord of the Honour of Gloucester, and was by him made the "caput" of the territory of Morgan and Clamorgan which he and his followers had wrested from the Welsh. About this conquest much legendary matter has been written and is still current: but it is plain that, whatever the immediate pretext, it was part of a settled policy which was carried out all through south Wales about the same time.

The heiress of Fitz Hamon, conveyed the Castle with the seigniory of Glamorgan to Robert Consul, bastard son of Henry I, and probably the builder of the Norman portion of the Castle. Through their granddaughter the Honour of Gloucester and the Castle of Cardiff passed to the great houses of De Clare by whom it was held for nearly a century. Another heiress transferred it to the Despensers, who had possession for another century. This line ended in an heiress with whom the Castle passed in the beginning of the fifteenth century to the Beauchamps and through Annie, daughter of "King Maker" to Richard III. After his death it remained, with a short interval, in the Crown, until Edward VI sold it with its manorial rights to William Herbert the First Earl of Pembroke of that name, through whose heirs it has devolved upon the present owner.

During the civil war it was alternately in the possession of either party. Stanchly loyal, it held out for the king till treason from within opened the gates to Cromwell, who hanged the traitors.

In 1642, the Marquis of Hertford recovered it for the king but it was shortly retaken. In 1647, Colonel Prichard, a Roundhead, refused to surrender it to the Royalist, Major General Henry Stradling.

The ramparts are most tastefully planted with creepers, and ever-greens and the public are freely admitted.

Leaving the castle behind us we proceeded along Saint Mary's Street with its magnificent shops and arcades lining both sides of the street with a broad carriageway between. At the end of this street we made a halt and besieged a stationers' shop to purchase picture postcards to send home to loved ones so that they might have picture views of the town, in which we had taken up our temporary abode.

The guide and shepherd of the flock, proved himself (at this point) inadequate to his task, for he lost one of his sheep, from the fold, in the person of the writer, but instead of going over hill and through dale to look for the lost one, he and the

rest of his sheep contented themselves with a casual look around and (I suppose,) concluded that the lost sheep would be able to take care of himself. (The shepherd and guide, told me afterwards, that they betook themselves to a nice comfortable refreshment house and regaled in ice cream. "Would you believe it?")

How different this story sounds from the narrative of the parable of "The lost sheep." Well! Well! the strayed one after looking to the right and to the left and all around, going into first one street and then another, began to feel very lonely, and thinking perhaps the shepherd might have taken the other sheep in a certain direction, he followed the trend of his thoughts, but without success. However being of an inquisitive turn of mind he went to the docks and was amply repaid for his visit; there he beheld acre upon acre of docks and wharfage; thousands of tons of coal in miles of wagons, score upon score of boats from the small rowing boats to the great steamships that ride so majestically upon the bosoms of the Atlantic, Pacific and other oceans of the mighty deep.

These docks are now famous the wide, wide world over. Their history is a kind of Commercial Romance, if such an expression be permitted. Their conception and inception were solely due to the Second Marquis of Bute. . . . Previous to 1830-31, when the act was obtained for the construction of the west dock, or as it was then called the "Bute Ship Canal," such inclosed basins had been built at Liverpool, London, Hull, Grimsby, and Bristol by corporate or associated private enterprise. Only about six of them had areas equaling or exceeding the West Dock. It was therefore all the more extraordinary that one man should, at that time, when capital was comparatively scarce, have started upon such a venture. . . . He beheld what was going on at the great iron works of the county of Glamorgan. He soon saw what was needed—that the great mineral wealth behind Cardiff required an outlet; and he provided it. The West Dock was therefore constructed at a cost of £350,000 (\$1,750,000, about). How this vast sum was raised is a mystery to a large extent, and it is well known that his lordship was sometimes in great straits to provide the wherewithal to carry on the immense work. It was an heroic enterprise. Handbook of Cardiff, John Ballinger, 1896.

Some idea may be formed of the magnitude of the Cardiff

Railway Company's docks from the following table; the particulars of which I am able to furnish through the courtesy of Sir William Thomas Lewis Bart, General Manager for Cardiff Railway Company.

Name of docks	Area of docks in acres	Quay-age in feet	D'pt of water on sill, in feet		Remarks
			Spring tides	Neap tides	
West Dock	19½	8,800	28¾	18¾	There are 12 graving docks ranging from 235 ft. to 800ft. in length.
East Dock	46¼	9,360	31¾	21¾	
Roath Basin	12	2,700	35¾	25¾	
Roath Dock	33	7,520	35¾	25¾	
Queen Alexandra Docks	52	6,700	42	32	The export of coal from Cardiff for the year 1904 was 17,369,175 tons.
Timber Floats	28				
Six to ten ft. deep					
Totals	190¾	35,080			

The stray one having feasted to his fullest extent upon the shipping of these great docks of universal fame retraced his steps to the "pier head," where he boarded a car and set out for the fold, (92 Clive Road) and when he arrived, there was the guide and shepherd safely landed with the rest of the sheep, and I must admit they rejoiced greatly at the return of the lost one.

Our host and hostess made ample provision for the inner man, after which we turned our feet and thoughts from the pleasures of the surrounding country and town, towards the house of God for the purpose of discharging the duty devolving upon us, to help conduct such business as was necessary for our church in the British Isles Mission.

The writer was accompanied to the meeting room of the Cardiff Saints, 137 Severn Road, Canton, by Elder (High Priest) Thomas Taylor, of Leeds, and of the missionary staff who had been sent to Cardiff two weeks prior to conference to hold out-door services and distribute 10,000 handbills announce-

ing the holding of the conference with the epitome of our faith and doctrine printed on the reverse side. Brother Taylor is one of our indefatigable missionaries who believes that if anything is worth doing, it is worth doing well. His colaborers spoke in high terms of his zeal, especially in out-door work. He is one of the men who fears no foe, and with wisdom and tact is capable of accomplishing much good for the church in the British Isles. Upon our arrival at the meeting room I noticed on the wall, a sign with the announcement that religious services were held in the building, but no indication of the church represented. If the Saints in Cardiff will pardon my assumption, I would suggest that they put boldly to the front the fact that they represent the Reorganized Church of Jesus Christ of Latter Day Saints. Yes! Not only in Cardiff, but in all places where we have branches meeting for public worship, we shall be wise if we place our name as a church prominently before the public.

Once inside the little Bethel I was soon made acquainted with a number of Saints whom I had not met before, as well as many whom I knew but had not seen for years. I was especially pleased to make the acquaintance of our Brother William Lewis, (missionary to Wales) his wife, and daughter Ruth. Brother and Sister Reece Jenkins, Brother and Sister Hearn and others, also to renew acquaintance with Brother and Sister Thomas Jones, Brother David Lewis, Brother and Sister Gould, Brother and Sister Ellis, Brother and Sister John Jenkins, Brother Cousins and quite a host of others. Amidst our greetings order was called and the President of the Mission announced the fact that the first session of the British Isles Mission conference for 1908 was about to commence. After the usual opening preliminaries, business was entered upon and the good Spirit prevailed. It would be unfair for me to detail the business of the various sessions seeing that our mission

secretary will supply the information in due course, but suffice it to say that the good Spirit was with us during the Sunday services as well as the adjourned business sessions on the Monday, and the special meeting on the Tuesday, when papers were read upon such topics as Sunday school work, cooperation, and branch government. At a meeting of missionaries on the Tuesday afternoon at which I was privileged to be present, I was much edified listening to the recounting of experiences by brethren of the missionary force in these islands. Yet, to the writer there came a shadow of sadness when he looked around and could not see the bodily presence of those stalwart veterans and high priests of God, Thomas Taylor and Charles Caton of Birmingham, and Joseph Dewsnup, Senior, of Manchester. The absence of the latter brought tears of sorrow to the writer's eyes, as he realized that dear "Dad" was no more, at least in visible presence, gracing the mission conferences of the British Isles. Oh! how I miss him, but with the poet (slightly revised) I feel to say:

He's gone! His work on earth is done;
 His battle's fought, his race is run,
 Blest is the path he trod:
 For he espoused the glorious cause,
 In prompt obedience to the laws
 Of the eternal God.

He sleeps! His troubles here are o'er,
 He sleeps where earthly ills no more
 Will break the slumb'rer's rest;
 His dust will rest beneath the sod,
 His Spirit has returned to God,
 To mingle with the blest.

Business of conference being over a number of us decided to spend the remaining portion of the week in recreation and pleasure. With this object in view, we were astir early on the Wednesday morning, and with light hearts wended our way to the railway station where to our surprise we found other Saints

also on pleasure bent, and being of one heart and mind we booked by train to Barry Docks. At this place we boarded one of the "Red Funnel" steamers *Gwalia* and crossed the Bristol Channel, sailing along the English coast to Illfracombe in North Devonshire. What a grand sail it was, everybody on board was light-hearted and on pleasure bent.

At the stern of the boat a party of young Welsh folk guided by an elderly gentleman of their own nationality, gave us vocal selections in their mother tongue, which was indeed appreciated by at least the writer. After a while, Old Father Neptune interfered; whether he did not appreciate the singing, or whether he was out for fun and frolic I cannot say, but this I do say, he was not long before he began having a bit of fun with the boat, he made her roll and pitch a little and every now and then, by way of a joke I suppose, he sprayed right over the top of the people drenching showers of brine. Oh my! How the passengers scattered, but some of them seemed to have lost their energy, and the buoyant spirits which they had when they set sail appeared to have forsaken them and they allowed him to do just what he chose to do. First one would go a little bit white and then another would change color, some would try to find a quiet corner, and here and there others would make for the sides of the boat. It was surprising what an interest a great many had in the waters of the mighty deep; in fact they appeared to find something that fixed their attention right down by the sides of the ship.

Neptune did not even show favor to the band of Saints, for amongst them he claimed his victims; however the writer did what he could to cheer those of our party who were paying tribute to "His Majesty of the Deep." When they began to show signs of improvement and were able once more to take interest in things around them the writer resigned his self-imposed task and joined Brethren Rushton and Armstrong on

one of the paddle wheel boxes, from where he viewed the beauties of the coast on the English side of the channel.

The scenery as viewed from this point of vantage, was really splendid, the cliffs and rocks tapering down to the water's edge in some places and in others they descended in a vertical line right into the water.

On our way we called at Minehead where some of the passengers disembarked and others embarked. Minehead is situated in a secluded part of the coast, nestling in apparent security from the mighty waves that beat against the great rocks on either side of the harbor. On the terraces of the mountain sides, almost hidden from view by innumerable trees are residences of those, who, judging from the style of the exterior of their homes, are not troubled with the pinch of poverty.

After leaving Minehead our next stop was the fishing village of Lynmouth. Here there is no accommodation for large boats to call, and passengers wishing to embark or disembark, have to do so by means of a small rowing boat which is manned by several fishermen belonging to the village. Many of the passengers on board the *Gwalia*, quite enjoyed the fun of seeing the little boat and its passengers tossed about upon the half angry billows, and the antics that had to be performed to get them aboard the big steamer. With a little maneuvering and nautical tactics on the part of the fishermen, passengers were exchanged and the signal given to go ahead.

We were soon speeding along towards our destination, which in due course we reached, and many of our passengers seemed to heave a sigh of relief when their feet landed once more on terra firma and Illfracombe. What a noble place! On our left, towering right above us, was Hillsborough Head, standing in well disciplined silence, like a sentry on guard, on the lookout for the approach of an enemy, but the beating of the surge against its rocky base seem to say to the well-inten-

tioned visitors, "Advance friends. 'All's well.'" We moved along towards the center of the town, and on our right, standing out into the sea was a huge rock called Capotone Head and Promenade, which is used by the people as a recreation ground, and point of vantage to watch the passing of the ships as they ride majestically upon the bosom of the great deep. The town is well provided with shops and other places, many of which, to judge from their appearance, were built and stocked to attract the eyes and pockets of visitors and residents alike, as well as to provide for them the requirements of both the inner and outer man. The Swiss Cafe attracted our little band and therein we sojourned to refresh the inner man, before deciding what we should do with ourselves in seeing the various places of interest in and about the town. After refreshments, we held an impromptu meeting to decide what we would do. Some preferred to remain in the town; others with children decided to spend the time on the beach and Capotone Head; the remainder which consisted of Brethren Armstrong, Leggott, Trueman, Baillee, and the writer, decided to walk around the town and outskirts. The writer therefore approached the strong arm of the law (as represented by a good-looking policeman,) and asked him to kindly give such information as would enable us to see the chief parts of the town and the nearest outskirts, in the short time we had at our disposal. After obtaining the required information, the quintette of the benedictine order, proceeded on their way in search of things new yet old.

One of the first things that attracted our attention was the beautiful gardens in front of and surrounding many of the residences. It was indeed a treat to see the flower bedecked gardens, surmounted by a background of graceful foliage, branching out from various kinds of trees that appeared to grow and flourish abundantly. We continued to wend our way,

winding in and out of first one street and then another, gradually increasing our altitude until we reached the higher portion of the town, where we found more shops, etc., displaying their wares in attractive array. Not wishing to purchase we gave them cursory glances and passed on to the outskirts of the town, descending into the valley until we reached the foot of Hillsborough Head, to which we have already referred.

We commenced to ascend this well-known headland and followed the winding pathway until we were about three fourths of the way up, when the writer who acted as leader, took a direction from the beaten track and made a near cut across the greensward for the summit of the head. As a result of this digression we found to our discomforture, that the turf was not quite as easy to walk upon as the beaten track; for we kept slipping backwards every now and then, owing to the sparseness of the grass that grew on the mountain side. Whether from activity as an acrobat or owing to the slippery state of the turf, Brother Trueman performed a feat of his own, by measuring his length and rolling over on the greensward; however he regained his feet, but looked as if he had lost confidence in "Mother Earth," by the care he took in walking the remaining distance to the top, which we all eventually reached in safety.

We were well repaid for the exertion of climbing, by the scene which our eyes beheld. The view was beyond the power of the writer to describe accurately. Away at our left we discerned in dim outline the Lundy Islands, which were brought into prominence about two years ago, by the loss of H. M. S. *Montague*, which owing to fog and treachery of the rocks abounding in the neighborhood, was wrecked and now lies thereon undergoing salvage operations. She was a twin-screw, first-class battleship of 14,000 tons, and is said to have

cost upwards of a million and a quarter sterling, and had only been afloat about three years.

The town of Illfracombe lying as it were below us, appeared as if it was but one half the size it seemed to be when we were walking in and out of its streets. The Capstone Head from our lofty view had apparently shrunk into a small hillock, and the people who were promenading reminded one of the "Lilliputians" in Gulliver's Travels.

The time passed too quickly for the mountaineers and ere we were able to appreciate to the full extent the surrounding landscape and sea view it was for us to begin our descent, which we did in safety. On our return to the town we made a visit to the pavillion, which cost the district council £5,000 (about 25,000 dollars). The building is a beautiful structure, open to the public without charge for admission. Within the visitor can find rest from the fatigue of walking, and if so inclined may listen to the enchanting strains of sweet instrumental music which is rendered at intervals by paid musicians, and occasional diversions by clever perriotts whose action songs and amusing drolleries enable the visitor to spend quite a pleasant time.

The hour of our departure was near at hand and according to agreement we turned our footsteps towards the appointed place of meeting, where we gathered our forces and turned homewards.

We boarded the same steamer which brought us to Illfracombe, sailing merrily along in the opposite direction to which we took in the morning. The return journey had its pleasant and unpleasant side, the latter owing to an outbreak of Mal-de-mer. Being very much in evidence, therefore, I will refrain from relating my experiences of the incidents whilst homeward bound.

We landed at Barry Docks safe and sound and traveled by

train to Cardiff, arriving between 8.30 and 9 p. m., having enjoyed ourselves and feeling better for spending a day of pleasure in the company of Saints.

Thursday morning crept in upon us unseen, and we were awakened from our slumbers by a stream of glorious sunshine pouring in the bedroom through the windows, giving every indication of another grand day. We had made no prior arrangements for the day, therefore several of the sisters decided upon a picnic by themselves at Roath Park.

The writer remained indoors with Brother Rushton to prepare a tract for the printer, for use in the British Isles, in spreading abroad the knowledge of "the gospel of good tidings."

After our work was completed Brother James Baille and the writer had a walking tour to Llandaff, which according to a Tourist Guide to Cardiff by W. Ward, 1878, "is about two miles beyond the western side of Cardiff; it is notable for its cathedral, which is approached from the river Taff, in fact the name of the place is said to mean, 'The church on the Taff.' Very little is known of the early history of this ecclesiastical edifice. Some writers claim that about the fifth century the original edifice in the form of a church was built by Lucius, a descendant of the first Christian convert in the British Isles, to which a Bishopric was subsequently constituted, and according to 'Sketch of Llandaff Cathedral' published by a British author; in the year 512, Bishop Dubritus was succeeded by Saint Teils, who established a court and claimed that

every right belonging to the King of Glamorgan in his court, shall wholly belong to the Bishop of Teils in his court, thus claiming the power of Sacerdotal functions as equal to the kingly functions of the royal court. The present edifice was largely restored under the auspices of Bishop Urban, and according to architects the styles of architecture of the building are spread over a long period, probably from the Normans to advanced early English. In the north aisle of the Presbytery is the early

fourteenth century Reredos (a barbarous removal), and just west of it the effigy of Saint Dubricius, of the same period. The reputed tomb of the saint is on the north of the Presbytery, corresponding to that of Saint Teils on the south side. There is no doubt that both saints were buried in the cathedral. The relics of the former having been translated by Bishop Urban.

The Sedilia (modern) are excellent and above them observe the interlacing of a Norman window and early English arch.

The tomb of Sir David Matthew, "standard bearer," says Willis, to Edward IV, at the east end of the north aisle of the Presbytery, and that of Christopher Matthew (d. 1500,) and his wife in the opening between the north aisle and Lady Chapel, should be noted. The Lady Chapel itself is very plain, but chaste, and contains the tomb and recumbent effigy of its builder, Bishop William D'Bruce (d. 1284). Bishop Coplestone's grave is marked by a brass on the floor inside the altar rails. Another monument is to Charles John Vaughan, 1816-77. "Ambitious to be quiet." Opposite—between the aisle and presbytery—the equally modern one of Bishop Ollivant, (1798-1882) is a ghastly dismembered figure, said to be the effigy of a lady who died of love sickness.

Before leaving the cathedral we should examine the modern font in the south aisle and the capitals of the east arch of the northwest tower are curious. The Chapter House, of two stories, square below (early English) an octagonal above (Mr. Prichard) projects south of the nave and is surmounted by a figure of the archangel Michael. There is an elegant shaft in the graveyard, close by, to the memory of Dean Conybeare.

On each side of the nave, towards the west end, is a transitional doorway. Both are enriched, the one having three members. They are supposed to be the earliest work now remaining of the enlarged church due to early English builders.

The graveyard on the north side of the cathedral is a sweet spot and contains two fine crosses: Bishop Offivants of Purbeck and another of statuary marble.

The dimensions of the cathedral are: Nave to Norman arch, 174 feet, by including aisles 72 feet. Lady Chapel, 52 feet by 22 feet.

Our trip to Llandaff and the cathedral was a very enjoyable one. By walking we were enabled to see the beauties of the surrounding country to better advantage and saw much more of the village and the items of interest, which are too numerous to mention here; than we possibly could have done by riding.

In the evening we attended an outdoor service near the

meeting room which was held in the interest of our branch at Cardiff.

On Friday we were astir early; having decided upon a trip to Penarth, but being under a promise to young "Benny" Green, to visit Roath Park, he having been disappointed the previous day in not being able to accompany the sisters, the writer arranged to take the little fellow to the park; promising to join the others at Penarth later in the day.

Accompanied by Brother James Baillie we boarded an electric car which conveyed us into the town where we boarded another car for Roath Park, and thereby we were enabled to see other outskirts of Cardiff, that we had not traversed before. The journey was very pleasant and gave us an opportunity of seeing many places that we had not been privileged to view previously. On arrival at our destination we rambled about and spent quite a pleasant time in the park which according to the official guide covers an area of about 100 acres, and is situated at the northeast extremity of the town of Cardiff. It is divided into six portions. The first is a recreation ground of twenty-three acres where children and adults may sport themselves during the summer months in the pastimes of cricket, handball and other games. In the winter months they are permitted to play football and hockey. A portion of this ground is fenced off for the benefit of small children so that they may be protected from the more boisterous play of adults.

The second section is known as the Pleasure Garden, and consists of about eleven acres. It has a main walk running along the southern side and a narrow path on the northern side with a brook flowing almost parallel. In this stream of beautiful clear water may be seen sporting themselves and racing one another hundreds of gudgeon and sticklebacks, and

probably many other kinds which the votaries of Isaac Walton, would be able to identify.

Flower beds of all kinds are laid out in attractive designs with beautiful plants in flower such as the dahlia, geranium, aster, peony, petunia, the graceful sunflower and many other varieties. Here and there under the shade of the numerous trees are to be found seats, where one can sit in quietness, admiring the surrounding scene and inhale the sweet-smelling odor of the lovely flowers, whilst listening to the feathered songsters pouring forth their melody in thankfulness to Him who gave them their being. In this section is to be found an old oak tree, which it is said has been spreading its branches and shooting forth its green foliage for upwards of six hundred years.

Much more could be said about the pleasure garden, but time and space forbid. Suffice it to say that in this portion, no effort seems to have been spared to make the surroundings attractive, pleasant and comfortable for I found old people, middle-aged and young enjoying the benefits of this garden in evident appreciation of the labor expended thereon by the head gardener and his staff.

The third portion is called the Botanical Garden, covering about eleven acres, and whilst it may prove attractive to all who love nature it is an ideal spot for the student of botany, who may find interesting and educational recreation.

The authorities have had the various families of plantarum grouped according to the tribe and natural order to which they belong, giving the botanic name and English nomenclature of each. One portion is allocated for the purpose of a Rock Garden, where plants are arranged with splendid effect.

Throughout the gardens, plants, shrubs, and trees are to be found, whose native country extend to all parts of the

known world, i. e., Britain, America, Japan, Spain, Russia, Hungary, China, France, Italy, South Africa, New Zealand, Germany, in fact I can truthfully say that here you will find plant life whose origin can be traced from the icy mountains of Greenland to the coral shores of India and from Cape Horn to the great northwest territory of Canada.

The fourth portion consists of a lake covering about forty-two acres including the land surrounding it. On the lake, the pastimes of boating, model yacht racing, fishing, and bathing, may be indulged in by visitors according to their tastes. Judging from the great number of rowing boats on the lake, boating appears to be the pastime most in favor.

The fifth portion is called the Wild Garden. Here nature has been allowed to have her own way. The configuration of the land—with the exception of draining and making foot-paths—remaining almost in its primitive state.

The wild rose, bramble bushes, goose and heather are to be found growing quite freely. Common wild flowers such as the marigold, monkshood, milkwot, daisy, primrose, and many others flourish where the unseen hand of nature placed them. In this garden there are several fishponds, where thousands of young trout are reared annually.

The sixth and last portion of Roath Park, is called Llandenis Gorden. It covers about two acres and contains a famous pool called Ffynon Llandenis, supposed to be the well of the sacred inclosure of Saint Dennis. According to a local authority, "It has for ages past been venerated by the country people on account of its reputation as a healing well. Its water was supposed to have wonderful curative properties, . . . and it is said that persons traveled from far and near for the purpose of getting cured of certain complaints."

We were not able to visit the well nor privileged to examine this garden, as at present it is not open to the public, al-

though upon application to the park keeper, visitors are admitted into the inclosure; but for want of time we had to deny ourselves the pleasure.

Bird life is said to exist within the confines of this park to the extent of seventy distinct species in a state of freedom where they come and go at will, and are, thanks to the "by-laws," protected from the missiles of the thoughtless persons who otherwise might be tempted to interfere with their freedom.

The mammalia of the park includes the fox, weasel, otter, squirrel, hedgehog, and many others of the smaller animals.

The impression made upon the writer, after going through these grounds was that the authorities of Cardiff had conferred upon the inhabitants and visitors a priceless boon in laying out Roath Park in the manner that it is laid out; not only for pleasure and recreation, but for placing within the reach of those who visit the park and are studiously inclined, the means whereby they can inform their minds and increase their knowledge of nature. If one's mind was allowed to ruminate much more could be written of the beauties, pleasures, and benefits of this lovely spot. We enjoyed the trip and regretted that our promise, to meet those who had gone to Penarth, prevented us from spending more time in the beautiful surroundings of Roath Park.

Whilst in this neighborhood, we made it our business to call upon our aged brother and sister Wilson of Exeter, who were spending a holiday with their son and daughter-in-law (who are shopkeepers in one of the main thoroughfares of this outskirt of the town). Our brother and sister and other members of their family were pleased to see us and did their best to make us feel that our visit to them, although short and unexpected, was appreciated, and as the Scripture says: "Iron sharpeneth iron, so a man sharpeneth the countenance of his

friend." The countenances of our brother and sister and the members of their household were indeed sharpened according to the scriptural statement for they were beaming with pleasure, which well repaid us and made us feel glad that we had paid them a visit. We bade them good-by and traveled towards the center of the town, where we parted company with Brother Baillie who had an appointment with Brother William Lewis prior to the former going back to his mission field in Scotland.

"Benny" and I then boarded a wagonette and had a ride through the country lanes to Penarth; one of the aristocratic watering places on the Welsh side of the Bristol Channel.

Penarth seems to be chiefly residential; true there are a few shops, etc., but they emphasize the impression that the inhabitants have chosen the spot for release from the boredom and anxieties of business after toilsome days. Indeed their choice appears to have been well made, for when we alighted from the vehicle there was an air of quietness about the place that made us feel that we could almost hear the exclamation of the word *Hush* on every hand; however, we braved this calm of stillness and made our way on foot through Windsor Gardens which overlooked the channel, and the sight was indeed worth beholding. Right away across the water could be discerned in dim outline, Weston-Super-Mare, another aristocratic watering place, on the English side of the Bristol Channel, which with the wide expanse of water gave enchantment to the view. We wended our way to the beach, where we found Brother "Ben" Green, (the father of my little companion) and two of his children barefooted and paddling in the briny. "Benny" was not long before he had his shoes and stockings off and was "Following in father's footsteps, following dear old dad." Didn't he revel in the water; just as if he had been a watersprite, instead of a little schoolboy. Inquir-

ies were made about the others and we were told they were walking up the beach.

After a while the children and their paternal guardian withdrew from the water to the sand and shingle beach where the two youngest ones amused themselves by making sand pies, etc., Benny's enjoyment consisted in having a ride on one of those four-footed animals made famous through God rebuking the prophet Baalam for wrong-doing, the words apparently coming from the mouth of the animal.

Whilst the children were thus passing away their time, Brother "Ben" and I sat on the beach conversing upon the "gospel law" and the revelations of God to his people in these latter days. We were not permitted to enjoy this pleasant conversation very long, owing to the sudden appearance of the sisters of our party who had returned from their walk up the beach. One of them was telling of the fun they had and by and by we elicited that like "Ben" and the children, they had been paddling barefooted in the briny, but evidently they had not sufficient courage to go into the water where we brethren could have been onlookers and criticised the antics of their fun.

After the arrival of the sisters we all sat down on the shingle beach and regaled ourselves with light refreshments; indeed it was very light; ice cream between wafer biscuits. We chatted and talked about all sorts of things and eventually decided to have a row on the deep; so we hailed a boatman and bargained with him for a trip. We enjoyed the sail and had the pleasure—to some and discomforture of others of our party—of being "Rocked in the cradle of the deep," by a swell of the water, caused by a passing steamship. To see the look on the faces when the little boat began to bob up and down; reminded one of a picture seen some years ago, entitled "Waiting for the verdict," in which was depicted sorrow and alarm

in the faces of a group of persons who were waiting in a court of law to hear the verdict of the jury. Suspense was marked upon every line of their features, caused by the anxiousness to know what the result would be; so it was with some of our little party, whose faces clearly indicated a keen anxiety on their part to know whether the result of the swell would be for or against them; in fact when the water had ceased to heave and resumed its placid condition, one could almost fancy he heard sighs of relief from the anxious ones. He who guided our merry little bark o'er the swelling waves, seemed to enjoy the situation better than any of us, and in the usual *sang froid* manner of men of his calling coolly remarked that if the boat had been sideways we should have been swamped. I can assure our readers we were all very thankful the boat was not sideways.

The remaining portion of our sail passed off without any jeopardizing incident and in peaceful harmony we chatted and pointed out the different objects that came within our view, a yacht sitting calmly at anchor, a sailing boat cutting through the water without any apparent effort, steamships going to and fro and other items of interest which attracted our attention.

The view of Penarth as seen from the water is indeed beautiful; away to the left of the beach is a wood of stately trees, rising to a great height; the residences of the inhabitants; a well-trimmed park and a stretch of cliffs extending to the right of the beach; the whole forming a splendid background to a well kept promenade, from the center of which, stretching out into the water is the pier. The scene made quite an attractive picture, as we saw it while we rocked away on the billows gay.

A steamer with white funnels belching forth smoke in the direction of Weston and heading towards us, was the intima-

tion that our sail must be brought to an end as we had arranged to leave Penarth with the steamer and go back to Cardiff by water. We somewhat regretted the appearance of the steamer, as we had gotten accustomed to the movements of our little boat and were enjoying ourselves. An old proverb says, "Time and tide waits for no man," so we reluctantly made for the shore, where we were safely landed by our weather-beaten pilot and temporary custodian.

Whilst waiting on the pier for the arrival of the steamer, we had another look at the scene which formed the picture we have just described.

The steamer arrived and on boarding her, to our surprise, we met Sister Thomas Gould, of Cardiff Branch, and one of her children, returning home after a trip to Weston. We arrived safely at Cardiff, and taking advantage of the tramway service, we got on a car at the Pier Head and sped away to 92 Clive Road, Canton.

Our host and hostess were not long in the house before the larder was attacked and a supply of food prepared for the holiday makers. The last meal with our genial Brother and Sister Green. May their horn of plenty be overflowing always. Conversation turned upon the events of our week's holiday with the Saints, and it was admitted by all of us to have been a very profitable time, also that it was possible for Saints to amalgamate at conference gatherings and enjoy that recreative and spiritual pleasure which benefits both body and soul. After tea the first parting took place in the departure of Brother James Baillie, missionary to Scotland, who has left his family and home, in America to preach "Glad tidings." in his native country, and to point out the "way to salvation" to the Scottish sons and daughters of Adam and Eve.

Brother Baillie sorrowfully bade adieu to his brethren and sisters, with tears in his eyes and feeling in his mind that, as

he afterward expressed it, he would liked to have remained. Brother "Ben" Green and the writer accompanied him to the railway station, where we bade him good-by and God-speed on his journey, coupled with a wish that he might be successful in his mission and win souls for Christ.

Brother "Ben" and I wended our way back again and shortly afterwards my turn came to bid adieu to those with whom I had been associated during conference and the enjoyment of a Saint's holiday. I was very loathe to break the union that had been formed with my brethren and sisters, but knowing that other duties had a call upon me I made the wrench and severed myself from them as cheerfully as I could, hoping for the time that Peter spoke of when God shall take possession of the earth and gather his people into one place, where they can associate in heart and mind and form an unbreakable union in brotherhood and sisterhood of Christ.

I was under promise to Brother William Lewis to visit his temporary home before leaving Cardiff, and after calling upon Brother and Sister Thomas Gould and family to bid them good-by, I went and fulfilled my promise to Brother Lewis, who made me right welcome, his wife and daughter Ruth looking to the welfare of my inner man, whilst our brother, Brethren Thomas Taylor and Thomas Jones and myself talked upon things past, present and future. My time for departure from Wales arrived; I bade them all adieu until we should meet again and in loneliness I made my way to the railway station where I boarded the 12:35 a. m. train which landed me safe, sound and tired in good old Manchester at 10 a. m. Saturday, August 8, 1908; having spent one of the best summer holidays it has been my privilege to enjoy for a number of years.

In conclusion let me point to this conference holiday, as an example of bringing together men, women and children of the church, in the sphere of Christian fellowship wherein

there is nothing to hurt nor destroy the standard of righteousness, that aims at social purity and advancement to the higher plane of morality, which will ultimately place both young and old in the position of understanding and comprehending more clearly how to work out their own salvation.

What could be more pleasing to our heavenly Father and our elder brother Christ, than to see the men, women, and children of the church putting into practice in this life those things which will educate and prepare them for that ideal condition of life spoken of by Isaiah when

the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Oh! that I could impress upon those with whom I am associated in the "brotherhood of Christ" the necessity of binding together in one common cause for the "redemption of Zion": "the pure in heart." Yes, pure in heart. Think of it, Saints; are we aspiring and striving to attain that ideal condition? If not, why not? What is to prevent us? Nothing; the opportunity is ours. We can either build up and renovate our "temples of God" or we can neglect them and allow them to get into such a condition as to be unfit for the indwelling of the Holy Spirit. If we are desirous of building up and renovating let us practice and develop that greatest of all principles in the gospel of Christ: "Love." That love which embodies all that is pure and honorable and has for its aim "mankind to bless."

The apostle Peter said: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure

heart fervently." "Be ye all of one mind, having compassion one of another, love as brethren."

The apostle Paul said, "Be ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us." "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

The apostle John said: "Everyone that loveth is born of God. He that loveth not his brother abideth in death."

These statements of worthy men of old, emphasize the necessity and wisdom of God's people being one in church fellowship and associating in their pleasures of this life: so that they may be able to erect and help each other to erect "temples of God" that "are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

If the telling of the story of our visit to the Annual Conference (1908) of the British Isles Mission at Cardiff, South Wales, and the subsequent pleasures of the associations with Saints in the enjoyment of a summer holiday, awakens a desire on the part of brethren and sisters in the British Isles, to bind together in conference gatherings and in the search after health and pleasure at holiday times, the writer will be well repaid for the effort put forth in presenting Reminiscences of the British Isles Conference, 1908.

Since the events here recorded took place I regret to say that one of the happy little band, has been called suddenly to the great beyond. I speak of Sister M. A. Fellows, of Summerfield Branch, Birmingham; a sister whose greatest delight was to spend her time in the company of the Saints and in the service of God.

POLYGAMY FROM AN OFFICIAL STANDPOINT

BY THE EDITOR

(Continued from page 478, volume 10.)

With the inauguration of Grover Cleveland the adherents of polygamy had hoped to find more favor, but this fallacy was exploded in his first annual message, December 8, 1885, by the following language:

In the Territory of Utah the law of the United States passed for the suppression of polygamy has been energetically and faithfully executed during the past year, with measurably good results. A number of convictions have been secured for unlawful cohabitation, and in some cases pleas of guilty have been entered and a slight punishment imposed, upon a promise by the accused that they would not again offend against the law, nor advise, counsel, aid or abet in any way its violation by others.

The Utah commissioners express the opinion, based upon such information as they are able to obtain, that but few polygamous marriages have taken place in the Territory during the last year. They further report that while there cannot be found upon the registration lists of voters the name of a man actually guilty of polygamy, and while none of that class are holding office yet at the last election in the Territory all the officers elected, except in one county, were men who, though not actually living in the practice of polygamy, subscribe to the doctrine of polygamous marriages as a divine revelation and a law unto all, higher and more binding upon the conscience than any human law, local or national. This is the strange spectacle presented of a community protected by a republican form of government, to which they owe allegiance, sustaining by their suffrages a principle and a belief which set at naught that obligation of absolute obedience to the law of the land which lies at the foundation of republican institutions.

The strength, the perpetuity, and the destiny of the Nation rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sanctified by parental love.

These are not the homes of polygamy.

The mothers of our land, who rule the Nation as they mold the characters and guide the actions of their sons, live according to God's holy ordinances, and each secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unperturbed and unpolluted, upon all within her pure and wholesome family circle.

These are not the cheerless, crushed, and unwomanly mothers of polygamy.

The fathers of our families are the best citizens of the Republic. Wife

and children are the sources of patriotism, and conjugal and parental affection beget devotion to the country. The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children has a stake in the country which inspires him with respect for its laws and courage for its defense.

These are not the fathers of polygamous families.

There is no feature of this practice or the system which sanctions it which is not opposed to all that is of value in our institutions.

There should be no relaxation in the firm but just execution of the law now in operation, and I should be glad to approve such further discreet legislation as will rid the country of this blot upon its fair fame.

Since the people upholding polygamy in our territories are reenforced by immigration from other lands, I recommend that a law be passed to prevent the importation of Mormons into the country.

The legislation of Utah having proved inadequate for the prosecution of criminal cases, President Cleveland on May 11, 1886, sent the following special message to Congress:

The last general appropriation bill passed by the legislature of Utah was vetoed by the then governor of that Territory. It made an appropriation of money for the support of the district courts of the Territory, including the pay of reporters, jurors, and witnesses, and for the completion and maintenance of Deseret University and the education of the deaf mutes therein. It also appropriated for the support of the territorial insane asylum, as well as the salaries of territorial officers, including that of the superintendent of the district schools, the auditor, the librarian and the treasurer of the Territory. It also provided for internal improvements such as railroads and bridges.

The appropriation for the district courts, for the payment of witnesses and jurors in criminal cases was \$40,000; that for the Deseret University and the deaf mutes was \$66,000, and for the insane asylum \$25,000.

The board or regents of the Deseret University have borrowed money for the completion of the university buildings which were authorized by legislative action, and which is now due, and no provision made for the payment. The act appropriating for the benefit of the territorial insane asylum passed by the legislature was also vetoed. This included the sum of \$13,000, which had been borrowed by the board of directors of the asylum its completion and furnishing and which now remains due and unpaid. It also contains the sum of \$3,548.85 for the care and maintenance of the indigent insane.

The legislature of the Territory under existing law will not again convene for nearly two years, there being no authority for a special session. In the meantime, under present conditions, the good order of society will be jeopardized, educational and charitable institutions will be

paralyzed, and internal improvements stopped until the legislature meets and makes provision for their support.

A determination on the part of the general Government to suppress certain unlawful practices in this Territory demands neither the refusal of the means to support the local government nor the sacrifice of the interests of the community.

I therefore recommend the immediate enactment of such legislation as will authorize the assembling of the legislature of that Territory in special session at an early day, so that provision can be made to meet the difficulties herein suggested.

In his fourth annual message December 3, 1888, President Cleveland sums up the work done in Utah in the following terse manner :

It also appears from this report that prior to March, 1885, there had been but six convictions in the Territories of Utah and Idaho under the laws of 1862 and 1882, punishing polygamy and unlawful cohabitation as crimes; there have been since that date nearly six hundred convictions under these laws and the statutes of 1887; and the opinion is expressed that under such a firm and vigilant execution of these laws and the advance of ideas opposed to the forbidden practices polygamy within the United States is virtually at an end.

Suits instituted by the Government under the provisions of act of March 3, 1887, for the termination of the corporations known as the perpetual Emigrating Fund Company of the Church of Jesus Christ of Latter Day Saints have resulted in a decree favorable to the Government, declaring the charters of these corporations forfeited and escheating their property. Such property amounting in value to more than \$800,000 is in the hands of a receiver pending further proceedings, an appeal having been taken to the Supreme Court of the United States.

Under the stress of this strenuous and vigorous prosecution President Wilford Woodruff issued his famous manifesto of October, 1890, reading as follows :

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the church over which I preside to have them do likewise.

There is nothing in my teachings to the church or in those of my associates during the time specified, which can be reasonably construed to inculcate or encourage polygamy, and when any elder of the church has used language which has appeared to convey any such teaching, he has been promptly reprov'd. And I now publicly declare that my advice to the

Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land.

President Benjamin Harrison in his second annual message December 1, 1890, thus discusses the manifesto:

The increasing numbers and influence of the non-Mormon population of Utah are observed with satisfaction. The recent letter of Wilford Woodruff, president of the Mormon church, in which he advised his people "to refrain from contracting any marriage forbidden by the laws of the land," has attracted wide attention, and it is hoped that its influence will be highly beneficial in restraining infractions of the laws of the United States. But the fact should not be overlooked that the doctrine or belief of the church that polygamous marriages are rightful and supported by divine revelation remains unchanged. President Woodruff does not renounce the doctrine, but refrains from teaching it, and advises against the practice of it because the law is against it. Now, it is quite true that the law should not attempt to deal with the faith or belief of anyone, but is quite another thing, and the only safe thing, so to deal with the Territory of Utah as that those who believe polygamy to be rightful shall not have power to make it lawful.

President Harrison follows this with this proclamation of amnesty:

Whereas Congress by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereof defined the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States and prescribed a penalty for such crimes; and

Whereas on or about the 6th of October, 1890, the church of the Latter Day Saints, commonly known as the Mormon church, through its president issued a manifesto proclaiming the purpose of said church no longer to sanction the practice of polygamous marriages and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject matter; and,

Whereas it is represented that since the date of said declarations the members and adherents of said church have generally obeyed said laws and have abstained from plural marriages and polygamous cohabitation; and,

Whereas by a petition dated December 19, 1891, the officials of said church, pledging the membership thereof to a faithful obedience to the laws against plural marriage and unlawful cohabitation, have applied to me to grant amnesty for past offenses against said laws, which request a very large number of influential non-Mormons residing in the Territories have also strongly urged; and

Whereas the Utah commission in their report bearing date September 15, 1892, recommend that said petition be granted, and said amnesty

proclaimed under proper conditions as to future observance of the law, with a view to the encouragement of those now disposed to become law-abiding citizens; and

Whereas during the past two years such amnesty has been granted to individual applicants in a very large number of cases, conditioned upon the faithful observance of the laws of the United States against unlawful cohabitation, and there are now pending many more such applications,

Now, therefore, I, Benjamin Harrison, President of the United States by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all persons liable to the penalties of said act by reason of unlawful cohabitation, under the color of polygamous or plural marriage, who have since November, 1890, abstained from such unlawful cohabitation, but upon the express condition that they shall in the future faithfully obey the laws of the United States hereinbefore named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 4th day of January, A. D. 1893, and of the independence of the United States the one hundred and seventeenth.

Then President Cleveland in his second term issued the following proclamation:

Whereas Congress by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereof defined the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States and prescribed a penalty for such crimes; and,

Whereas on or about the 6th day of October, 1890, the Church of the Latter Day Saints, commonly known as the Mormon church, through its president issued a manifesto proclaiming the purpose of said church no longer to sanction the practice of polygamous marriages and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject matter; and,

Whereas on the 4th day of January, A. D. 1893, Benjamin Harrison, the President of the United States, did declare and grant a full pardon and amnesty to certain offenders under said acts upon condition of future obedience to their requirements, as is fully set forth in said proclamation of amnesty and pardon; and,

Whereas upon evidence now furnished me I am satisfied that the members and adherents of said church generally abstain from plural marriages and polygamous cohabitation and are now living in obedience to the laws, and that the time has now arrived, when the interests of public justice and morality will be promoted by the granting of amnesty and pardon to all such offenders as have complied with the conditions of

said proclamation, including such of said offenders as have been convicted under the provisions of the said act:

Now, therefore, I, Grover Cleveland, President of the United States, by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all persons who have in violation of said acts committed either of the offenses of polygamy, bigamy, adultery, or unlawful cohabitation, under the color of polygamous or plural marriage, or who, having been convicted of violations of said acts are now suffering deprivations of civil rights in consequence of the same, excepting all persons who have not complied with the conditions contained in said executive proclamation of January 4, 1893.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 25th day of September, A. D. 1894, and of the independence of the United States the one hundred and nineteenth.

GROVER CLEVELAND.

By the President,

W. Q. GRESHAM, *Secretary of State.*

Notwithstanding this apparently unreserved submission of the people of Utah, Congress was suspicious, and when adopting the enabling act approved July 16, 1894, permitting Utah to form a State government the following proviso was inserted:

And said convention shall provide by ordinance irrevocable without the consent of the United States and the people of said State:

First. That perfect toleration of religious sentiment shall be secured, and that no inhabitant of said State shall ever be molested on account of his or her mode of religious worship: Provided, That polygamous or plural marriages are forever prohibited.

In compliance with this proviso a constitutional convention called for the purpose met and adopted a constitution containing the following section:

Section 4. *Religious liberty.* The rights of conscience shall never be infringed. The State shall make no law respecting an establishment of religion or prohibiting the free exercises thereof; no religious test shall be required as a qualification for any office of public trust, or for any vote at any election; nor shall any person be incompetent as a witness or juror on account of religious belief or the absence thereof. There shall be no union of church and state, nor shall any church dominate the State or interfere with its functions. No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment. No property

qualification shall be required of any person to vote or hold office, except as provided in this Constitution.

In keeping with this a statutory provision was enacted as follows:

Religious Toleration—Polygamy Forbidden. First, perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship; but polygamous or plural marriages are forever prohibited.

Following this President Cleveland issued the proclamation recorded below:

Whereas, the Congress of the United States passed an act, which was approved on the 16th day of July, 1894, entitled "An act to enable the people of Utah to form a constitution and State government and to be admitted into the Union on an equal footing with the original States," which act provided for the election of delegates to a constitutional convention to meet at the seat of government of the Territory of Utah on the first Monday in March, 1895, for the purpose of declaring the adoption of the Constitution of the United States by the people of the proposed State and forming a constitution and State government for said State; and,

Whereas, delegates were accordingly elected, who met, organized, and declared on behalf of the people of said State their adoption of the Constitution of the United States, all as provided in said act; and,

Whereas, said convention so organized did, by ordinance irrevocable without the consent of the United States and the people of said State, as required by said act, provide that the perfect toleration of religious sentiment shall be secured and that no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship, but that polygamous or plural marriages are forever prohibited, and did also by said ordinance make the other various stipulations recited in section 3 of said act; and,

Whereas, said convention thereupon formed a constitution and State government for said proposed State, which constitution, including said ordinance, was duly submitted to the people thereof at an election held on the Tuesday next after the first Monday of November, 1896, as directed by said act; and,

Whereas, the return of said election has been made and canvassed, and the result thereof certified me, together with a statement of the votes cast and a copy of said constitution and ordinance, all as provided in said act, showing that the majority of the votes lawfully cast at such election was for the ratification and adoption of said constitution and ordinance; and,

Whereas, the constitution and government of said proposed State are

republican in form, said constitution is not repugnant to the Constitution of the United States, and the Declaration of Independence, and all the provisions of said act have been complied with in the formation of said constitution and government:

Now, therefore, I, Grover Cleveland, President of the United States of America, in accordance with the act of Congress aforesaid and by authority thereof, announce the result of said election to be as so certified and do hereby declare and proclaim that the terms and conditions prescribed by the Congress of the United States to entitle the State of Utah to admission into the Union have been duly complied with and that the creation of said State and its admission into the Union on an equal footing with the original States is now accomplished.

In testimony whereof, I hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 4th day of January, A. D. 1906, and of the independence of the United States of America the one hundred and twentieth.

By the President:

RICHARD OLNEY, *Secretary of State.*

GROVER CLEVELAND.

This is the way Brigham Young's prediction was fulfilled, that polygamy "will sail triumphantly over all the prejudice and priestcraft of the day," and "be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed by any people," so far as the United States is concerned.

The question whether the people of Utah has kept faith with the Government by carrying out the spirit of agreement is another question which we shall not discuss at the present time.

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord,

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.—Book of Mormon.

LOYALTY OF THE SAINTS

BY THE EDITOR

Perhaps there are not or never have been a people more loyal to church and state than are the Latter Day Saints. This loyalty is not that which arises from conviction alone, or from the decree of recognized authority, but it arises from sincere love for and devotion to the truth intelligently comprehended. Theoretic loyalty never secures the devotion of honest people, but loyalty born of love causes people to stand for their conviction though torture and death intervene. To the latter the Latter Day Saints are unchangeably committed but to the former their very existence is a living protest.

King George and his minions, and the mother Government failed to secure the loyalty of the colonists through the exercise of the one policy; while the great Republic, its founders and defenders, secured an everlasting loyalty by the exercise of the other. Latter Day Saints, with other good citizens have never wavered in their devotion to or defense of the Government of the United States. They may and do, like others, differ regarding the wisdom or policies exercised by partisan administrations, but are a unit in support of the great principles of liberty upon which our great political Government is founded. Likewise loyalty to the great principles of truth upon which the church is founded has been unchangeably secured; and their love for Joseph Smith and his successor is deep and abiding because of their devotion to truth, while they have failed in loyalty to leaders who have departed from truth and who have demanded loyalty as a right without appealing to the people's devotion to an intelligent conception of divine truth.

Perhaps the Latter Day Saints have greater reason for unchangeable loyalty to the political Government of the Repub-

lic than others because the Government is the culmination of what they have accepted as divinely prophetic utterances, and are encouraged by what they accept as divine assurance of final results.

The Book of Mormon which they devotedly believe to contain the will of God to the prehistoric people of America plainly foreshadows events which have transpired and are transpiring in divinely favored America.

The prophet Jacob, a much revered character among these historic people is represented as speaking in the name of the Lord nearly six hundred years before Christ as follows:

But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations;

And he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish.

For I the Lord, the King of heaven, will be their king; and I will be a light unto them for ever, that hear my words.—See second Nephi 7: 17-21.

This record sets forth that about one hundred years B. C. the last king among this people abdicated the throne with the following instructions:

Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed! yea, and what great destruction! . . .

And behold, now I say unto you, Ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood.

For behold, he has friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;

And he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws, he causeth to be destroyed;

And whosoever doth rebel against him, he will send his armies against them to war, and if he can, he will destroy them;

And thus an unrighteous king doth pervert the ways of all righteousness.

And now behold I say unto you, It is not expedient that such abominations should come upon you;

Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord. . . .

Therefore this shall ye observe, and make it your law to do your business by the voice of the people. . . .

And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge;

If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

And I command you to do these things in the fear of the Lord;

And I command you to do these things, and that ye have no kings; that if these people commit sins and iniquities, they shall be answered upon their own heads.

For behold I say unto you, The sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

And now I desire that this inequality should be no more in this land, especially among this my people;

But I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit, that we may live and inherit the land.—Mosiah 13: 21-45.

This record also gives an account of a people who inhabited this Western Hemisphere before the one mentioned above, and it is claimed that the Lord spoke to this people as follows:

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.
—Ether 1: 35.

Believing in the truth of this record as the Latter Day Saints do they are unqualifiedly committed to a republican form of government with the assurance that the land shall never become subject to king or potentate. This being the voice of God to them to doubt the triumph of the cause of

liberty would be to doubt God. The loyalty of such a people can but be genuine, and call for their unqualified support; not alone because the Government demands it, but because of loving allegiance to God and the truth.

The Saints also believe that God holds himself in readiness to still commune with his people when conditions are favorable and circumstances demand, and in harmony with this belief have accepted what to them is divine instruction in these latter times. In August, 1833, a communication was received and accepted as divine instruction which says:

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 things whatsoever I command them, and that law of the land, which is constitutional, supporting the principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth 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 God, 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.—Doctrine and Covenants 95: 2.

Again in December, 1833, another statement based upon the same authority was adopted and read:

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.

Upon these and similar statements has the church made the foregoing declaration of political faith:

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 religion is instituted of God, and that men are amenable to him only for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the conscience of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

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 interest, at the same time, however, holding sacred 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.

We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or prescribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects should be punished ac-

ording to their criminality and their tendency to evil among men, by the laws of that Government in which the offense is committed: and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. . . .

We believe that man should appeal to the civil law for redress of all wrongs and grievance, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the Government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal cannot be made to the laws, and relief afforded.

At the General Conference held at Amboy, Illinois, in April, 1863 the church reaffirmed the above document accompanied with provision for the appointment of a committee consisting of Joseph Smith, Jason W. Briggs and William W. Blair, who added the following as an expression of political faith:

It must be evident to the Saints that the time has come when the wrath of God is beginning to be poured out upon the enemies of God and his people, agreeable to the word of promise, and that the most striking and prominent event in bringing it about was the rebellion first of South Carolina, then of all the Southern States, who have been, and are now warring against the Northern States. When it is admitted, and indeed declared, that South Carolina and the Southern States are in rebellion, it is easy for us to tell where our Government is. It is that authority to which they will not submit, and which they are resisting by force of arms. Without legal and rightful authority properly vested, there could be no such thing as rebellion, for rebellion is resistance to rightful authority. Now rebellion we are told is as the sin of witchcraft and witchcraft was anciently a crime, punishable with death. Rebellion is no less obnoxious now, than then. The evils resulting from it are as great now as then, and it should find as little favor and sympathy with the people of God now, as it has in any past time. The fact is, God has always called his people to peace—to be obedient to kings, governors and rulers in general, except when they dictate in matters of religion—in matters pertaining to the salvation of the soul. It is therefore the duty of all Saints to set a bright and worthy example in this respect to the erring, and disobedient family of man.

Jesus, our blessed Master, paid tribute to Cæsar and he was far greater than Cæsar, yet he recognized and respected the civil power of him, who had by force of arms, put an iron yoke of bondage upon the

once favored but now disobedient people of Israel. He said "render unto Cæsar the things that are Cæsars, and unto God the things that are God's." Following Christ does not lead us into contact with civil rulers, but to honor them, and respect them as ministers of God who are set for the protection and well-being of the innocent, and for the punishment of the guilty.

It is our duty to pray for all in authority, that we may lead a peaceful and quiet life. Are they weak and imbecile? Are they wicked and disobedient? Then they need our prayers so much more. If we desire peace, let us be peaceful. If we desire good government, let us be obedient, with hearty good will, not only for wrath but for conscience sake. —*True Latter Day Saint Herald*, vol. 3, pp. 201 and 202.

Again at General Conference held at Plano, Illinois, in April, 1870, a declaration was adopted containing the following:

We your memorialists, regret that a necessity exists for the faith of the Reorganized Church being presented in contradistinction to that of other church claiming the same name that we bear; but there is so manifest a tendency to confound the Reorganized Church with the polygamic factions, that we deem it but just that we be placed aright upon the record, theologically, socially and morally, as well as politically. We therefore respectfully submit the following. . . .

The body which your memorialists represent is mostly composed of churches and members scattered throughout the land from Maine to California and from Florida to Minnesota—all subscribing to the constitution of the church—all opposed to polygamy.

In view of the foregoing facts, we, your memorialists, would urge the validity of the claim of the Reorganized Church to be the Church of Latter Day Saints, and in urging this claim declare unqualifiedly the faith of the body your memorialists represent that, according to the law of the church given under the presidency of Joseph Smith, no body of people can be properly considered "The Church of Jesus Christ of Latter Day Saints" but that body which recognizes the constitutional provisions of the law under which the church obtained an existence; and as loyalty to the Government and a monogamic institution of marriage are absolutely and imperatively demanded by the law of the church, as necessary to govern it in its political and social relations, we do most fully, freely and unreservedly affirm that there is nothing required by the law or polity of the church that can render its members violators of the laws of the land in any of their legal provisions.

We, your memorialists, would therefore petition that in the consideration of the questions of polygamy and disloyalty, as affecting a body calling themselves the Church of Jesus Christ of Latter Day Saints, in the Territory of Utah, the crimes of polygamy and disloyalty may not be made to stain the mantle of the pure faith of the Church of Jesus Christ

of Latter Day Saints, by such official sanction and legislation of your honorable bodies as shall, in order to legalize the crimes of a few hundreds of polygamists in Utah, (many of whom we trust will yet abandon their folly), enstamp with infamy and disloyalty the faith of many thousands throughout the United States, whose bold stand in the hour of the Nation's trials, whose integrity of purpose and life, whose loyalty is unquestioned—and whose faith is that of the Reorganized Church of Jesus Christ of Latter Day Saints. And for the peace, prosperity and perpetuity of the Government your memorialists will ever pray.

Joseph Smith, Alexander H. Smith, Mark H. Forscutt, William W. Blair, Josiah Ells, Committee on Memorial.

When in 1906 and 1907 the right of Senator Reed Smoot of Utah to a seat in the United States Senate was discussed, several Senators very clearly expressed their conviction upon the loyalty of the legal church of Jesus Christ of Latter Day Saints. Senator Burrows of Michigan said:

The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the "Reorganized Church of Jesus Christ of Latter Day Saints," with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents, numbering some 50,000 peaceable, patriotic and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organizations, unquestioned and unmolested.

Senator Fred T. Dubois of Idaho, said:

It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the Mormons called the "Josephites," who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the

beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practiced polygamy. They discountenanced it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of Senators to it, so that in the future we may not confuse the Josephite with the Brighamite Mormons.

And Senator Jonathan P. Dolliver of Iowa, said:

In the State of Iowa the immediate descendants of Joseph Smith, the prophet, are at the head of a church institution based upon the Mormon revelation, which has been for half a century an influence for good throughout the entire community in which it has built its houses of worship. Its creed differs from the theology of Utah Mormonism only in its attitude toward the crime of polygamy and in absence of all secret rituals. Its people are industrious, law-abiding, God-fearing men and women.

At the Annual Conference of 1917, held in April at Lamoni, Iowa, President Frederick M. Smith, expressed himself regarding present national conditions as follows:

We this year meet under conditions never before confronted by the church. Despite consistent effort prolonged in patience, the United States has finally been drawn into the terrible world war. What it will finally mean to us as a church no one can foresee. Our strong belief that this Government was guided in its formation by divine power and wisdom carries with it an abiding faith that our destinies are still being guided by the Omnipotent Hand. The gospel of the Christ is one of peace, as his followers we cannot but preach peace; and whatever shall eventually be the attitude we assume in this crisis, we cannot but remember that at times the people of God have been compelled to wage sanguinary battle. Though as we believe the United States was founded by Divinity for this purpose, yet its establishment was sanctified by sacrifices made in war, while later its unity was fixed by the fraternal conflict which placed on the altar the best manhood of North and South. Since its inception as a nation the United States has pursued a steady course as the champion of liberty, and much of the progress made in the development of international law has been due to her ever ready defense of the principle of freedom.

On its first appearance I read with deep interest and concern the recent address of President Wilson to Congress and was profoundly impressed with its keen statesmanship and its deep pathos. Not since Lincoln's day has its equal appeared among American State papers. We deplore war; but if this country must enter the conflict as now appears inevitable, may we not thank God that we do so under the leadership of

one with a clear envisagement of the great principles at issue, and who will wage war not against a people, but against corrupt government and in the interests of democratic freedom.

The Conference promptly took the following action :

It was moved and seconded that that portion of the report of President F. M. Smith referring to the United States Government be indorsed and that the secretary be authorized to report this action by wire to President Woodrow Wilson.

The motion was adopted by rising vote.

The President replied :

The President thanks you cordially for the good will which prompted your kind message, which has helped to reassure him and keep him in heart.

In the present crisis no people have been more loyal or energetic in supporting the administration by finance or military service than has the Latter Day Saints. Through this long series of declarations and service their unqualified and undeviating loyalty has been established.

The indorsement of President Wilson and his policies by the conference was both consistent and justifiable as his course in seeking for peace, and his reluctance to enter the war, as well as his final action, is in such close harmony with the true policy as outlined to the church by revelation in 1833.

And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then, I the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord, would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord, your God, for justification before me.—Doctrine and Covenants 95: 6.

Those who will carefully examine the record made by President Wilson will see the perfect accord with the ensample adopted by the Saints over eighty years before.

MISSISSIPPI RIVER DAM

BY THE EDITOR

The dam recently completed at the foot of the Des Moines Rapids near Keokuk, Iowa, has attracted world-wide astonishment for its magnitude of conception and execution, and is justly esteemed as one of the wonderful achievements of this or any other age. The astounding execution of damming the river is new, and marks Mr. Cooper as one of the greatest engineers of history, but the conception of the possibility of obstructing these waters for commercial purposes is many years older than its realization. It belongs to the citizens of the then beautiful city of Nauvoo, twelve miles above the present site of the dam, to conceive of this great enterprise.

On February 3, 1841, the newly-elected mayor of the city of Nauvoo, John C. Bennett, in his inaugural address to the City Council, among other recommendations presented the following:

I would earnestly recommend the construction of a wing dam in the Mississippi, at the mouth of the ravine at or near the head of Main Street, and the excavation of a "ship canal" from that point to a point at the foot of said street a distance of about two miles. This would afford, at the various outlets, the most ample water power for propelling any amount of machinery for mill and manufacturing purposes, so essentially necessary to the building up of a great commercial city in the heart of one of the most productive and delightful countries on earth. I would advise that an agent be immediately appointed on behalf of the city corporation, to negotiate with eastern capitalists for the completion of this great work, on the most advantageous terms, even to the conveyance of the privilege for a term of years. This work finished, and the future greatness of this city is placed upon an imperishable basis. In addition to the great advantages that will otherwise accrue to the city and country by the construction of this noble work, it would afford the best harbor for steamboats, for winter quarters, on this magnificent stream.

Mr. Don C. Smith, the younger brother of the Prophet Joseph Smith was at the time editor of the *Times and Seasons* published at Nauvoo. In calling attention to the address of the mayor he said:

Another subject of vast importance to the future greatness of this city, recommended in the address, is that of a canal passing through this city for the purpose of water privileges. It is supposed that a fall might be obtained by cutting a canal through the city, of from three to five feet, and water power to any amount obtained. This once accomplished would give an impetus to the prosperity of the city, and, with the natural advantages which it already possesses, it would soon take the lead of nearly all the cities in the West. It may be thought by some that the agitation of this subject is premature, and that in the infant state of our city, it would be well to postpone the consideration of this subject for some time. We are aware that this is a subject which requires time to mature, but at the same time, it presents itself with such force to the mind, and the advantages appear so great, that the most superficial observer must be led to the conclusion that it is not only practicable, but that it will be of incalculable benefit, not only to this city, but to all the surrounding country.

At that early day little was known of electricity as a motor power or for lighting purposes, so the demands were not the same as at the present day, hence these men were considering the advantage of water power and harbor privileges only. Any person acquainted with the topography of Nauvoo will see readily the great advantage of such an enterprise and all will concede that for the time it was a stupendous conception of what has since been demonstrated as a possibility.

A wing dam, while it would not have interfered with the channel around by the west shore would have thrown sufficient water into the proposed "ship canal" to have floated vessels into the "grand reservoir" forming a harbor of great commercial value.

The desirability and practicability of a dam was kept constantly in view, though plans changed. The *Times and Seasons* for January 1, 1844, then edited by John Taylor, said editorially:

Vigorous efforts are being made to improve our wharves and facilitate the landing of steamboats on our shores. A charter has also been granted by the city council for the erection of a dam, upward of a mile long, across the Mississippi, to commence some distance below the Nauvoo House, and intersect with an island above; so as not to interfere with the main channel of the river. This work when completed will not only form one of the best harbors on the Mississippi River, making the whole

of our shore accessible at all times to the largest class of boats; but it will at the same time afford the best mill privileges in the western country.

Had these people been left unmolested to carry out their industrial plans Nauvoo would probably have remained what it was then, the largest city in the State of Illinois, and possibly would have attracted railroads, and manufacturers, until she would have been what Chicago is now, the chief city of the Central West, for her natural resources are sufficient to justify such a possibility.

It is reported that some work was done on the last project, under direction of Presiding Bishop George Miller, but if so there is no trace of it left. Incidentally, as an indication of the enterprise that would have carried these projects to a successful conclusion we present in full the editorial of John Taylor from which we have quoted.

We now present ourselves before our readers in a new volume at the commencement of another year. Eighteen hundred and forty-four has come rolling upon us with all its responsibilities, leaving the events that have transpired in the by-gone year to mingle with those before the flood; and we are now ushered forth with the rapidity of the whirling spheres, into the cumbrous, the uncertain, the unknown future. In resuming our onerous duties, of an editorial nature, we commence by wishing our readers a happy new year.

In reflecting upon the past, we have many pleasing recollections. We have witnessed the work of God rolling forth with unprecedented rapidity, and the potency of truth has been felt and realized throughout the length and breadth of this continent, on the Continent of Europe, and among the distant nations of the earth.

The little stone hewn out of the mountain without hands, has commenced its progress, and like a snowball, it becomes more ponderous as it rolls along, gathering together the pure in heart among all people, and forming a nucleus around which shall gather the great, the virtuous, the benevolent, the wise, and the patriotic of all nations. That knowledge is power, is a truth acknowledged by all, and if there is any true and correct source of intelligence, it must be that which proceeds from the Almighty. Joseph by his wisdom became second to Pharaoh in power, and in command in Egypt. Daniel through his wisdom was placed in great authority in the Babylonish kingdom, being made chief ruler and governor. When our Savior made his appearance in the world, it was said of him, "whence hath this man this wisdom, seeing he has

never learned?" he "spake as never man spake," and his "fame went out to all the country round about." The reason is obvious: those persons had all received intelligence from God, and being instructed by the great Eloheim were enabled to unfold principles of intelligence that far exceeded everything that was merely human; the wisdom and intelligence of the generations in which they severally lived. Life and immortality, we are told was brought to light in the days of our Savior by the gospel, and the same gospel having been restored in these last days by the revelation of Jesus Christ, the opening of the heavens, the ministering of angels, the gift of the Holy Ghost, and power of God, we may expect a pure stream of intelligence to flow unto us, which has its foundation in the bosom of the Almighty, and which is calculated to satisfy the capacious desires of intelligent spirits, and expand the human heart wide as the universe. Already many great things have been unfolded unto us, which as far exceed the principles of sectarianism, as light does darkness. Their influence has been felt, both at home and abroad, and although handled in many instances by unlettered men: they have produced a mighty effect. The diamond has shone in all its resplendent beauty, and thousands who know how to appreciate truth have been attracted by the precious gem.

Perhaps there never was a time since the principles of our holy religion were first revealed from the heavens, in these last days, when they spread more rapidly than they do at the present time. Our elders are going forth "bearing precious seed," and the accounts which we are daily receiving from all parts of the Union, are of the most flattering kind. Intelligence is disseminating, truth is triumphing, churches are being built up, and superstition, ignorance and bigotry are losing their fascinating charms, being eclipsed by the more lucid rays of eternal truth.

The work is still progressing in Canada, New Brunswick, England, Ireland, Scotland, Wales, and in the Isle of Man; and despite the vast numbers that are constantly emigrating to this land, their numbers are continually on the increase. In Wales, native elders have been ordained, who are going forth and preaching in their own language, the great principles of eternal truth. We have elders preaching in New Holland, and in the East Indies, and elders during the past year have been sent to islands in the South Sea. Elders Hyde and Adams, are also preparing to go on a mission to Russia in the spring.

Our affairs in Nauvoo are prosperous; vast numbers of brick houses have gone up the last summer and fall, and our city begins to present a very pleasing prospect. Great numbers of merchants have settled among us during the past year, and the amount of merchandise which has been imported, has placed goods within the reach of the citizens of Nauvoo, at as reasonable a rate as they can be purchased at any of our western cities.

Considering the many improvements that have been made, and the

difficulties in many instances under which the committee have had to labor, the Temple has made great progress; and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall.

There has not been much done at the Nauvoo House during the past season, further than preparing materials; most of the brick, however, and hewed stone are in readiness for that building; and the Temple and Nauvoo House Committees, having purchased several splendid mills in the pineries, place them in a situation to furnish both of the above-named buildings with abundance of excellent lumber, besides having a large amount to dispose of.

Great improvements have been made in our municipal regulations lately; ordinances have been passed to protect our citizens against the encroachments and persecutions of Missouri, and a standing police of forty men have been appointed to see those laws enforced, to guard against the encroachments of blacklegs, horse thieves, kidnapers, and other scoundrels, who so much infest our river, and who in so many instances, (in consequence of the credulity of the people) have been enabled to commit all kinds of depredations at the expense of the Mormons.

Vigorous efforts are being made to improve our wharves and facilitate the landing of steamboats on our shores. A charter has also been granted by the city council for the erection of a dam, upwards of a mile long, across the Mississippi, to commence some distance below the Nauvoo House, and intersect with an island above; so as not to interfere with the main channel of the river. The work when completed, will not only form one of the best harbors on the Mississippi River, making the whole of our shore accessible at all times to the largest class of boats, but it will at the same time afford the best mill privileges in the western country.

Nor have our farmers been idle. Very great improvements have been made during the last year, in agricultural pursuits. Extensive farms are beginning to spread themselves for miles in every direction from our city, on the bosom of the great prairie, as far as the eye can reach; fencing, plowing and building, seems to be the order of the day. "The wilderness is" indeed being "made glad, and the desert blossoms as the rose."

Many branches of mechanism are going on; brickmakers; carpenters, bricklayers, masons plasterers, blacksmiths, and many other branches of business have found abundance of employ. There is, however, one thing which we would respectfully call the attention of our brethren to; that is, the business of manufacturing.

There is perhaps no place in the western country, where cotton, woolen, silk, iron and earthenware could be manufactured to better advantage than they could in Nauvoo. There is not a branch in any of the above trades, from making the machinery, to completing the most

delicate fabrics, or wares, but what we have artisans and mechanics that are fully competent to the task, having followed those several branches of manufactures, either in the eastern states, or in the Old World: and when the above-named dam shall be erected, it will afford greater facilities for manufacturing purposes, and better prospects for capitalists to invest their money than anything that has come under our notice for a long time.

Our relations with the State of Missouri, and with all our enemies, are placed on a very different footing to what they ever were before. That State has used all her ingenuity to entrap, persecute, and destroy us, but she has failed in the attempt; she has not yet a pretext left for even an illegal prosecution. The governor of this State has declared himself in favor of law, and there is not the least shadow of a pretext for issuing any process for Joseph Smith, and there is as little prospect of any requisition being complied with. The old charge of burglary, arson, treason, murder, etc., is worn so threadbare, that nobody will pay any attention to it.

Orin P. Rockwell has also been acquitted before even a Missouri court; not the slightest evidence of his guilt having been adduced, even by his most bitter enemies; and as he was falsely charged with being the principal in the attempted murder of Ex-Governor Boggs, there can no further charges be made against Joseph Smith, as "accessory before the fact."

Brother Avery and his son have also been acquitted, and there is not one person belonging to our church, that the State of Missouri can institute the least shadow of charge against. We are informed also that Governor Ford has ordered the sheriff of this country, to take those persons who assisted the Missourians in kidnaping in this State; and to hold them in recognizance to appear at the county court; thus relieving us from the unpleasant task of enforcing the law. Most of the persons engaged in the mobocratic meetings in Carthage and elsewhere, are heartily tired and ashamed of their company, having found out that they have been guiled by the misrepresentations and falsehoods of designing demagogues, to seek to overthrow an innocent and law-abiding people.

Throughout the whole region of country around us those bitter and acrimonious feelings which have so long been engendered by many are dying away, and a more friendly, amicable and peaceable spirit has taken its place.

Our influence abroad is also on the increase, truth and innocence is triumphing over falsehood and malice, and the most honorable and intelligent of all classes, are beginning to gaze with admiration upon, and to investigate and admire those glorious principles which God has revealed in these last days for the salvation of the human family. The prophecies of sacred writ are fast fulfilling, intelligence is rolling forth in majesty. The power of God is being made manifest; and soon every kindred, people and tongue shall listen to the voice of eternal truth, and all nations see the the salvation of God.

THE ELDERS STATIONED IN ZION TO THE CHURCHES ABROAD, IN LOVE GREETING:

[EDITORIAL NOTE.—The following letter was published in *The Evening and the Morning Star* of Independence, Missouri, for July, 1833.

It is not the province of the JOURNAL to discuss the correctness of the principles or policies presented, nor their application to present conditions, but as they are presented by earnest, consecrated men after two years' experience in the effort to bring about the gathering, and as they speak of that subject, of consecration, of tithing, and that which now confronts the Nation and the world—conservation—their views can doubtless be studied with interest and possible profit.]

INDEPENDENCE, MISSOURI, July, 1833.

Dear Brethren: One year having passed since we addressed the churches abroad on the situation of Zion, and the state of the gathering, it seems to be our duty, to again address the Saints on the same subjects. Although you frequently learn through the medium of the *Star*; our situation and progress, yet we indulge a hope, that a circular from us, particularly setting these things forth at this time, will be received by you in fellowship.

We have abundant reason to thank the Lord for his goodness and mercy manifested unto us, since we were planted in this land.

With the exception of the winter season, the gathering has continued slowly. At present, we have not the exact number of disciples; but suppose that there are near seven hundred. Include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls.

Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life; in connection with peace and satisfaction of pure and undefiled religion; which is to visit the widow and the fatherless in their afflic-

tions and to keep ourselves unspotted from the world: This brings down the blessings of peace and love from our Father, and confirms our faith in the promise, that we shall see him in the flesh, when he comes to be glorified in his Saints, and to be admired in all the mthat believe in that day.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place by persons seeking the loaves and fishes, or by such as have lost their standing among men of character in the world. In the letters alluded to are some facts; but the most of them are false.

It is said that women go out to work: this is a fact, and not only women, but men too; for in the Church of Christ, all that are able, have to work to fulfill the commandments of the Lord; and the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church; yet, we can say as far as our knowledge extends, that they have been honorably compensated. And we are willing that the decree concerning mankind, thou shalt eat thy bread by the sweat of thy brow, should be fulfilled. Members of the church have, or will have, "deeds" in their own name.

One Bates from New London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and the necessaries for the Saints, after his arrival here, sued Edward Partridge and obtained a judgment for the same. Bates shortly after denied the faith and run away on Sunday, leaving debts unpaid. We do not mention this to cast reflections, but to give a sample of his work manifested since he came to this land.

No man that has consecrated property to the Lord, for the poor and the needy, by a deed of gift according to the laws of the land, has thought of suing for it, any more than the men of the world, who give or donate to build meeting houses; or

colleges; or to send missionaries to India or the Cape of Good Hope.

Every Saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in knowledge of those things which lead to peace and eternal glory. And our hearts are filled with thanksgiving for the privilege of bearing this testimony concerning our brethren on this land.

One object in writing this epistle is to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren abroad that had property, have given some away; and sacrificed some, they hardly know how. This is not right, nor according to the commandments.

We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor by consecrating some for their inheritance: for as yet there has not been enough consecrated to plant the poor in inheritance according to the regulation of the church, and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord, for the benefit of the poor and the needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land. And we have abundant reason to be thankful that we are permitted to establish ourselves un-

der the protection of a Government that knows no exceptions to sect or society but gives all its citizens a privilege of worshipping God according to their own desire.

Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because, if all should do so, there would be nothing to put in the storehouse in Zion, for the purpose which the Lord has commanded.

Do not think, brethren, by this, that we would advise or direct that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father which informs us that in his bosom it is decreed that the poor and meek of the earth shall possess it.

The welfare of the poor has always a place in our hearts: yet we are confident that our experience, even had we nothing else to prompt us to advise on this point, and that wholly for the good cause in which we labor, would be sufficient in the minds of our brethren abroad, to excuse a plainness on this important part of our subject.

To see numbers of disciples come to this land, destitute of means to procure an inheritance, and much less the necessities of life, awakens a sympathy in our bosoms of no ordinary feeling; and we should do injustice to the Saints, were we to remain silent, when, perhaps, a few words, by way of advice, may be the means of instructing them, that hereafter great difficulties may be avoided.

For the disciples to suppose that they can come to this land with ought to eat, or to drink, or to wear, or anything to purchase these necessities with, is a vain thought. For them to suppose that their clothes and shoes will not wear out upon the journey, when the whole of it lies through a country where there are thousands of sheep from which wool in abun-

dance can be procured to make them garments, and cattle upon a thousand hills, to afford leather for shoes, is just as vain.

The circumstances of the Saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey his voice and keep his commandments, that he would send the hornet before them and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose that we can come up here and take possession of this land by the shedding of blood, would be setting at naught the law of the glorious gospel, and also the word of our great Redeemer: And to suppose that we can take possession of this country, without making regular purchases of the same according to the laws of our Nation, would be reproaching this great Republic, in which the most of us were born, and under whose auspices we all have protection.

We feel as though enough was said on this point, knowing that a word to the wise is sufficient; and that our brethren are aware of the fact, that all the tithes cannot be gathered into the storehouse of the Lord that the windows of heaven may be opened, and a blessing poured out that there is not room enough to contain it, if all the means of the Saints are exhausted, before they reach the place where they can have a privilege of so doing.

Do not conclude from these remarks, brethren, that we doubt in the least, that the Lord will fail to provide for his

Saints in these last days; or that we would extend our hands to steady his ark; for this is not the case.

We know that the Saints have the unchangeable word of God, that they shall be provided for; yet we know, if any are imprudent, or lavish, or negligent, or indolent, in taking that proper care, and making that proper use of what the Lord has made them stewards over, which is their duty to, they are not counted wise: for a strict account of everyone's stewardship is required, not only in time, but will be in eternity.

Neither do we apprehend that we shall be considered as putting out our hands to steady the ark of God, by giving advice to our brethren upon important points relative to their coming to Zion, when the experience of almost two years gathering, has taught us to revere that sacred word from heaven, Let not your flight be in haste, but let all things be prepared before you.

Then brethren, we would advise, that where there are many poor in a church; that the elders counsel together and make preparations to send a part at one time and a part at another. And let the poor rejoice in that they are exalted: but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

The disciples of Christ, blessed with immediate revelations from him, should be wise and not take the way of the world, nor build aircastles, but consider that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year; or, at any rate, food: and where disciples, or churches, are blessed with means to do as much as this, they would be better off in Zion than in the world, troubled as it is, and will shortly be, with plagues, famines, pestilences, and utter destructions upon the ungodly.

On the subjects of false reports, which are put in circula-

tion by evil-minded men, to ridicule the idea of the gathering of Israel, in these last days, we would say to our brethren abroad, Believe them not: *The Evening and the Morning Star*, was established expressly to publish the truth, and the word of the Lord, that the Saints might not be deceived, by such as make broad the borders of their garments and love the uppermost rooms at feasts, yea, by such as bind heavy burdens which are grievous to be borne, and lay them upon men's shoulders, but will not move them with their fingers. Yea, we give this caution that the disciples may not give heed to the gainsaying of those who seek the honor of this world and the glory of the same, rather than seek the honor of God and his glory: nor those who have turned away from the Church of Christ, and denied the faith delivered to his Saints in these last days.

Brethren, the Lord has begun to gather his children, even Israel, that they may prepare to enter into and enjoy his rest when he comes in his glory, and he will do it. No matter what our ideas and notions may be upon the subject; no matter what foolish report the wicked may circulate to gratify an evil disposition, the Lord will continue to gather the righteous, and destroy the wicked, till the sound goes forth, IT IS FINISHED.

It ought to be known abroad that much improvement is needed in the cattle, sheep and hogs, in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region.

In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way.

They would then have them when they arrived here; and if they selected the best breeds, they would lay a foundation for improvement, a thing of which all our brethren who are acquainted with raising stock, will at once see the propriety.

The sheep of this State, are large, but as their wool is coarse, the breed would soon be improved, if our brethren would drive with them, some Merinos or Saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church.

The swine in this country are not good, being the old-fashioned shack breed, and much inferior to the large white grass breed of the eastern States. If any could introduce this breed into the church in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of all kinds; and the Jaredites, all kinds of animals. And although the Lord has said that it was his business to provide for his Saints, yet, he has not said that he would do it, unless they kept his commandments.

And notwithstanding the fullness of the earth is for the Saints, they can never expect it unless they use the means put into their hands to obtain the same in the manner provided by our Lord. When you flee to Zion, we enjoin the word, prepare all things, that you may be ready to labor for a living, for the Lord has promised to take the curse off the land of Zion in his own due time, and the willing and the obedient, will eat the good of the same: not the idle, for they are to be had in remembrance before the Lord.

One very important requisition for the Saints that come up to the land of Zion, is, that, before they start, they procure

a certificate from three elders of the church, or from the bishop in Ohio, according to the commandments; and when they arrive to present it to the bishop in Zion, otherwise they are not considered wise stewards, and cannot be received into fellowship with the church, till they prove themselves by their own goodness.

Some of our brethren may at the first instant think, perhaps, that this is useless and formal, but a few reflections, will be sufficient for them to see the propriety of it, and more especially when they learn that it is a commandment given us of our Lord.

Our brethren will find an extract of the law of this State, relative to free people of color, on another page of this paper. Great care should be taken on this point. The Saints must shun every appearance of evil. As to slaves we have nothing to say. In connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks, in Africa.

The foregoing remarks have been addressed to our brethren abroad, considered as one general body, and have been designed as general information to all. We cannot close this epistle, compatible with our duty, without particularly addressing ourselves to our brethren, the elders, to whom is intrusted the preaching of the everlasting gospel, the glad tidings of salvation to Israel, and to all the Gentiles, if they will listen to the invitation.

Brethren, we are aware of your many afflictions, or at least in part, some of us having been eye witnesses to the things of God, and having been called to bear testimony of the same from the first, since this gospel has been proclaimed in these last days. The desire of our hearts for your prosperity we can truly say is inexpressible: for when you are prospered, we are, and when you are blessed, we are blessed also. The

afflictions which you are necessarily called to undergo in these days of tribulation and vengeance upon the wicked, call forth from our hearts unceasing prayers to our common Parent in your behalf, that you may be enabled to deliver his message in the demonstration of his Spirit, and call together his elect from the ends of the earth, to the place of the name of the Lord of hosts, even to Mount Zion.

By those few expressions you will see, brethren, how important we view your callings. We do not consider that it is our duty to direct you in your missions, but we will give you in few words what we have reason to expect relative to the gathering of the Saints according to the revelations of the Lord.

By the authority of your callings and ordinances, you no doubt will admit, that it will be expected, that you will know your duty, and at all times and in all places, teach the disciples theirs; but we are sorry to say, that in some instances, some of our brethren have failed to do so.

We would remind our brethren of a clause in the Covenants, which informs us, that all who are ordained in this church, are to be ordained according to the gifts and callings of God unto them, by the power of the Holy Ghost which is in the one who ordains them. We would also remind them of one valuable caution recorded in Paul's first letter to Timothy, which says, "Lay hands suddenly on no man, neither be partaker of other men's sins."

Those cautions, however, are particularly addressed to our young brethren in the ministry. We know, that many of our brethren are wise in these important parts of their labors, and have rid their garments of the blood of this generation, and are approved before the Lord.

We will proceed further, brethren, to notice some particular items immediately connected with your duties, and what,

as we said before, we have reason to expect from you, according to the revelations. In one given December 4, 1831, we learn that it is the duty of the elders of the church in the east, to render an account of their stewardship, unto the bishop appointed unto the church in that part of the Lord's vineyard.

The Lord says, "And now, verily I say unto you, that as every elder in this part of the vineyard, (the east) must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop of Zion, rendereth every man acceptable, and answereth all things for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop of Zion.

"And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, (the east) be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things."

We hope, brethren, that you will be particular to teach the disciples abroad, prudence and economy in all things. Teach them in plainness, that without regular recommends, they cannot be received in fellowship with the church in Zion, until after they have proven themselves worthy by their godly walk. And those who are recommended by you, we expect, will be such as are personally known to you to be disciples indeed, and worthy the confidence of all Saints.

Viewing the quotation relative to your obtaining a certificate from the bishop in the east concerning your worthiness, you cannot blame us, brethren, if we are strict on this point. It may be understood therefore, by our brethren, the elders, who come from the east, and do not bring a regular certificate showing that their labors have been accepted there, that they cannot be accepted in Zion. We do not set ourselves up

as judges in this; we have only a desire to see the order of our Redeemer's kingdom observed in all things, for his commandments are precious with us: we have them in our hands, and they are sacred to our hearts.

Our brethren who labor in the churches a distance to the west of the residence of the bishop in the east, who do not render their accounts to him, should be particular to bring recommends from the churches in which they do labor, and present them, with the accounts of their labors to the bishop immediately after their arrival here. And those elders who labor continually in preaching the gospel to the world, should also be particular to render their accounts of the same, that they may show themselves approved in all things, and be known to be worthy of the high office in which they stand in the Church of Christ.

Having said considerable concerning those particular points which are necessary to be observed by our brethren who journeyed to this land, and also a few words to the elders; we deem it a privilege before we conclude, to say something more to the church at large. In the previous remarks, however, we presume our brethren may make many improvements; and, perhaps discover some errors; if so, we can say, that the best of motives have prompted us to write to our brethren; and if some small errors are to be found, we are certain that the general ideas are correct, and will be a means of doing good, if those who are immediately interested in the same, give heed to them.

Dear brethren in the new covenant, accept this as a token for a salutation in the name of the Lord Jesus Christ, from your brethren in Zion. While we are permitted to witness the great things which are continually taking place in fulfillment of the prophecies concerning the last days, as the children of God are gathered home to prepare themselves for the

supper of the Lamb, our language, that is, the English tongue, fails to express our joy.

(To be continued.)

[The promised continuation of this article was never realized as the mob destroyed the press right away after this issue and this was the last issue from Independence, Missouri.—EDITOR.]

A MAN'S A MAN FOR A' THAT

Is there for honest poverty,
 That hings his head, an' a' that;
 The coward slave we pass him by,
 We dare be poor for a' that!
 For a' that, an' a' that,
 Our toils obscure and a' that,
 The rank is but the guinea's stamp,
 The Man's the gowd for a' that

What tho' on hamely fare we dine,
 Wear hodden gray, an' a' that;
 Gie fools their silks, and knaves their wine;
 A Man's a Man for a' that:
 For a' that, an' a' that,
 Their tinsel show, an' a' that;
 The honest man, tho' e'er sae poor,
 Is king o' men for a' that.

A prince can mak a belted knight,
 A marquis, duke, an' a' that;
 But an honest man's aboon his might,
 Gude faith, he maunna fa' that!
 For a' that, an' a' that;
 Their dignities an' a' that;
 The pith o' sense, an' pride o' worth,
 Are higher rank than a' that.

Then let us pray that come it may
 (As come it will for a' that),
 That Sense and Worth, o'er all the earth,
 Shall bear the gree, an' a' that.
 For a' that, an' a' that,
 It's coming yet for a' that,
 That Man to Man, the world o'er,
 Shall brothers be for a' that."

—Robert Burns.

HISTORY OF PRESIDENTS OF SEVENTY

(Continued from volume 10, page 487.)

BIOGRAPHY OF JAMES MCKIERNAN, BY JAMES F. MINTUN

[The following article should have been inserted in this series some months ago, but we failed to receive it nor is it all in hand yet. We hope to continue it in the next issue.—EDITOR.]

James Morrison McKiernan was born at Charleston, Lee County, Iowa, February 14, 1847. His parents are Patrick and Abigail McKiernan, which shows his lineage to be Irish, Scotch, Yankee, Welsh and Pennsylvania Dutch.

From the place of his birth, the parents could behold the flames of the burning temple at Nauvoo, Illinois. At this place they lived until the spring of 1853, when they moved to Hamilton County, Ohio, the birthplace of his father, who was born on General Harrison's plantation.

In the written memoirs this information is gathered:

When we landed at Cincinnati, on our way to this place I first saw a railway train, which frightened me so that I do not remember much else of this trip except that I clung in fear to the folds of my mother's skirt. The family located at Lawrenceburg, Indiana, where my father worked when a boy, and up to the time of his marriage. Here I attended my first session of public school.

In the spring of 1854 my father located in South Milan, Ripley County, Indiana. Near this place was where mother was born and reared. At the time of our moving there, there was nothing but subscription schools, and the teachers were very inefficient. I received but little benefit from an attendance at these schools, but I attended a public school for two terms soon thereafter where I received my first insight into what school was for.

In the winter of 1856 the family wintered in New Orleans, Louisiana, where my father's brother Isaac, lived. Here I attended school and enjoyed the sight of steamboats when they were loading with cotton. I remember the anniversary of the Battle of New Orleans was held while we lived here, and to witness United States soldiers and marines from the barracks, city, and State militia, police force, and civic, military and fraternal organization along with citizens in general pass in review before the statue of General Jackson, dip their colors, salute with the sword, etc., was a sight that left its impression.

In the spring and summer of 1856, if I remember correctly, was the first time that I took notice of politics. The heated controversies over "Fremont and freedom," and "Buck and Breek," as presidential candidates was quite heated and reached the ranks of the boys, each boy



JAMES MORRISON MCKIERNAN.

espousing the cause of his father, which resulted in fistic encounters in which I took part.

I spent the time from 1856 to 1861 going to school in the winter and working with father during the summer at the stone mason and plastering trade. Nothing specially worthy of note transpired during this time.

During the strained conditions between "North" and "South" in 1861 everybody was thrilled with patriotic fervor and I caught the infection. I read all the war histories I could find. With the confidence of fifteen long years behind me, I asked father's permission to enlist. He kindly refused me, and sought to impress me that I was too young and that I

should have better opportunities for schooling the following fall. In November I learned that father was planning to enlist and leave me to care for mother and five children, but I decided to forestall such a move, so that on November 24, I took the train with two boy friends and enlisted for the war without father's consent. I was sworn into the Army at Ludlow, below Covington, Kentucky, November 25, 1861. Here we drilled, using sticks for guns, in the manual of arms, because we had no guns. Our Company, Company H, 23d Regiment, Kentucky Volunteer Infantry, chose Louis Voight our captain. I had soon informed father of my location, and he came to the camp to see if he could not get me out of the Army, as I was under age, but he finally decided to let me stay, as this was my desire. This desire to remain in the Army was with no disrespect to father, but I thought my higher duty was to defend the Union.

In March, 1862, we marched to the seat of war, arriving at Nashville, Tennessee, where we found much of the city in ruins, when evacuated at the fall of Fort Donnellson. We went from there to Murfreesboro, then to Pulaski. On the way from Murfreesboro to Pulaski, I with others went in Duck River to bathe, but not being a swimmer, I went beyond my depth and came near drowning. The fear of death was absent and a complete panorama of past events flashed across my mind and I thought, "Well, if this is death it is not so bad. 'Lord into thy hands I commit my spirit.' 'Be merciful to me a sinner.'" I had read enough scripture and heard enough preaching to think this was the proper thing to do. I was finally dragged ashore, rolled on the sand, with my head down, and they finally succeeded in reviving consciousness, but with it came such a pain of seeming pressure on my chest and lungs that a thousand-pound weight there could not have been worse.

While at or near Pulaski, guarding the bridge on the direct route from Nashville to the front near Corinth, we were for a time using the tents of the 78th Regiment, Pennsylvania Volunteers. Then when these were returned we occupied vacant houses, our tents being at Murfreesboro. While here two of our men were accused by two women of insulting them. The men were court-martialed, sentenced to a dishonorable discharge, drummed out of the service to the Rogue's March with their heads half shaved, their uniforms taken off and old clothes substituted, pay forfeited, and at the point of the bayonet marched past the outer pickets and turned free to go where they chose.

From here we went to Nashville, Tennessee, on a heavily loaded train, so that the men had to walk up the heavier grades. From here we went to Murfreesboro, where we did much scouting and picket duty. At this time we were in General Nelson's Division and Colonel Stanley Mathew's Brigade. Here and about this time there was a conflict between General Buell and General Bragg, and we hastened back to Nashville, after destroying all the Government stores and ammunition where we joined General Buell's main Army. For forty-eight days we

raced with General Bragg's Army to see which could reach Louisville, Kentucky, first, but Buell's Army won by a few hours. On this march we averaged twenty miles per day, and we lived on half rations, consisting of flour baked in the embers of the camp fire or made into flap-jacks, mixing the flour with pond water thick with mud and slime. On this journey I gave out completely and finally collapsed. I was finally awakened, and my comrades seeing my condition carried all my burden, and I took hold of a stirrup with each hand while walking between two cavalry men, more dead than alive. Army regulations would not allow the cavalymen to dismount to let me ride. Their orders being not to dismount unless shot off his horse or his horse shot. I begged my comrades to let me stop and rest, for I wanted rather to die than go further. They at last granted my request. I did not arouse from unconsciousness till next morning, when I found I was in the city; but I was so sore when I arose that I was not glad that I was alive. I finally found my regiment camped on the "Island," a piece of ground between the canal and the Ohio River near the city. I was so weak that I with several others were sent out of the city to "Park Barracks," a college building turned into a convalescent hospital. The campus was covered with tents, and I was in a few days so that I was sent out into one of the tents. Here I found one of my company by the name of Andy Craig, with whom I bunked.

I had in the meantime written my father where I was. While still in the camp here my father came to see me. This visit brought on me a great longing for home and to see the family. With this comrade, Andy Craig, we formed a plan that I should accompany father home, without my father's knowledge. This comrade was to answer for me at roll call, and to stand guard, in my turn. When I appeared on board the vessel where my father was, ready to depart, he protested to my deserting, but when I told him the plan arranged he hesitatingly consented to my going with him. I was at home about two weeks, returned to Louisville and readjusted my uniform which I had left here. Craig was still in the tent on the campus and had been so faithful to my interests that I had not been missed from the camp. On December 3, 1862, I joined the regiment near Nashville.

On December 21, the whole division was sent out and we drove the rebel pickets from a hill at LaVergue from whence our artillery shelled the enemy out of his position. On the twenty-eight, Sunday, our pickets and the confederate pickets were in speaking distance. We conversed and exchanged commodities and newspapers.

On December 31 the foe made an attack on us and here occurred the battle of Stone River, in which we were very short of ammunition, but we continued to defend ourselves that day and till the evening of January 2, when the battle ended in a complete victory for us.

About June 15 we started on the Chattanooga campaign. While in camp in a swamp where nothing grew but blackjacks and huckleberry

bushes, we learned of the surrender of Vicksburg, when such cheers arose as never before or since arose in these Tennessee woods. Weariness, hunger, danger and home were forgotten in the wild burst of joy that thrilled each heart.

During his Army experience he participated in many battles, some of them well known to all historians, such as Stone River, first capture of Lookout Mountain, Chicamaugua, Chattanooga, and was one of forty-eight of a chosen force sent to capture Brown's Ferry.

He was wounded on the skirmish line near Missionary Ridge, and before he was restored gangrene and erysipelas set in, and the poison from this condition still remains to afflict him. He so far recovered that he joined his regiment near Atlanta, Georgia, and was in several battles after that. He was honorably discharged on January 18, 1865, and mustered out on the 25th of the same month, returning to his home.

With his parents he went to Clark County, Missouri, and remained there till in October, 1866, and attended school while there. He with his parents then moved to Croton, Lee County, Iowa, where he went to school in the winter and assisted his father in brick mason and plastering work in the summer. While attending school here he became acquainted with Miss Hattie Cameron, who attended the same school. This acquaintance ripened into deep affection, and on December 1, 1867, they were married. Soon after the marriage they both entered into school again, continuing each winter till 1869. He worked in a stone quarry during the summer.

While working at Sonora he heard the first sermon by a Latter Day Saint, Elder William Anderson being the speaker. His subject was "The Signs of the Times," and interested him very much, but he was at that time a Baptist, and thought no other church could be right. His father's family and the family of his wife's mother were also Baptists, but the unfair methods that the Baptists introduced when Brethren Lake and

Snively came in the fall to preach caused these families to defend the Saints, and oppose the methods used by the Baptists. While he felt that he was right in the Baptist faith yet his sense of justice caused him to make a defense of the faith of the Saints, and especially those who preached. Brother Robert Warnock continued the meetings after the above mentioned brethren closed their effort, and he became a fast friend to Brother Warnock. He was baptized October 4, 1870, by Brother Warnock.

Following his baptism there were thirty-two baptized in the neighborhood, and Brethren John A. McIntosh and Robert Warnock organized a branch. At the time of the organization he was called to the office of an elder, and ordained February 15, 1870, and chosen president of the branch. To conduct meetings was a great trial for while he had offered secret prayers, he had never undertaken to offer a public prayer, or speak in public. The Lord soon gave him freedom to speak and he occupied faithfully. His wife was soon baptized and he gave his time to study and prayer.

In the spring of 1873, he attended the General Conference at Plano, Illinois, and there was selected and ordained a seventy, and chosen by the conference to be associated with Brethren Alexander H. and David H. Smith in the California Mission. After making this known to his wife preparations were entered into willingly, though with a burdened heart, to prepare for the mission, feeling that his duty was in the service of God.

(To be continued.)

Thought is the property of him who can entertain it, and of him who can adequately place it. A certain awkwardness marks the use of borrowed thought; but as soon as we have learned what to do with them, they become our own.—Emerson.

BIOGRAPHY OF JOHN ARTHUR DAVIES, BY MOLLY DAVIES

John Arthur Davies was born April 4, 1859, at Myrthur Tydville, Wales, of Welsh parentage. His father, John T. Davies, moved his family from Wales to America in the spring of 1861, with the idea in mind of connecting himself and family with the church then located in Salt Lake City, Utah. Three months were consumed in crossing the ocean.

Arriving in America they entrained to a place near Omaha, Nebraska, called Florence, remaining there but a short time. From this place they started across the plains in wagons pulled by ox teams, in company with a party of immigrants. After undergoing much suffering and hardships, the pioneers arrived at their destination, Salt Lake City, in the fall of 1861. The family remained here for some time. From Salt Lake City, the family moved to Deseret, Utah, and finally taking up their abode in Goshen, Utah. It was while here that John T. Davies became dissatisfied with the conditions in the West, and hearing the claims of the Reorganized Church accepted them, and was baptized by Richard H. Davies. The family remained in Goshen about eight years, during which time the father was a contractor for the Union Pacific Railroad Company. From here they started for Kansas, stopping one year in the Black Hills, at Halesville, Wyoming, and arriving in Kansas in the year 1870, settled in Labette County, near Mound Valley, Kansas.

While in this entirely new country, in the year 1873 the father, John T. Davies was called to Wales and England as a missionary, and remained from home nearly three years. During his absence from home on this long mission, the brave little mother, moved the family a few counties further east, into Crawford County near Pittsburg, Kansas. As the country was new, the little family underwent many hardships. The mother caring for the children all alone in this wild and desolate

country, yet to be subjected by the masterful hand of man, in order that the gospel might be carried to others.



JOHN ARTHUR DAVIES

John Arthur was the eldest of a family of four, and his mother relied much on his ability, and he practically managed the home affairs and tilled the small farm while yet a boy. The school facilities were not of the best, and the education the

children obtained was through the country schools, and their own studying and readings. The Saints in this neighborhood were very active in church matters, going for miles around to the different schoolhouses, holding forth their services. John Arthur attended these while a small boy, and was much impressed—to the extent that he prayed that a knowledge of the truth should be his, if the Lord so willed it. From this time on his life was changed, and his greatest desire was that he might be useful in the building up of the kingdom of God.

In 1844 he was called to the office of elder, being ordained by Walter S. Taylor and John T. Davies. He labored in this capacity as best he could, working on the farm during the week days, and going out and preaching the gospel on Sundays in the schoolhouses around the country, and as he himself has said, “The Lord blessed me in so doing, with light and understanding, so I could expound the gospel to others, and how thankful I was when I could see others believing the restored gospel.”

In the year 1886 John Arthur was called to the office of seventy; and strange as it may appear, he was not in the mission field or at the General Conference when his name was presented and acted upon. But during the conference a feeling of prayer was upon him and he prayed daily and offered his life in the service of God. His first mission was in the Iowa, Pottawattamie and Little Sioux District, in 1888.

In the year 1887 he was married to Mary Ella Jones of Cherokee, Kansas, and ten children were born of this happy union. About the year 1888 he and his wife settled in Minnesota and remained there a few years. In 1894 he moved his family to Northern Kansas, settling for a time in Netawaka, Baker, and Atchison, Kansas, respectively; remaining at the last named place until 1900. At this time the family moved to Pittsburg, Kansas, and have remained there since. Since 1900

John Arthur has been located in southern Kansas, laboring in unorganized territory, preaching the gospel in every conceivable manner, and baptizing and organizing new branches.

In the year 1909 he was ordained one of the seven presidents of seventy, and continues in that office.

On February 5, 1910, after an illness of some duration, his beloved wife passed away, causing much grief among the family and friends, for she was dearly loved. Several years later he was again married to Emma R. Roach a very worthy lady and a good wife.

John Arthur Davies as a man is very devoted to his life work; and has sacrificed much, spending years away from his family in the furtherance of the gospel. He has upheld the church in debates and argumentations against this faith in a very commendable way.

I WILL BE WORTHY OF IT

I may not reach the heights I seek,
 My untried strength may fail me;
 Or, halfway up the mountain peak
 Fierce tempests may assail me.
 But though that place I never gain,
 Herein lies comfort for my pain—
 I will be worthy of it.

I may not triumph in success,
 Despite my earnest labor;
 I may not grasp results that bless
 The efforts of my neighbor.
 But though my goal I never see
 This thought shall always dwell with me—
 I will be worthy of it.

—Ella Wheelox Wilcox.

LOCAL HISTORIANS

BY DUNCAN CAMPBELL

(Continued from page 503, volume 10.)

1892

The conference met in Lamoni, Iowa, February 13, William Anderson presiding, Salida D. Shippy and Jeremiah A. Gunsolley, clerks. Joseph R. Lambert objected to the minutes of the last conference as read because they contained matter which was not in the minutes of the clerk pro tem, Hudson R. Harder. This was in relation to the resignation of Henry A. Stebbins and the recommendation of a president for the ensuing four months. He stated that the resignation of Henry A. Stebbins was peremptory and not for a given time. On motion of President Joseph Smith it was ordered that the report be corrected and made to agree with the minutes of the clerk pro tem and thus corrected to be accepted.

The following branch reports were offered: Lamoni 780, baptized 6; Asa S. Cochran president, Frederick M. Smith clerk; Lucas 195, John Watkins president, John T. Evans clerk; Allendale 92, Ebenezer Keeler president, Martin A. Ackley clerk; Lone Rock 72, baptized 4, Price McPeck president, Edward E. Marshall clerk; Davis City, 69, James McDiffit president, Mary L. Ewing clerk; Wirt 48, baptized 8, George Brown president, Cyrus B. Rush clerk; Leon 42, John Denio president, James J. Post clerk; Greenville 37, Joseph Boswell president, Alfred Lovell clerk; Centerville 25, Joseph Knowles president, George T. Angell clerk; Little River 119, returned for correction.

Ministry reporting: Joseph Smith, Joseph R. Lambert, Edmund L. Kelley, James Whitehead, Henry A. Stebbins, George Derry, Asa S. Cochran, David Dancer, Winthrop H. Blair, William Anderson, Orlin B. Thomas, Evan B. Morgan, Richard S. Salyards, Thomas Wellington, William Thompson, Thomas

R. Allen, Isaac N. W. Cooper, John Watkins, John D. Bennett, Hudson R. Harder, Edward L. Page, William N. Ray, Abram W. Reese, James McDiffit, Joseph Boswell, Ebenezer Keeler, Joseph S. Snively, John Shippy, John Johnston, Samuel V. Bailey, Alfred W. Moffett, James W. Johnson, Charles J. Anderson, Hugh N. Snively, Oliver J. Bailey, Samuel Ackerly, James Dillon, Ebenezer J. Robinson, Joseph M. Brown, Edwin Stafford, Louis Gaulter, Robert Lyle, Edward E. Marshall, Green Cloyd, George Brown, Salida D. Shippy, Price McPeek.

David Dancer, bishop's agent, reported balance last report \$96.44, received from Bishop \$720 from Saints \$3,451.04, total \$4,267.48; expenditures to Bishop \$520, families of ministry \$3,852.34, others \$161.41, expense \$.45, total \$4,534.20, balance due agent \$266.72. The report was audited and found correct by Isaac N. W. Cooper, Edwin Stafford, and John Johnston.

The report of the Sunday school convention held at Davis City February 6 and 7, was received and adopted.

All matter pertaining to branch delegation at district conference was ordered stricken from the record.

The following were appointed delegates to the General Conference, to be held at Independence, Missouri, April 6: William Anderson, James Whitehead, Edmund L. Kelley, Orlin B. Thomas, Minnie Anderson, Charles J. Anderson, David Dancer, Henry A. Stebbins, Joseph R. Lambert, Sister William Anderson, Sister Marietta Walker, George Derry, Oliver J. Bailey, Ebenezer Keeler, Joseph M. Brown, Hudson R. Harder, Alfred W. Moffett, Samuel V. Bailey, Joseph S. Snively, Samuel Ackerly, Isaac N. W. Cooper, Robert M. Elvin, Myron Has-kins, Edward L. Page, John Shippy, Jeremiah A. Gunsolley, Price McPeek, Isaac P. Baggerly, William T. Shakespeare, Duncan Campbell, John Johnston, Jasper H. VanMeter, Sister William W. Blair, Lucy L. Lyons, Rosetta Dancer, Hiram E. Pinkerton, Callie B. Stebbins, May Gunsolley, Sarah Bailey, Cassie Kelley, Anna Lambert, Richard S. Salyards, Francis M.

Weld, Ebenezer J. Robinson, Bertha Smith, George Brown, Henry C. Smith, Asa S. Cochran, Wilson Hudson, Abram W. Reese, Salida D. Shippy, Mamie Allen, Jennie Allen, Mary Cazaly, Ella Dudley, Bertha Greer, Mary L. Ewing, Charlotte Ackerly, fifty-eight in all.

The delegates in attendance were instructed to cast the entire vote of the district and that they vote for the conference of 1893, to be in Lamoni.

William Anderson was unanimously chosen district president for one year, and Edward L. Page was elected secretary for the same period.

There was preaching by Joseph S. Snively assisted by Ebenezer Keeler, Orlin B. Thomas assisted by Edward E. Marshall, Edmund L. Kelley assisted by Hudson R. Harder. Prayer meeting Sunday afternoon in charge of William Anderson, James Whitehead and Abram W. Reese. A spiritual meeting was had.

A vote of thanks had been adopted to Henry A. Stebbins and Salida D. Shippy for services as district president and secretary.

It was said by quite a number that the above was the best session of conference they had attended in years.

The *Herald* of March 26, had this item:

The Saints at Lamoni were much favored on Sunday, March 13, by having Brethren Joseph Luff, Mark H. Forscutt, and Wallace N. Robinson of the Herald Auditing Committee with them. Brethren Luff and Forscutt occupying the pulpit, the first in the morning and the second in the evening service; each in a most excellent discourse on gospel topics, and practical religion, or what the gospel should do for those who believe and accept it. The Saints at Lamoni, much as they are supposed to be favored by their conditions seldom have so enjoyable a season as they were permitted to enjoy on that day. Brother Robinson is a contingent of the Independence choir and added his voice to the song service with cheerful alacrity.

The following pertinent advice to those who were coming or thinking of coming to the region about Lamoni for the pur-

pose of securing homes, was given in the column of the *Herald* by William Anderson, and dated March 10:

I have been impressed to present a few thoughts to the Saints who may come, or wish to come into this region of country to locate. To be forewarned is to be forearmed. I am jealous of the good name of this church, and I foresee that many will come here and buy homes, and in purchasing they will not exercise the care that is necessary, thinking that as they are in the regions of Zion, and possibly buying from some of her children, they may throw off the otherwise necessary business caution; and after it is too late find out that they have, or think they have been taken advantage of, and then reflect upon the church on account of their own indiscretion. I believe that we have as noble men and women in the church here as live upon the earth, who are trying to be upright and just in their dealings with all men; but as we cannot always tell them from those that are too weak to rise above the selfishness that is so much in human nature, the only safe way to do business is on business principles, with the brethren the same as with anybody else. I have known some good brethren whose judgment was very unreliable when the "mighty dollar" was in the case; also, some have found it an unpleasant as well as an expensive experiment to discard strict business rules for the supposed accommodation of some brethren. Would it not be well for the church to appoint a committee of brethren that are capable to advise the Saints wherever they are gathering in the regions round about; the committee or committees, as the circumstances may require, to be nominated by the Bishop of the church. We are growing as a people, and the Saints of limited means need to be protected especially. The rich, if we have any, can better afford to run some risks. But all might be benefited. These suggestions no doubt could be improved upon.

James W. Johnson wrote from Redding, Iowa, April 19:

We organized a Sunday school April 10, with twenty scholars and teachers. The seventeenth was our first lesson as a school, and we had gained about ten scholars; and the prospects are good for our school. I baptized three more here on the seventeenth. We have nineteen members, and are looking for more to come into the church soon.

Julia A. Marks died at Lamoni, Iowa, May 4, at the ripe age of seventy years, five months, and fifteen days. She was the widow of President William Marks who for several years before his death was counselor to the President of the church.

An entertainment held June 2, at the Brick Church, Lamoni, in behalf of the organ fund, netted about fifty dollars. Of it the *Herald* says,

The exercises from first to last were in excellent taste, instructive and amusing, tending to educate and refine, while affording a pleasant occasion for all.

On memorial Sunday, William W. Blair, and Edmund L. Kelley delivered the addresses at Lucas and Lamoni, respectively.

CONFERENCE

Conference met with the Saints at Davis City, June 4, William Anderson presiding, Edward L. Page secretary, Jeremiah A. Gunsolley assistant, Amos M. Chase chorister, Ransom J. Harmon, janitor. The president offered words of instruction, congratulation and comfort. Edmund C. Briggs was invited to take part in the conference.

Branches reporting: Lamoni 783, 1 baptized, Asa S. Cochran president, Frederick M. Smith clerk; Davis City 77, Thomas Cook president, Mary L. Ewing clerk; Greenville 40, Joseph Boswell president, Alfred Lovell clerk; Little River 118, baptized 2, Abram W. Reese president, Alexander D. Greer clerk; Lucas 181, John Watkins president, John T. Evans clerk; Allendale 93, Ebenezer Keeler president, Martin A. Ackerly clerk; Wirt 48, George Brown president, Cyrus B. Rush clerk; Lone Rock 77, baptized 3, Price McPeek president, Edward E. Marshall clerk; Leon 44, John Denio president, James J. Post clerk; Centerville 24, Joseph Knowles president, George T. Angell clerk.

Ministry reporting: Edmund C. Briggs, William Anderson, Asa S. Cochran, George Derry, Charles H. Jones, Joseph S. Snively, Oliver J. Bailey, Joseph M. Brown, Horace Bartlett, James McDuffit, Hudson R. Harder, John Johnston, Myron Haskins, Joseph Boswell, Nephi Snively, James Allen, William N. Abbott, Robert Lyle, William Thompson, John Wahlstrom, John D. Bennett, Edward L. Page, Thomas Wellington, James W. Johnson, John Denio, Samuel Ackerly, Edward E. Marshall, James Vinard, Salida D. Shippy, William Dodson, Elijah

Sparks, Norman Smith, Brother Crook, Ransom J. Harmon, John D. Bennett, and John Johnston.

On recommendation of Lamoni Branch Frank E. Cochran, Amos M. Chase, Alma M. Newberry, Jeremiah A. Gunsolley were ordained priests. The ordination of Alexander S. Parker to the office of deacon was ordered on the recommendation of the Little River Branch, and he with the others were ordained at the afternoon meeting Sunday. The president was instructed to provide for the ordination of Price McPeck and Joshua Sandage of the Lone Rock Branch, the first to the office of priest and the second to that of deacon.

The request of the Little River Saints that the name of the branch be changed to that of Pleasanton, was granted.

The following resolutions were adopted by a vote of 34 to 16:

1. That all presidents of branches should be nominated by the president of conference or district and the missionary in charge, in harmony with Doctrine and Covenants 120: 1, and if more than one nomination is made or name presented, each name shall be voted on by ballot, the one receiving the highest number of votes to preside.

2. That all nominations to office in the respective branches be made through the presidents of those branches in harmony with the president of district and missionary in charge.

3. That all resolutions and usages that conflict with these are hereby repealed.

The branch presidents were requested to take a collection at their earliest convenience to meet district expenses and forward the proceeds to the district secretary, he being made the treasurer of the district.

Joseph S. Snively, Edmund C. Briggs, and Charles H. Jones did the preaching. Thanks were tendered Davis City members for kind attentions.

The conference was said to be the largest and best yet held in the district. The *Davis City Advance* said of it:

The Latter Day Saint conference which convened in this city last Friday, Saturday, and Sunday was very largely attended. Preachers and prominent officers of the church were in attendance as well as a large number from surrounding towns. An enjoyable and profitable session is the report of all.

The *Herald* of June 25 said:

Mission and district laborers and Sunday school workers are keeping busily at work in the Decatur District. Prospects are good at all points occupied, and new openings are being constantly made.

Children's Day was pleasantly observed in Lamoni, June 19, foliage and floral decorations well enlivening the crowded audience room. Besides the addresses and music a prominent feature of the entertainment was a collection for the benefit of the Society Island boat fund, amounting to \$28.30, which with an additional \$11.80 contributed at the 11 o'clock preaching service, made a total increase of \$40.10 in the size of the fund.

James Cloyd, of Osceola, Iowa, wrote saying that he thought a great work would in time be done at that place for the cause.

The brethren of the Lone Rock, Missouri, Branch, located about fourteen miles southwest of Lamoni, are preparing to build a house of worship.

In the same issue:

Doctor Charles D. G. Taylor, born at Ceylon, the son of an African father and Malay mother, educated a Catholic, but afterwards converted to Protestantism by the Spurgeon Baptists, and for many years a missionary among the African race in America, was baptized by Brother Asa S. Cochran, Sunday, July 17, at Lamoni, and upon confirmation was ordained to the priest's office. It is expected that Doctor Taylor will take up the work among the people of his race, under the auspices of the latter-day work, as he has devoted himself to the cause of God, and has hitherto labored to the best light he had. He was first led to the church by a tract handed to him in Boston by one of the brethren, probably Brother Albert N. Hoxie.

Fifteen have been baptized at Lamoni, during the month of July, so Brother Asa S. Cochran, president of the branch, informs us. The most of these will be members of the Lamoni Branch.

Brother Thomas Bell, of Lamoni, has the entree of a new Christian church in Harrison County, Missouri, some thirteen miles southwest of Lamoni, where he preached on Sunday, July 31, for the second time to good effect.

On Sunday, the 31st ultimo, the Lamoni Sunday school appointed twenty delegates and five alternates to the summer meeting of the Decatur District Association to be held at Allendale, Missouri, August 6 and 7.

Brother William Anderson came in from Saint Louis, Missouri, where business interests had called him. He reports missionary work

astir throughout the Decatur, Iowa, District, with encouraging prospects in all quarters.

President Joseph Smith and family left Lamoni, September 1, for a ten day's outing at the Mineral Springs, near Lineville, Iowa, to drink of the waters for the recruiting of health. Among other things he wrote of his experiences there as follows:

"While attending at these springs, through the kindness of Mr. Reger, we spoke twice in his spring house to fair congregations, two nights; and by courtesy of Mr. West, landlord of the hotel of the old springs, we occupied the stand in the grove twice on Sunday, September 11, to fair audiences, morning and afternoon. Brother Robert M. Elvin occupied one service there on Sunday, the 18th, the Presbyterian minister whose appointment it was, failing to put in an appearance. Our thanks are due to Mr. Robert Moore and Mr. Vinsant for securing us the opportunity of speaking in the grove.

"The brethren who have preceded us in that region have made a good reputation. Brother R. Lambert, Campbell, Gurley, Anderson, Snively, Salyards, Bailey, and others are all well spoken of; Brother Joseph Snively has, however, the best success in reaching the people. They hear him with best of attention and they say they understand him the best. May God bless his labors to them in the future as in the past. We were much pleased to hear so good an account of our fellow laborers as we did at the Springs."

The Lamoni Branch has been blessed with large additions during the summer. Its membership is now 823.

William Thompson wrote from Centerville, Iowa, October 2, in part as follows:

"We cannot report a great awakening among the people here; it is hard to get a hearing in public in this place, but the few Saints are doing what they can under the circumstances to keep the camp fire blazing. They have their sewing circle, Sunday school, prayer meeting and preaching services; but all in private houses, and outsiders seldom attend, their excuse being that they do not like to go to private houses. However, some of the Saints are trying to reach them in other ways, testifying to the people whenever they get the opportunity, the workshop, mines, or on the street, to the goodness of God, his power to save, and this latter-day work of divine origin.

I might mention Brother Morgan D. Lewis as doing what he can in this regard, he has loaned "Presidency and Priesthood," to some and they have become somewhat uneasy. A Doctor Whitney, a Campbellite, wanted to debate, but wanted a scholarly man—no scrub. Brother Lewis told him we could furnish just the kind he wanted, but when we met him to make the necessary arrangements he was not feeling well; would talk to us some other time. The Lord is very merciful and kind to us, cheering our hearts by his Spirit. Love and union prevail among the Saints, and in the hour of affliction his power is manifest to the comforting of

our hearts; but with all this we are not satisfied, and will not be till we see those around us made to realize what it is to be the children of God.

Columbus Day was patriotically commemorated by the citizens of Lamoni generally, the public schools taking the initiative in the celebration exercises under the supervision of Professor Jeremiah A. Gunsolley, according to recommendations of State and National educators, who suggested that plan of conducting exercises. A suitable program of music, essays, recitations, patriotic songs, and addresses made up the morning proceedings which were held in the brick church. In the evening a carefully arranged elocutionary, literary, and musical program was carried out under the same school management, the main features being tableau representations of the life and work of Columbus. All were instructed and pleased.

Abram W. Reese wrote from Pleasanton, Iowa, under date of October 28:

I thought to write a few lines through the *Herald* to the members of this branch and others to whom it may concern. Dear Saints, it is well known to most of you, that since the dividing of the schoolhouse room at Pleasanton we have not had suitable place to hold meetings; therefore, all of you that promised to help build the church, please bring in your donations; we need money to meet our payments, as we do not want to go in debt. Others of you who have not promised to help, we ask you to kindly do what you can to assist in finishing the church, that we may have a place in which to worship our God. Dear Saints, there is no more obligation on one member to help than on others; it is the duty of every one to do his part. Most of the members and outsiders in this vicinity have done nobly. The majority have sacrificed a great deal of time and money to push on the work. We have not asked any of the branches in the district for help, except some of the members of the Lamoni Branch; they did well and we thank them kindly for their assistance. If every member in the district would only donate ten cents each, it would be a great help to us at present. Dear Saints, such a small amount would not hurt any of you. Will you try and do what you can for us? You will never lose your reward, and I believe that every good deed we perform will be as a pearl in our crown that will never grow dim. I am sorry we have not pleased all in our undertaking; and if we have done wrong in trying to build a place of worship let God judge between us and them that are offended.

CONFERENCE

Conference met in Saint's chapel, Davis City, October 29, William Anderson in the chair, Edward L. Page clerk. President Joseph Smith asked why conference had been changed

from Leon to Davis City. President Anderson gave the reason with the statement that notice had been given through the *Herald*. The secretary was instructed to enter the same on the record. The president was sustained in the change of conference from Leon to Davis City.

Branches reporting: Lamoni 838, baptized 52; Leon 45; Centerville 26, baptized 2, Joseph Knowles president; Alledale 95, baptized 3; Greenville 41, baptized 3, Joseph Boswell president; Lucas 164, John Watkins president; Davis City 73, James McDiffit president; Wirt 47, Cyrus B. Rush clerk; Lone Rock 78, baptized 3, Price McPeek president; Pleasanton, no report.

Ministry reporting: Joseph Smith, William W. Blair, Joseph R. Lambert, Edmund L. Kelley, Israel L. Rogers, David Dancer, James Whitehead, Robert M. Elvin, George Derry, William Anderson, Richard S. Salyards, Isaac N. Roberts, Charles H. Jones, Levi Atkinson, William Thompson, John D. Bennett, Hudson R. Harder, James McDiffit, John Shippy, William N. Ray, Hugh N. Snively, John Denio, Valentine White, Samuel V. Bailey, Alfred W. Moffett, Myron Haskins, Horace Bartlett, James Allen, Louis Gaulter, Edwin Stafford, Samuel Ackerly, Joseph Boswell, William N. Abbott, Edward L. Page, Joseph M. Brown, Oliver J. Bailey, Thomas Wellington, Joseph S. Snively, Amos M. Chase, Nephi Lovell, Elijah Sparks, Alma M. Newberry, Price McPeek, James Vinnard, Jeremiah A. Gunsolley, Frank E. Cochran, Edward E. Marshall, Salida D. Shippy, Andrew K. Anderson, John Harp, David D. Young, Norman Smith.

Report of David Dancer, bishop's agent from March 1 to October 1, balance on hand \$17.53, received from district \$1,068.84, from bishop \$865.00, total \$1,951.37, expenditures for families of elders and poor \$2,345.35, balance due agent \$393.98. Edward L. Page district treasurer, received for dis-

strict purposes, \$13.29. Bishop Edmund L. Kelley urged the duty of each member to have the name on the financial record as well as on the general church record.

The resolutions of the previous conference providing that all presidents of branches should be nominated by the president of the district or conference and missionary in charge, and that all nominations to office in the respective branches be made through the presidents of those branches in harmony with president of district and missionary in charge, were repealed by a vote of sixty-seven to fifteen.

Further consideration of a resolution that no rule or resolution that shall be for the government of this district shall be adopted till after due notice of three months shall have been given to the membership of the district, and that no rule, order, or resolution that is a standing rule of this district shall be amended or repealed without due notice of three months being given through the *Herald*, was referred to the next conference.

The district officers were sustained until the March conference. A collection of \$24.12 was taken up for necessary repairs on the chapel. A vote of thanks was tendered Saints and friends for kind attentions.

Richard S. Salyards and William Anderson went to the region of Lineville, Iowa, Saturday and Sunday, November 12 and 13, and held three services which were well attended. They reported excellent prospects there.

Joseph R. Lambert began a series of meetings at Leon, county seat of Decatur County, Iowa, on Saturday, November 19. Edmund L. Kelley was present and spoke on Tuesday evening, the twenty-second; William Anderson, Richard S. Salyards, and others were present and aided later during the meetings.

Henry A. Stebbins was at Allendale, Missouri, November 20, ministering in gospel work.

Thanksgiving Day was observed in the usual way at La-

moni. In a sermon at eleven o'clock, President Smith gave several reasons why the Saints as citizens of the State, and members of the "Commonwealth of Israel" as well, should be thankful, and join with all other citizens in giving thanks for mercies past, blessings present, and benefits yet to come. The sermon was well received, though the audience was comparatively small, many of the Saints having their attention engaged elsewhere. After the service the Mite Society served a dinner in Rabidou's Hall, where several score of guests partook of a Thanksgiving Dinner with the usual accompaniments; netting for the church purposes nearly \$40.

A series of meetings is being held in the brick chapel in Lamoni, with fair interest and attendance. Brethren Joseph Smith, William W. Blair, Edmund L. Kelley, Robert M. Elvin, and Henry A. Stebbins preach the word, while others aid the branch president in other pulpit exercises.

Under the head of "A Diligent Worker," the *Herald* in its issue for December 24, printed the following:

We learn from reliable authority that Elder Thomas J. Bell of Lamoni, a clerk in one of its principal stores, has labored in many points within a radius of sixteen miles of town since last May—about eight months—preached forty-three sermons, baptized seven, administered to many sick persons and performed other ministerial duties, and all this with no conference appointment as a missionary. This is a bright example of what the local ministry may do, if there is a will to do and wisdom to direct. This kind of labor was far more common in the church from 1857 to 1881 than since, and it told greatly for advancement of solid gospel work.

There are many ministers now in the church who could do most acceptable local work without General Conference appointment to the missionary field, if proper attention and direction were had. This should be looked after at once everywhere.

Three were confirmed in the afternoon meeting at Lamoni, December 18.

Those interested in knowing the reasons for locating the

business center and the seat of the first presidency of the church at Lamoni, Iowa, will find the information desired in an editorial published in the issue of the *Saints' Herald* for January 21, 1893, being volume 40, pages 34-38.

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

Joseph M. Brown wrote to the *Herald* from Leon, Iowa, January 18:

The series of meetings held here nearly two months ago by Elder Joseph R. Lambert, assisted by Elders Richard S. Salyards and Joseph S. Snively, will result in good. Although no additions were made at the time, there was a good impression made upon the minds of some whom we have conversed with and we hope that ere long the planting may grow into the development of fruit to be kept in reserve for the Master's use. We are pleased with the occasional visits of the young Sunday school workers and ministers from Lamoni. We admire the way they turn the leaves of the sacred volume while reasoning upon God's word.

The *Herald* of February 11, said:

Brother John D. Bennett has opened the work at Tuskeega, near Lamoni. He had been granted the use of the Christian church and has had attentive hearers.

The District Sunday School Association held its eleventh session at Lamoni, on Saturday and Sunday, February 25 and 26. A leading feature of the gathering was an address on social purity by President William W. Blair.

About this time James W. Johnson of Redding, Iowa, reported the work there as needing the aid of the ministry. The Saints had a large hall and asked those of the ministry who were free to do so to preach for them.

The conference of the district met in the Saints' chapel at Lamoni, March 4, at 11 a. m., William Anderson presiding. Edward L. Page secretary, Jeremiah A. Gunsolley, assistant. The following branches reported: Lucas 166; Leon 45; Wirt

47; Pleasanton 121, 5 baptized; Allendale 95; Davis City 78; Greenville 41; Lone Rock 78; Centerville 28, 2 baptized; Lamoni 866, 5 baptized; The following ministers reported. Joseph Smith, Joseph R. Lambert, Edmund L. Kelley, William Anderson, George Derry, James Whitehead, Asa S. Cochran, Henry A. Stebbins, Martin M. Turpin, Evan B. Morgan, Richard S. Salyards, Amos J. Moore, William Thompson, Joseph S. Snively, James McDiffit, Hugh N. Snively, Oliver J. Bailey, John D. Bennett, Henry C. Smith, Samuel Ackerly, Myrom Haskins, Robert Lyle, Edward L. Page, Joseph M. Brown, Hudson R. Harder, John Johnston, Lewis Gaulter, John P. Dillon, Levi Atkinson, Thomas J. Bell, John Shippy, Isaac N. W. Cooper, Edwin Stafford, Horace Bartlett, James Allen, Frank E. Cochran, Amos M. Chase, Jeremiah A. Gunsolley, George Brown, Edward E. Marshall, John Traxler, Elijah Sparks, Salida D. Shippy, Nephi Lovell, Alma M. Newberry, William T. Shakespeare. The resolution which was referred to this conference by the last session was lost. Sixty-four delegates to General Conference were chosen. William Anderson president and Edward L. Page secretary and treasurer were sustained for the coming year. Summary of Bishop's agent's report as audited: Balance on hand March 1, 1892, \$17.53, receipts \$3,826.99, expended \$3,739.61, on hand \$104.86. The revised Rules of Order were adopted. The *Herald* states that an address by Joseph Smith at a preliminary meeting of the church officers of the district on the evening of the 3d was listened to with marked attention. "Under the efficient management of Brother William Anderson, who presided the business was done rapidly and well, Brother Anderson showing excellent ability as presiding officer.

"There was a good feeling prevalent so that no one was hurt, and no interests suffered by unwise zeal."

The reports showed that the large majority of the preach-

ing forces of the district were diligently engaged in all places where an opening in the region round about could be had.

An account of a convention of the district Sunday School Association held in February is given in the history of the Association.

An account of the measures taken by the president of the district to keep the local ministry usefully employed is published in the issue of the *Saints' Herald* for April 1, as follows:

In response to a call from Brother William Anderson, missionary in charge and president of the Decatur, Iowa, District, the local ministry of the district, elders, priests, teachers, and deacons, those not under General Conference appointment, met at Lamoni, on Thursday evening, January 5, last, to consult and agree upon a plan of work with a view to perfecting a method by which each local officer of the church in the district would be brought into active service, either in preaching accompanying and assisting those who would preach, distributing tracts, or performing such work as he could. Quite a number were present, all of whom made statements of what they had been doing and what they were willing to do.

The general sentiment was in favor of a campaign of steady, persistent effort, the object being to finally reach every neighborhood and to occupy every meeting house and schoolhouse that could be secured. The young men of the district who had been laboring in the Sunday school work also reported. They were priests, and have been aiding outlying schools, organizing new schools, and preaching at various points in connection with, in addition to their Sunday school work.

Some arrangements for ministerial work at various points were then made. The president was requested to formulate a plan of action and report at the next meeting, to invite President Smith to address it.

On Friday, March 3, the brethren met again, at Lamoni in response to the call of Brother Anderson. President Joseph Smith was introduced and addressed the assembly. The address is printed in *Herald*, April 1, 1893.)

Brother Smith's address was closely listened to. It was decidedly encouraging to all who desired to work. Brethren who were not present at the previous meeting then stated what they could do. Some who had teams offered to take others to their appointments.

Brother Anderson then reported the following statements, as requested at the preceding session:

The objects of these district priesthood meetings are:

1. To arouse to activity all the local priesthood in the district.
2. To systematize our labors so that we will work where we can do the most good without interfering with one another.

3. That we meet together once a month and report whatever is necessary; new opening for preaching, if any, and receive appointments if not already engaged.

4. To consider the propriety of and arrange for distributing tracts wherever it may be thought necessary.

5. To instruct and receive instructions, as we may agree upon, relative to our duties in our several callings in the priesthood.

6. To consider any questions that may be thought necessary to be considered by the brethren assembled at these meetings.

The plan of action was unanimously adopted. The meeting adjourned.

By action of General Conference, April 8, Sister Margaret Gurley, widow of Brother Zenos H. Gurley, sr., was restored to membership in the church, in response to her earnest request. She had withdrawn from the church at the General Conference of 1886, at the same time as did Jason W. Briggs and her sons, Zenos and Edwin. Her local membership was in the Pleasanton, Iowa, Branch, of the Decatur District.

A call for Decatur District priesthood meeting to be held at the Brick Church, Lamoni, appeared in the *Herald* for April 29.

Under date of May 9, Edward L. Page, of Lamoni, Iowa, wrote to the *Herald*:

Elder Joseph S. Snively reports a debate that he has lately held with Elder J. Padgett, of the Christian Church, at Cainsville, Missouri. Subject: "Is the Book of Mormon a divine record?" Elder Joseph S. Snively affirmed, Elder J. Padgett denied; the only evidence used, to be the Bible, the Book of Mormon and the Book of Doctrine and Covenants.

The debate continued during two days, each one making three speeches of half an hour each. Quite an interest was manifested by the people during the progress of the debate, and as an evidence of its favorable results, on the day after its close Brother Snively baptized five persons; each of whom was present during the sessions. He also blessed five children while there. Arrangements are in progress for another debate after harvest. This promises to be an excellent field in which to labor.

In the death of Joseph Hammer, March 31, the Allendale branch lost one of its most faithful and energetic members.

The *Herald* of June 3, stated that sixty-one acres of land

situated about four blocks north of the Saints' Church, Lamoni, had been secured on which to build the Saints' Home.

On May 23, Lone Rock Branch lost by death Brother Uriah S. Bowen, aged 71 years, 2 months, and 13 days.

The first meeting of the Lamoni local of the Religio-Literary Society was held Saturday evening, June 3. The program was good and well rendered. The attendance was large and the prospects excellent.

Evan B. Morgan wrote from Lucas, Iowa, June 6:

Brother Columbus Scott left here this morning enjoying the good wishes and respect of the Saints and of some of the outsiders. He has been here for about three weeks. He did considerable preaching and his efforts were appreciated. The people were busy and rushed with work. The wet weather prevented some from attending. We held preaching meetings both morning and evening in the opera hall last Sunday.

Reference is made to these meetings by Elder Scott in the following extracts from a letter by him, dated Hiteman, June 12:

On the 6th of May I took kindly but regretful leave of Brother Messenger and family, and returned to Afton, the first station east of Creston. Arriving at the station I felt a little lonesome with no Saint's face to greet me there. By inquiry I learned that Brother Henry C. Hughes, to whom I had written of my coming, but who had failed to get the note, resided about two miles south of town on the locally famed D. K. Wright farm. Leaving my luggage in a store I angled across the undulating and richly carpeted pasture meadows to the farm, and was not long being welcomed to Brother Hughes' home with a welcome such as is peculiar to Saints. I remained in that community about ten days, preaching a number of times in the schoolhouse near by, and once in the Adventist chapel in the town of Afton. The Baptist minister was present at this last service and assisted in the opening exercises. Our meetings at Afton were well attended considering the sparsely settled country; a good interest was manifest, a permanent opening made for the preaching of the word. I must not omit to state that Brother John Anderson of Wirt, Ringgold County, was at all the services held at Afton, preached once, and assisted in all the others. He gives about all his time to the work; rides his own pony, travels from house to house, talking, distributing tracts, selling books, and preaching occasionally. Who knows what a great foundation he may be laying in all that country for a future work to be done? Go on, Brother John, and "our Father" bless you still.

. . . After the two brethren, Hughes, had remembered the elder's necessities and kindly administered, I, on the 17th of May bade them and family good-by, and went to Lucas. Arriving there I was domiciled at Brother Isaac Phillips' where I sought rest.

At Lucas as at many other places, the "faithful few" are found in their places, laboring to bear the burden of the work along, always on time at the services for worship, ready to lend a helping hand to all who need. When some of the Saints anywhere seem to be so inactive and almost indifferent, it reminds us of the parable of the "ten virgins," where the inactive, slothful ones will be at the coming of our Savior, as now, behind, slothful, unprepared, 'their lamps gone out,' not ready to enter the marriage palace of the Savior and the redeemed. "Be ye also ready," is our Lord's admonition. . . . I preached a number of times while at Lucas with liberty and apparent acceptance to the brethren, and labored in harmony with those in charge, also had the privilege of baptizing one, Brother Jacob Patterson, who, I hope, will realize in the gospel, all that it is recommended by God's servants to be, and even more, by keeping faithfully all its requirements. Good Brother Evan B. Morgan is at home laboring for the bread that perishes. . . .

My visit to Lucas was pleasant and I trust did good. Brother John Watkins, branch president, is at his post day and evening, serving as janitor of the church as well, and is faithfully seconded in his work by Brother Phillips, the faithful priest, with other officers there. Credit is here due the Lucas Saints for administering to the elder's temporal necessities. By request of the Grand Army of the Republic, at Lucas, I delivered a sort of memorial address to a large audience in the opera house on the evening of May 30. . . . I came to this place on the 5th instant, and found Brother Robinson here, of Oakley, also Brother John Allen, of Lucas, who are helping the local brethren to keep the gospel banner unfurled, that others may be enlisted in the cause we love. Some interest is manifest; some are investigating. Those baptized by Brother Snively here last summer are taking hold with renewed diligence, and are rejoicing because of having obeyed the truth in the love of it. The Baptist brethren of color here have kindly opened their house of worship freely to us, and at the conclusion of our efforts here last evening, June 15, for the present, they tendered the use of their house to me or any of our elders when wishing to preach here; and their janitor cares for it for us, and Brother Randolph warmly invited me to return and preach for them again. Prejudice is high and sharp here, with the religious classes more especially, and consequently some refuse to hear. May they see the error of their way. I go from here to Oakley, seven miles north of Chariton, by request, to see what may be done in the interest of the work.

SUMMER CONFERENCE

The conference met in Lucas, Iowa, June 24. In the absence of President William Anderson, Bishop Edmund L. Kel-

ley was chosen to preside; Edward L. Page, secretary. Branch reports: Lamoni 913, 33 baptized; Davis City 71, 1 baptized; Leon 45, Greenville 37; Lucas 159, 1 baptized; Pleasanton 115; Allendale 95, 2 baptized; Lone Rock and Wirt not reported. Ministerial reports: Joseph R. Lambert, Robert M. Elvin, Joseph S. Snively, William Anderson, Henry A. Stebbins, William Thompson, Columbus Scott, Edward L. Page, John Watkins, Joseph M. Brown, T. A. Johns, James Allen, John Allen, Isaac Phillips, Jeremiah A. Gunsolley, John Allen, jr., Edward L. Page, treasurer reported on hand last report \$12.14; half fare to and from Lucas \$1.82; on hand \$19.32. Each branch president of the district was requested to take up at his earliest convenience a collection for the current expenses of the district, the same to be forwarded to the secretary-treasurer. William Anderson, Samuel V. Bailey and John Watkins were appointed a committee to consider the advisability and practicability of procuring a tent for district purposes. William Anderson was sustained president, Edward L. Page clerk and treasurer; David Dancer bishop's agent, and Joseph R. Lambert president of the mission, with the missionaries laboring in the district. The clerk was authorized to issue a priest's license to Green Cloyd. Preaching by Joseph S. Snively, Joseph R. Lambert, Columbus Scott, and Edmund L. Kelley.

The members of the Pleasanton Branch held a combined entertainment and ice cream supper on the evening of Saturday, July 1. The program consisted of literary exercises and music, followed by stereopticon views from Pilgrim's Progress and Uncle Tom's Cabin in charge of Jeremiah A. Gunsolley and Frank E. Cochran. The proceeds were turned over to the chapel fund.

At the services of the Lamoni Branch, Sunday, July 9, the officers announced that measures were to be adopted for the

keeping of better order at the meetings by placing the deacon and his assistants in charge of assemblies during hours of service; the doors were to be closed during prayer and the benediction; whispering, laughing, or interruptions of any kind were not to be permitted. The deacons were to act as ushers and be made responsible for the decorum of the congregation.

On Saturday and Sunday, July 22 and 23, Joseph S. Snively and Thomas Wellington held meetings at Blythedale, Missouri; Asa S. Cochran and Myron Haskins, near Cainsville, Missouri; Thomas J. Bell preached at Lone Rock on the twenty-third. James Allen and Amos M. Chase at Andover; John D. Bennett at New Salem; on the same date Frank E. Cochran and Jeremiah A. Gunsolley were at Lone Rock in the interest of the Sunday school work. During the month Joseph R. Lambert was at the Reger Mineral Springs, near Lineville, Iowa, preaching as strength permitted. Accompanied by Joseph S. Snively he went to a point near Ridgeway, Missouri, where it was expected an attack would be made on the faith by a minister of the Christian Church, on the thirtieth. To this attack, which proved to be very bitter, Elder Lambert was to reply on August 6.

Joseph M. Brown wrote that he had baptized one at Leon, Iowa, July 31. Thomas J. Bell baptized three near the Green Schoolhouse, west of Lamoni, on Sunday, August 13, and two at Lone Rock on Sunday, August 27. Seven were baptized at Lamoni, by Frank M. Weld on the latter date.

The program of the convention of the District Sunday School Association held at Pleasanton, August 26, 27, included primary class work by Lida H. Campbell, intermediate grade by Anna Stedman, senior grade by Jeremiah A. Gunsolley; a paper, "Our Duty to the Child" by Anna Stedman; temperance work in the Sunday school illustrated by the stereopticon; ten minute speeches by Sunday school workers; the whole interspersed with choice selections of music.

The district president announced through the *Herald* that a two-day meeting would be held at Lone Rock, September 16, 1917.

In a communication to the *Herald*, dated August 31, Joseph R. Lambert referred to the occurrences between Cainsville and Ridgeway already noted; he says:

July 15, I repaired to the Reger Mineral Spring, near Lineville, Iowa, for the double purpose of drinking the water, and doing what I could for the cause. I spoke once at the Hickory Schoolhouse on Sunday. Brother Anderson spoke on Saturday night, and Brother Snively at the New Zion Schoolhouse, Sunday night. On July 23, I spoke at the Hickory at 11 a. m., and in the park of the "Lineville Mineral Spring" at three p. m. In the last effort while speaking from the words, "Have faith in God," I enjoyed excellent liberty. To God be all the praise.

Saturday and Sunday, July 29 and 30, found me at the Linn Schoolhouse, near Cainsville, Missouri, in company with Brother Joseph S. Snively. We listened to two (so-called) lectures in exposition of "Mormonism," by Reverend C. T. Phillips, of Albany, Missouri. This is the Phillips of Stewartville fame. One week later, August 6, I replied, occupying the ground in the grove, by the schoolhouse, and speaking in the morning and afternoon. The attendance was fair, but the Methodist Episcopal people nearly all stayed away. We can hardly blame them for this; that is, if it was necessary for them to stand by Phillips whether or not, for his effort was one of the lowest and meanest I have heard for a long time. He beat Clark Braden on several points. To illustrate: He quoted the Book of Mormon, page 116, as follows: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people otherwise." Thus, it will be seen, that he ignored the colon after "people," and ended his quotation at "otherwise," where there is only a comma! The grave offense which stirred up so much bad blood in our Methodist Episcopal friends was this: A number of their members, acting upon their convictions of truth and right, had renounced their former allegiance and embraced "this gospel of the Kingdom."

The colored Baptist brethren, at Hiteman, were making good the promise to keep their house of worship open for preaching by the elders of the church, Robert M. Elvin occupying it while laboring there. Two were baptized. Brother Loach kept the truth before the people by distributing tracts.

(To be continued.)

REMINISCENCE OF SISTER N. J. THARPE

In the year 1836 my father, John Jimison and family was living in Richland County, Ohio, where they joined the Church of Jesus Christ of Latter Day Saints.

While living there they had six children. From there they went to Missouri with a colony of Saints, and stopped in Ray County. Took some land on Crooked River; raised cattle, hogs, chickens and other stock.

My uncle, Elias Benner, went farther where he also took some land and for awhile the Saints lived in peace. In the fall of 1838 the persecution began.

One evening an armed mob came and ordered my father out, they told him to get his only horse. They guarded him with their guns to the stable. They said they were going to shoot him if he did not do as they told him, as "they wanted to get all the d— Mormon preachers" (my father was an elder). There was a fence near the stable door and as he got to the door he threw the bridle in and jumped the fence and went zigzag into the brush. They shot at him but missed their aim. My folks had butchered that day and it so happened that there was some of the blood on the rail fence, so they thought that they had hit him and that it was his blood. It was getting toward dark so they never tried to find him to see if he was dead, but returned to the house, some of them, and abused my mother and made awful threats.

Mother heard the shots that were fired at my father and she supposed they had killed him. She could not sleep that night and the next morning hunted for him. She found the horse was gone. It seems they had no mercy on the Mormons, as they were called. This was a cold, frosty night and during that night my father was out without a coat. He was traveling the direction of my uncle's, Elias Benner's, thinking that there he could be safe. In those days there was not any tele-

phones, and post offices were few and far between, and when he got in the vicinity of Haun's Mill he heard it was worse there, as he met some coming away and heard the news of the fate of my uncle and others in that awful massacre where several were buried in one well.

When he had been told about it he turned back, not knowing what to do nor where to stop. He was gone two days. When he reached home my mother was at her sister's, Barbara Study's. There was trouble all around, but they did not bother father any more that fall, but in February, 1839, the mob came and drove off all our hogs. Father took a wagon and an ox team and put what he could of his belongings in the wagon and started for Illinois.

It rained and snowed most of the way and they were two weeks on the road. The children were sick with colds. The third day my brother Jake who was seven years old fell off the wagon and broke his arm. Father peeled a small hickory tree about the size of the boy's arm, and put the bark around his arm and bound it up, and on they went. It was quite cold and some of the older children had to walk. When the Mississippi was reached they crossed over on a flat boat near Hannibal. There was lots of ice in the river. When they got onto the Illinois side they heard of some of our friends in Mount Sterling, Brown County, so here they stopped. The next June 4, 1839, I was born. My father worked that summer and autumn for a man by the name of Conover, also the winter and spring of 1840. Then in June we moved to Hancock County, about five miles south of Nauvoo, took some land about one mile east of the river. This land was on a creek called "Camp Creek," because there were so many sugar camps along it. We were there six years. My father and mother went to church at Nauvoo. They often told me of what they saw and heard.

Once when they were baptizing for the dead in the river, Joseph, the prophet, came and stood on the bank, and stretched

out his right arm and father and mother heard him say, "Oh, you people, I am no more your prophet, you are rejected with your dead," then turned and walked away. I have heard father and mother state this occurrence many, many times.

Now I will relate some things I can remember. I was young but some things were stamped upon my memory never to be erased. My father had a large meadow on the creek bottom not far from the house and I can remember of seeing a lot of men and boys there drilling like soldiers. They had swords made out of hickory wood; they made them at our house. While they were drilling I sat on a log near by and watched them drill or muster as it was called. My father was the captain and they would all do as he told them. He would say "right, left, right, left," and they would all step together. I can see them now in my mind's eye, all pointing their swords the same way. I was too small to know what it meant. I do not know whether this was before or after Joseph's death.

One more incident I remember while we lived there. It was the Fourth of July, 1845, out on the prairie southeast of Nauvoo. They had a large bowery made of the branches of trees, had two long tables side by side, just room enough to pass around and wait on the ones who were eating. My father killed a calf and a hog for the occasion; mother baked pies and a lot of cakes, father roasted the meat. Other Saints, the most of them, took about the same, especially the poorer class and all went to have a good time, a picnic. There were speeches made and when dinner time came all priesthood-bearing members were served first. My mother was one of the waiters. Brigham Young took the lead; he had two or three women with him, and the others did likewise. The women had baskets with them and when they were through eating they took all they liked in their baskets. There were police who kept the children back from the tables, and I remember that the

children got scarcely any dinner at all. I had a little sister who cried to go to mother while she was waiting on the table, so she called to my brother Isaac, who was then twelve years old, to bring the little one to her, so he put her on his back and started, and at the same time I started also; I took hold of his coat, the police tried to keep me back but I held on and reached my mother's side so I got what dinner I wanted.

In the spring of 1846, on May 29, my youngest sister was born. On June 3, there came a posse of men with false faces on, they came to take my father, but he had gone over into Missouri to try to get us a place to go to, as he knew we would have to move. So these men threatened to put mother and us children out. She was not able to be up. My oldest brother was so scared that he crept under the bed, all of us cried and carried on so that the leader of the gang said, "Well, we will let you alone, but if you are not out in nine days we will return and throw you out."

Meantime father returned with a German with him to whom father had made a deed to the place; the consideration was fifteen or twenty yards of German broadcloth. We also had a bin of wheat which the mob took and also a great many chickens. Just as soon as mother was able, father got his things ready to go. We had two wagons, two yoke of oxen and a team of horses, three cows and some young stock and about twenty head of sheep. He took what provisions he could and with his family crossed the Mississippi at Nauvoo over to Montrose. We were camped there two or three days, as there was such a crowd there that we had to wait that long before we could get all our stuff over. When we finally got all our things together we went into Missouri. There we rented a farm of a man by the name of Bennings, put in a small crop as it was too late in the season to raise much; so father and the boys went out harvesting and took their pay in wheat. While they were away

we were living on parched corn with an occasional squirrel or rabbit, and sometimes we would go fishing in the Des Moines River, when we would have a mess of fish for a change.

Our place of trading was Farmington on the same river where we fished. This also was the nearest point to a grist mill. Many is the time we have had to live on parched corn and boiled wheat. This was not so bad when our cows gave us milk, but when this failed I tell you it was pretty dry eating, for when we moved to this place the cows got away and swam the river to get back where we came from as we had sold the calves; so when we found them and got them back they were almost dry. We did not have very good water, either, as it was hard to get a well sunk on account of quicksand.

We moved from here to Saint Charles County, Missouri. Saint Charles town was our trading point. When we moved again we went up the river to Pike County; stayed there two years, and during all this time my folks had to keep to themselves what church they were members of and not let it be known that they were members of what was known as Mórmons; but still they kept to the faith.

When William Miller prophesied that the world would come to an end, (I don't just remember when it was) we were going to school, and the teacher would not teach school that day but came with her family to mother's so she would not be alone when the thing happened, and mother sent me to the field to get some cornfield beans for dinner. It was quite a ways from the house and this was a very smoky day, so much so that it darkened the sun; I remember as well as though it were yesterday how scared I was. I was afraid the world would come to an end before I could get to the house; but mother told the teacher and all of us that "Miller could not know when the world was going to come to an end as the Bible says that no one knows, not even the angels in heaven," and

said she: "I will prophesy, in my own name, that the world will not come to an end to-day."

From Pike County we moved to the southwest corner of Iowa in the vicinity of where Hamburg now is; stayed there one year. From there we went over into Nebraska, Otoe County. This was the year of fifty-four. Here again we lived on a creek by the name of "Camp Creek" because this was a great place for the Indians to camp.

Here my father took a claim and built a mill. In 1856 I was married and in 1864, I, with the rest of my father's family twelve in number were baptized into the Reorganized Church of Jesus Christ of Latter Day Saints.

I had three sisters older than myself, two younger and four brothers. There was a branch of the church organized here called the "Camp Creek Branch;" my father was the first branch president. This was a live branch. The Lord gave us many, many spiritual feasts which I shall never forget.

The first missionaries that I can remember were Young, Sellers, Waldsmith, Bays, and Rush.

But time passed, some moved away and some died; and at the present time there are none of the Saints in that vicinity, I being the last of the faith to move away.

We will pass along until we come to the year 1869. At this time my brother John lived at Nauvoo. He had married his wife before we came west, therefore he was left in Illinois. In the meantime he moved to Nauvoo and bought the William Marks house on the bank of the river, and that year, 1869, I went to visit him as I wanted to see him and his family, also I had a desire to see Nauvoo and the temple which had cost such a sacrifice to build, but instead it was a ruin.

While there I called on Sister Emma Smith Bidaman. As the Brighamites were telling such great stories about her, I wanted to see her and hear from her own lips the answers to

the questions I asked her. First I asked her if she had seen that revelation which was claimed by Brigham Young that Joseph Smith had on polygamy. She looked surprised at my question, then said, "I never saw it." I said I heard that she had taken the fire tongs and picked it up and burned it. She said, "I never burned it, that is some of Brigham's lies that he made up. There never was such a revelation to my knowledge and as for burning it, I never did." Then I asked her why she married a man out of the church. She said, "I had my own reasons for so doing to protect my children." She said she was warned that there would be an attempt to steal Joseph.

We talked on various subjects; she was a pleasant lady to talk with, her words were yea and nay, and to the point.

She showed me the room that Joseph left the morning they took him to Carthage jail. As he had been in jail several times before she was in hopes he would return this time, she said, but when she went to his room, she knew then he would never come back alive. These things have been in my mind, other things I have forgotten, so I write what I remember.

Mr. Bidaman treated me kindly, he showed me around in the Mansion and one room I remember he took us in, myself and two sisters-in-law, a well-furnished room. Here he showed us some relics, then we went to dinner and after a few days more visit I returned home to Nebraska where my home has been mostly ever since.

Cowards die many times before their death;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come, when it will come.

—Shakespeare.

CURRENT EVENTS

BY E. REBECCA WELD

June 12, 1917. King Constantine of Greece abdicates in response to the demands of England, France, and Russia (the three protecting powers of the Greek kingdom); his second son, Alexander, twenty-four years old, is selected to succeed him.

August 5, 1917. William Aylor organized a branch eleven miles southwest of the town of Findlater, Saskatchewan. It was named "Sunset Branch." Peter Trumbly was chosen president.

August 23, 1917. Alleging illegal acts while in office, the Texas House of Representatives votes to impeach Governor Ferguson.

September 10, 1917. Equal suffrage for women is defeated in Maine by a vote of 2 to 1.

September 13, 1917. The House adopts the Soldier's and Sailors' Compensation Bill, with the \$10,000 maximum insurance compensation recommended by the President, by a vote of 144 to 77.

September 16, 1917. Premier Kerensky, as "Minister and President" declares Russia a republic. The Cossacks, however, are believed to hold the balance of power in the country and have already taken a definite stand against the Government, by replying to its request for their leader, General Kaleldines, that it will be impossible to obey the command as General Kaleldines must attend the military conference of the Cossacks in his official capacity of hetman.

September 17, 1917. President Wilson selects Byron R. Newton, Assistant Secretary of the Treasury, to succeed Dudley Field Malone as Collector of the Port of New York.

September 19, 1917. Arbuckle Brothers announce that

they will be forced to close down their sugar refinery in Brooklyn for an indefinite period because of the lack of raw sugar.

September 22, 1917. The Texas Senate sustains charges in the impeachment proceedings brought by the House against Governor James E. Ferguson, involving misuse of State funds; Lieutenant Governor William P. Hobby becomes Governor.

September 23, 1917. The dedication of the Independence Stone church occurred at Independence, Missouri. Dedicatory sermon by President Frederick M. Smith.

September 26, 1917. Elder Robert T. Brown and wife from Canada, missionaries to Tahiti sailed from San Francisco.

September 27, 1917. A Democratic Congress meets at Petrograd, Russia, composed of 1,200 delegates from the Social Democratic and Social Revolutionary elements.

October 6, 1917. In the Senate, Mr. LaFollette (Representative from Wisconsin) defends his criticisms of Administration war policies; a special committee of five members makes plans to investigate charges of disloyalty against Mr. LaFollette.

October 6, 1917. The special session of the sixty-fifth Congress comes to an end, after six months work in which war declared with Germany was recognized, a compulsory military service act passed, and appropriations totaling \$21,000,000,000 made for war purposes.

October 7, 1917. The church at Wheeling, West Virginia, was dedicated. Dedicatory sermon by Gomer T. Griffiths and prayer by John A. Becker.

October 15, 1917. Don M. Dickson, Postmaster General in Cabinet of President Cleveland, dies at his home in Trenton, Michigan; aged 71.

October 15, 1917. The voters of Iowa reject constitutional amendment prohibiting the manufacture and sale of liquor.

October 16, 1917. A large section of the Kansas City Stockyards is destroyed by fire, causing a loss of nearly 15,000 cattle and hogs.

October 17, 1917. The American transport *Antilles*, homeward bound, under convoy, is torpedoed by an unobserved submarine, sinking in five minutes; seventy of those on board are lost.

October 21, 1917. Paul O. Husting, United States Senator from Wisconsin, dies, aged 51.

October 24, 1917. J. Carroll Beckwith, the American artist, dies suddenly at his home in New York; aged 65 years.

October 24, 1917. Sir William James Herschel, the English authority on finger print identification, dies 84.

October 26, 1917. The Indiana woman suffrage law is declared by the State Supreme Court to be in violation of the State Constitution, which defines voters as male citizens.

October 28, 1917. Dr. William Porter professor of Latin in Beloit College (Wisconsin) dies, 97.

October 30, 1917. Count George von Hertling is appointed Imperial German Chancellor, and former Chancellor Michaelis is named Prime Minister of Prussia.

October 30, 1917. Elisha B. Andrews, former president of Brown University and afterwards chancellor of the University of Nebraska, dies age 73.

October 30, 1917. General Charles H. Grosvenor, Civil War veteran and former Member of Congress from Ohio, dies 84.

October 30, 1917. General William Gates LeDuc, a Minnesota pioneer, at one time Commissioner of Agriculture, dies 94.

October 31, 1917. British forces from Egypt, under General Allenby, attack and occupy Beersheba in Palestine.

November 2, 1917. W. Godfrey Hunter, former Member

of Congress from Kentucky and ex-Minister to Guatemala, dies, 76.

November 2, 1917. Rear-Admiral David M. Harmony, U. S. N. retired, dies, 85.

November 2, 1917. Washington announces that the Government will be prepared to meet any demands for airplanes that may be made by this Government or by the allies after next July.

November 3, 1917. Rear-Admiral Frederick Rogers, U. S. N. retired, dies, 75.

November 4, 1917. Eighteen homeless men are burned to death in a fire that destroys a Salvation Army lodging house in Paterson, New Jersey.

November 5, 1917. Fuel-Administrator Garfield, announces his plan for commandeering ten per cent of the entire coal output of the country as it is brought out of the mines.

November 6, 1917. John F. Hylan, the Tammany candidate is elected Mayor of New York City by a sweeping vote.

November 6, 1917. The American Congressional party visits the zone where the troops are billeted.

November 6, 1917. In Massachusetts, Gov. Samuel W. McCall (Rep.) is re-elected, defeating Frederick W. Mansfield (Dem.) his opponent in 1916, by an increased plurality.

November 6, 1917. In Virginia Westmoreland Davis (Dem.) is elected Governor, defeating Thomas J. Muncy (Rep.)

November 6, 1917. A Woman-suffrage amendment is adopted by the voters of New York State, 646,500 to 555,000, while a similar amendment is rejected in Ohio by 136,000 majority.

November 6, 1917. State-wide prohibition is rejected by the voters of Ohio, 522,430 to 524,153, and adopted in New Mexico by a majority of 15,000.

November 7, 1917. Secretary McAdoo announces that the subscriptions to the second Liberty Loan amounted to \$4,617,532,300, in which 9,400,000 men and women of the country participated.

November 8, 1917. The American War Mission, headed by Colonel Edward M. House, reaches London.

November 8, 1917. Dr. Adolph Wagner, professor of jurisprudence and political economy at the University of Berlin for forty-six years dies, 82.

November 9, 1917. General Armando Diaz becomes commander in chief of the Italian armies.

November 10, 1917. A cabinet is formed by the Russian Bolsheviki, with Nikolai Lenine as Premier and Leon Trotsky as Minister of Foreign Affairs; the Minister of Marine is a sailor and the Minister of Labor is a laborer.

November 10, 1917. Henry Ford announces that until the war is over his plant will be devoted entirely to the production of war necessities, the manufacture of pleasure cars being entirely suspended. This will release 200,000 tons of chrome-vanadium steel a year for war materials which has previously gone into the construction of automobiles.

November 10, 1917. It is officially announced in Washington that Charles Piez of Chicago, president of the Link Belt Company, will assume entire charge of the ship-building program under E. N. Hurley, chairman of the Shipping Board, displacing Rear-Admiral W. L. Capps.

November 11, 1917. Mrs. Lydia Dominis, formerly Queen Liliuokalani, of Hawaiian Islands, died at her home in Honolulu, aged 79.

November 11, 1917. Economics planned and announced by Food Administrator Hoover, will result in a standard bread loaf, which will lower the price to the consumer and result in an annual saving of 600,000 barrels of flour, 100,000,000

pounds of sugar, and 100,000,000 pounds of lard. Official regulations for bakers become operative on December 10.

November 13, 1917. Secret Service agents discover an immense quantity of foodstuff, including flour, sugar, butter, cheese, and eggs, hidden in eight large warehouses in New York City.

November 15, 1917. John W. Foster, Secretary of State under President Harrison, and father-in-law of Secretary of State Lansing, dies after a prolonged illness.

November 17, 1917. Auguste Rodin, the sculptor, dies at his home near Paris, after a brief illness.

November 18, 1917. The church at Terlton, Oklahoma, was dedicated by Apostle William M. Aylor, assisted by Brethren Joseph Arbor and Earl Bailey.

November 18, 1917. Major-General Sir Frederick Stanley Maude, commander of the successful British Army in Mesopotamia dies, 53.

December 2, 1917. Frederick B. Blair, son of the late President William W. Blair, was ordained to the office of Bishop at Lamoni, Iowa, under the hands of President Elbert A. Smith and Patriarch Frederick A. Smith.

CONFERENCES

June 2, 1917. Far West and Nodaway Districts met in mass conference at First Saint Joseph Church and organized a new stake to be known as the Far West Stake. Elder Richard S. Sayards, president; Elder Buford J. Scott, bishop. Counselors to Bishop Buford J. Scott as chosen are Elmer E. McCormick and Austin M. Dobson. Other officers are:

Stake high council: Coventry Archibald Herbert D. Ennis, George W. Best, David C. Wilke, Paul Pugsley, Louis A. Keck, Temme T. Hinderks, Benjamin R. Constance, Cecil R. Snider, Zenas J. Lewis, Samuel E. Job, John Hovenga. Secretary and recorder, Sister Minnie E. Scott; chorister, Sister Dana

Scott; member of library board, Elmer J. Armstrong; Sister R. E. Fisher recommended for historian.

August 4, 1917. The Seattle and British Columbia conference convened at Bellingham, Washington, with district officers in charge.

August 4, 1917. The Southern California district conference convened at Hermosa Beach with Brethren John W. Rushton, George E. Harrington, and Thomas W. Williams chosen to preside.

August 24, 1917. Central Nebraska district conference convened at Clearwater with William M. Self and Fred S. Gatenby presiding.

August 25, 1917. The Kansas City Stake met in conference with the Central Church, Kansas City, Missouri. Stake Presidency, Joseph A. Tanner, and Seth S. Sandy presiding.

August 25, 1917. Western Colorado district conference convened at Bayfield, Colorado. Presidency Presiding.

August 26, 1917. Saint Louis district conference convened at Alton, Illinois, with small attendance.

August 31, 1917. Central Oklahoma district conference convened at Skiatook, Oklahoma.

September 1, 1917. Central Illinois district conference convened at Springfield, Illinois, with Moses R. Shoemaker in charge.

September 8, 1917. West Virginia district conference convened with the Clarksburg Branch. James F. Curtis, Thomas Newton, and Baronett Beall presiding.

September 15, 1917. The Holden Stake conference convened at Post Oak. Stake Presidency with stake missionary, Louis E. Hills, presiding.

October 6, 1917. Kewanee district conference met at Millersburg, Illinois. Apostle Frank M. Sheehy, and Elder Charles L. Holmes presiding.

October 13, 1917. Little Sioux district conference convened at Moorhead, Iowa. Amos Berve presiding.

October 13, 1917. Gallands Grove district conference convened at Mallard, Iowa, District Presidency James L. Butterworth, Carl W. Winey, and James B. Barrett in charge.

October 13, 1917. Central Michigan conference convened at Beavertown; in charge of James F. Curtis, assisted by district presidency.

October 13, 1917. Des Moines district conference met at Nevada, Iowa, in charge of district presidency, Orman Salisbury, Henry Castings, and Charles L. Nirk.

October 20, 1917. Nauvoo district conference met with Rock Creek Branch, near Adrian, Illinois. District presidency presiding.

October 20, 1917. Northern Michigan district conference convened at Boyne City, Michigan. Arthur E. Starks in charge.

October 27, 1917. Western Maine district conference convened with Mountainville.

REUNIONS

August 17, 1917. North California district reunion and conference convened at Irvington, Alameda County, California.

August 26, 1917. The Chetek reunion of the Northern Wisconsin district convened at Chetek.

August 27, 1917. The Alabama district reunion was held at Pleasant Hill, near McKenzie, Alabama. Francis M. Slover was chosen to preside.

October 27, 1917. Reunion of the Florida district was held at Dixonville, Alabama. Francis M. Slover, John W. McKnight, David M. Rudd, and Samuel H. Fields were chosen to preside.

Volume Eleven

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JOURNAL OF HISTORY

APRIL, 1918

"Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

HEMAN C. SMITH, EDITOR

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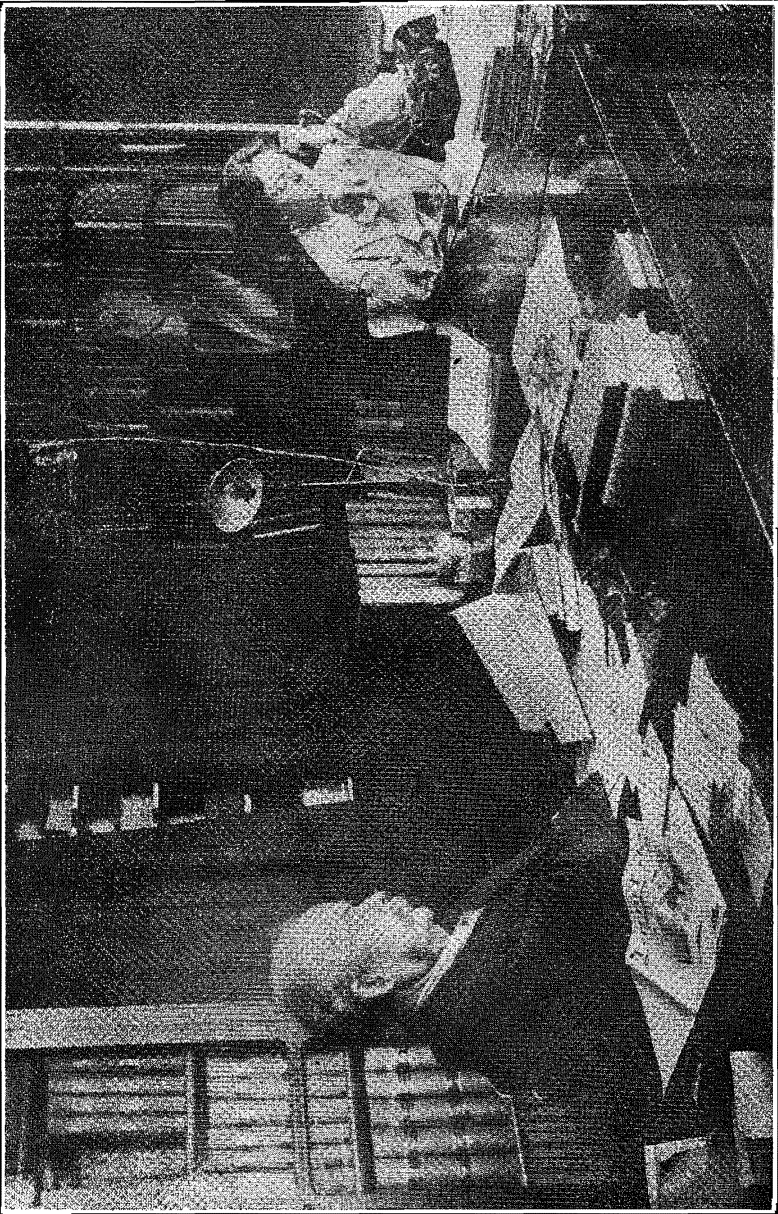
Historical Department—Holy Places—Scenes of Early Days—Autobiography of W. H. Greenwood—Presidents of Seventy—Local Historians—Current Events.

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OFFICE OF HISTORIAN.

HISTORICAL DEPARTMENT

BY THE HISTORIAN

That the keeping of history is considered one of the most important departments of the work of the Lord, is evident from his revealments to the church, yet it was so neglected or ignored that the church has and does yet suffer. In March, 1831, less than a year after the church was organized, the Lord spoke as follows:

Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again, I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore, it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen.

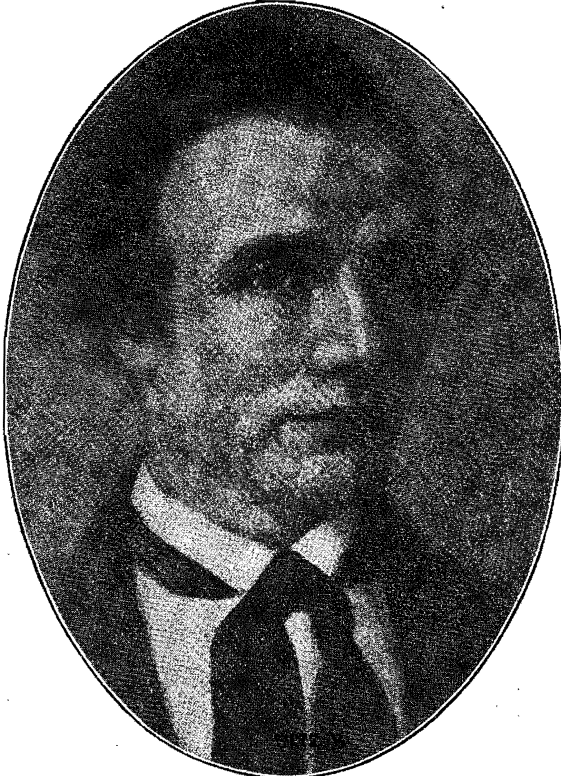
John Whitmer was here designated for this work, and it is recognized that Oliver Cowdery had been doing acceptable work along this line, though there is no record of his having been called or appointed.

Whitmer was to assist the President of the Church in transcribing, and he was also to keep a regular history. We have no regular history preserved, written by Oliver Cowdery. The nearest approach to it, is what is known as the Cowdery letters, first published in *Messenger and Advocate* in 1834 and 1835. They are very valuable, but do not embrace the full scope of Church History.

John Whitmer occupied in this position until 1838 and made a commendable effort to make a record, but the scope of his history is quite limited, and though his writing includes copies of most of the revelations received by the church during his occupancy, he only covered about eighty-five pages of foolscap. He became disaffected in 1838, and at the time

refused to give up, to the church, what he had written, but a few years ago it came to this office. He closed his record in 1838 with an admission expressed in the following words:

The situation of the church, both here and in Kirtland, is in an unpleasant situation, in consequence of the reorganization of its author-



OLIVER COWDERY, FIRST HISTORIAN.

ities, which was not satisfactory to all concerned, and has terminated in the expulsion of some members. As also some temporal movements have not proved satisfactory to all parties, has also terminated in the expulsion of many members, among whom is W. W. Phelps and myself. Therefore I close this history, of the church of Latter Day Saints, hoping that I may be forgiven of my faults, and my sins be blotted out, and in the last day be saved in the kingdom of God, notwithstanding my present situation, which I hope will soon be bettered, and I find favor in the eyes of God and all men, his Saints. Farewell. March, 1838.

Other instruction was given John Whitmer from time to time, which will be useful in indicating the importance of the work and the duty of the Historian.

In November, 1831, this additional instruction was given:

Let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever.

If, in those early days when there was so little of church history to be written, it was necessary for the Historian to travel many times from place to place, and from church to church, that he may more easily obtain knowledge—preaching and expounding, writing, copying, and selecting, etc., then how much more essential it is now, when, in every place, there are many whose experience is rich with historic data, and when books and papers of historic value are found in almost every home. Though this feature has not been carried out largely, so far as it has been, the results have been very satisfactory.

In the summer of 1914, at the earnest solicitation of the late President Joseph Smith, the Historian, accompanied by his wife, made an extensive trip through the eastern States, making a specialty of research in the larger libraries. The information collated is now an indispensable asset to this department. The same field could again be profitably worked, and others should be added.

On April 6, 1838, John Whitmer, having to some extent become disaffected, the church, in a meeting held at Far West, Missouri, appointed two historians, viz: John Corrill and Elias Higbee. Corrill soon became disaffected, wrote and published a book in opposition to the church, and in less than one year after his appointment was expelled. Elias Higbee lived until June 8, 1843, and was an honorable man. He served the

church faithfully in several important stations, but wrote no history of which we have any knowledge. Thus was the work of this department neglected, entailing a loss upon the church which is still felt.

Joseph Smith in June, 1839, began to dictate his history to his clerk, James Mulholland, which was subsequently published in part, in *The Times and Seasons* and the *Millennial Star*, and this has been the main dependence for the history of the early church. This history, up to January, 1832, was published during the lifetime of Joseph Smith and that that followed was to some extent, confessedly, changed so that some suspicion has been thrown upon its integrity. This confused record ought to impress us with the great importance of making our history more complete and reliable, and yet, in the Reorganized Church, the same carelessness was exhibited for many years that was characteristic of the early days.

At the General Conference April, 1853, Jason W. Briggs was appointed Church Historian, but his record was very meager. He wrote and published a series of articles on Church History in the *Messenger* about 1875, but this was the extent of his published efforts. However, he seems to have had the work under consideration, as will appear from notices which appeared from time to time. In 1871 he issued the following:

Having been appointed Historian by a General Conference held at Zarahemla, Wisconsin, April 6, 7, and 8, 1853, in pursuance of the work then contemplated, and that it may contain whatever is known to any member of the church, that may be of interest, and that may come properly within the scope of such a work, I respectfully request facts and incidents connected with the coming forth and progress of the reorganization of the church. Especially is this asked of those associated with, or having charge of, foreign or remote missions.

All statements of facts, if deemed important, should rest upon the testimony of eye and ear witnesses; and, if extraordinary, should have incontestable evidence of their truth. Contributors ought to distinguish between what is known to themselves and what they learn from others, observing time, place, and order of the events narrated. All communi-

cations, to authorize their use, must have the full and proper signature of the writer; not the initials, but the proper name.

The era to be embraced in this history is the one beginning with the year 1852. The history of the Reorganization will include the history of the downfall of every faction; so that facts touching the dissolution of these factions, (in many cases already accomplished and in others approximating to dissolution,) are desired to advertise the generation to come of some of the wiles of Satan, and the cunning of self-appointed leaders of the flock. All communications upon this subject should be carefully and plainly written, and should be directed to the address of Jason W. Briggs, Cottage, Hardin County, Iowa, January 15, 1871.—*The Saints' Herald*, vol. 18, p. 95.

In 1875 the following appeared in the *Messenger*, a periodical edited by Elder Briggs in Salt Lake City, Utah:

A succinct statement of facts, historically, of the great latter-day apostasy and of the Reorganization is demanded by the spirit of the times. It is contemplated to meet this demand in this year 1875, and publish through the *Messenger* an outline of the facts relating to the apostasy and the Reorganization, to commence as soon as the subscription list insures its permanency; and indicates withal, that this gap should be filled. We have facts and documents underlying the subject never yet published, and which will place in a clear light the real character of these two contemporaneous and antagonistic events. The basis of a true faith is true facts; while the basis of a false or hypocritical faith, is false or pretended facts, and the former exposes the latter. Thus is enhanced the value of facts; and to this end we solicit contributions of facts from all who may possess them, respecting:

1. The apostasy; it is an effect; what is its cause? The facts of that time must answer, and will answer.

2. The Reorganization.

Whoever feels conscious of possessing facts bearing upon either of these subjects; facts that elucidate either the one or the other, please communicate the same to us, to the end that error and wrong may be rebuked, and truth and right vindicated.—*The Messenger*, vol. 1, p. 14.

In 1884 Elder Briggs made another call for data as follows:

A request to the readers of the *Herald*, but especially the elders.

In pursuance of appointment by General Conference, I am engaged upon the compilation of the history of the Reorganized Church, etc., etc.; and, in order to secure all material facts and incidents deemed worthy of record, transpiring in all fields of missionary labor, whether at home or abroad, you and each of you are earnestly requested to contribute such facts and incidents, with dates and circumstances, in such form as you think proper and convenient, and at as early a day as

practicable. Original documents, or authentic copies, letters in manuscript or in print desired; and all such will, if desired, be preserved and returned. It is especially requested of those who were identified with the church during any part of the period from 1852 to 1860, to respond to this drain upon their private archives and memories. In short, the sense of this request is this; if you possess anything which you think ought to appear in the history, please send it along; but please do not forget to write plainly, and oblige your fellow servant,

JASON W. BRIGGS.

When in 1886 he withdrew from church activities, a committee was appointed to obtain from him the manuscript prepared by him. This committee consisted of William H. Kelley, Joseph R. Lambert, and Edmund C. Briggs. A year later the committee reported as follows:

We, your committee, appointed to wait upon Brother J. W. Briggs, Church Historian, with a view to get possession of the manuscript in his possession, of church history, beg leave to report as follows:

That two of the committee waited on Brother Briggs immediately after the April session of conference of 1886. They were kindly received by him, and he appeared to be in a pleasant mood, and talked freely on church matters.

Regarding the manuscript in his possession, he manifested a willingness to put it into the hands of the church; provided he had security or assurance, that it would be published substantially as written; but entertaining a suspicion, or belief, that it is the determination of some that it shall not be so published, he declines in the following language in a recent communication to give up the manuscript:

"Your kindly expressions of good wishes are appreciated; and were it your committee with E. L. and others of like spirit and purpose I could easily comply with the wishes expressed in regard to the manuscript of history. But it is the conference, whose majority I have hitherto (and still do) arraign for inconsistency and injustice. That majority, the creature of caucus and intrigue, is the party you represent and to whom you must report, and deliver whatever is delivered to you. Under these circumstances I must decline to accede to your wishes, but with naught but kindly feelings toward your committee.

"Respectfully, J. W. BRIGGS."

WM. H. KELLEY,
J. R. LAMBERT,
E. C. BRIGGS, *Committee.*

In 1896 the manuscript was turned over to Heman C. Smith, then engaged in writing history, but it contained nothing materially additional to his former published articles.

During the time that Elder Briggs was making the efforts mentioned above, the church was making efforts to bring to a conclusion the publication of an authorized history. In February, 1871, Joseph Smith wrote on the subject as follows:

There has been inquiry, in the church and out of it, by friends and by enemies of the cause, for an authentic history of the church. Whether it is not within the design of the divine Ruler, that it should be written for general reading, or that the members of the church have lacked the ability and character for the work, are subjects for study. There is a want of this history—a very serious want; and it has long been felt. The church under Brigham Young has continued from time to time to publish in the *Millennial Star*, extracts from the history begun in the *Times and Seasons*; but nothing like a complete history has yet been issued by it for the general reader.

A number of works have been published, ostensibly with a view to give the public an idea of the rise and progress of the church at large; but, from any that have ever come under our notice, none but very crude notions respecting the real origination of the work, its true character, and its destiny could be gathered. These works have been written, as a general thing, by those antagonistic to the work, those who desired to retard its progress, or overthrow it altogether. Those, who have not written with the intention of damaging the church, have written for the purpose of selling their writings to make money.

From those opposed to the church we cannot expect an impartial and unbiased relation of the principal events transpiring during the rise of the church; but we can expect much that is untrue to be stated, and actual occurrences to be warped in their telling, and the motives of prominent actors in those scenes to be sadly impugned and distorted.

From those deeply interested in the work of the last days, while we should expect the truth to be told in what is written, we must not forget that many who write, relate only what may present that work in a favorable light, leaving untold, as a matter of course, whatever may cast shadows upon the truth.

We have reason to believe that a history of the church would be very acceptable to the church at this juncture, and would be of value to the world as an assisting means of forming a correct estimate of its character. We have been frequently asked to attempt the writing and compilation of such a history. After a long, and we trust a faithful, contemplation of the nature of the work, we have concluded to take the preparatory steps towards the accomplishment of it. We therefore ask cooperation, and suggest the following as being a necessary aid to us in the work:

Let all interested in the matter of church history, having documents in their possession containing facts, incidents, fragments of journals of men engaged in the work, history of missions, and in short, anything

that will aid, interest, or instruct the student of church history, send such documents, or authentic copies thereof, to us for reference, observing the rules laid down by our respected brother, Jason W. Briggs, who purposes writing a history of the Reorganization, in connection with the history to be compiled by us. If we receive what we shall consider proper support and encouragement in this undertaking, we shall make the effort; if not, we shall defer it to some "more convenient season." Personal reminiscences, strange events, miraculous occurrences, visions, answers to prayer, prophecy and its fulfillment, tracts, pamphlets, and articles written in defense of the work, with date of writing and circulation, and a relation of the circumstances and place of writing, may all be found useful in compiling such a history.

In this connection we call attention to the notice of Elder Jason W. Briggs, the Historian of the Reorganization; and we wish it to be distinctly understood that action, present and intense action, is the only means necessary to success; and that procrastination and sluggish movement can only result in sure defeat. Warning effects nothing if not acted upon; requests mean nothing if not complied with; suggestions are worthless if left to themselves; and resolutions are records of folly if not carried out. Let us then be diligent in this thing if we desire the good that may result. We once desired biographical sketches of the prominent men connected with the church, to be written by themselves, to publish in the *Herald*. One only responded. We presumed no others wished to be represented, and so let the matter rest. We hope there will be more attention paid to our present request.—*The Saints' Herald*, vol. 18, pp. 80-82.

At the Annual Conference of 1874 Joseph Smith, William W. Blair, and Jason W. Briggs were appointed a committee to collate, write, and edit a history of the church. This committee reported from time to time, asking for more time, but the work was never consummated. Conference also passed resolutions urging the completion of both the general history by the committee, and of the Reorganized Church by Historian Briggs. At the Annual Conference of 1881, the Quorum of Twelve presented the following resolutions which were adopted by the conference:

Whereas, A committee was appointed some years ago to prepare a history of Joseph Smith, and,

Whereas, We have not had a report from that committee for several conferences;

Therefore, be it Resolved, That as a quorum we ask for a statement of the measure of progress the said committee have made in this

work, and what the prospects are for an early completion of the same.

Whereas, Some years ago Brother J. W. Briggs was appointed to prepare a history of the Reorganization, and

Whereas, We have had no report from him for years;

Therefore, be it Resolved, That he be requested to report at the semiannual conference to be held in Council Bluffs this fall, the progress he has made in the work, and to state what the prospects are for an early completion of the same.

In 1883 the same quorum adopted the following:

Whereas, That as a quorum we do not approve the further publication and sale of the History of Joseph Smith and the Church, written by E. W. Tullidge; and

Whereas, Brother Jason W. Briggs was appointed years ago to write a history of the Reorganization;

Therefore, be it Resolved, That we earnestly request Brother Briggs to proceed at once to prepare and complete the work required at his hands, and submit the same to the church for approval.

At the Annual Conference of 1884 the following was adopted:

Whereas, The question has been raised with regard to the publication of the work entitled The Life of Joseph the Prophet forestalling the history of the church, as before contemplated by it through its appointed "Historian," and

Whereas, It cannot be considered that the book entitled The Life of Joseph the Prophet was intended to forestall, or take the place of the history of the Reorganized Church, which Elder Jason W. Briggs, Church Historian, was appointed and expected to prepare for publication.

Therefore, be it Resolved, That he be hereby requested to proceed to prepare said history, which when completed shall be presented to the next ensuing conference thereafter for examination and approval upon its merits, by a proper committee then to be appointed; and that without regard on his part, or further action by us in reference to what may be contained in the work entitled The Life of Joseph the Prophet.

Thus the subject was agitated without definite results until the Annual Conference of 1892, when the Board of Publication in its report to Annual Conference said:

It is the sense of the Board that an authentic history of the rise and progress of the church should be compiled and published, and we therefore recommend that the Conference of the church shall now take action authorizing the Board to cause such compilation and publication to be made.

This was approved and a committee appointed to revise

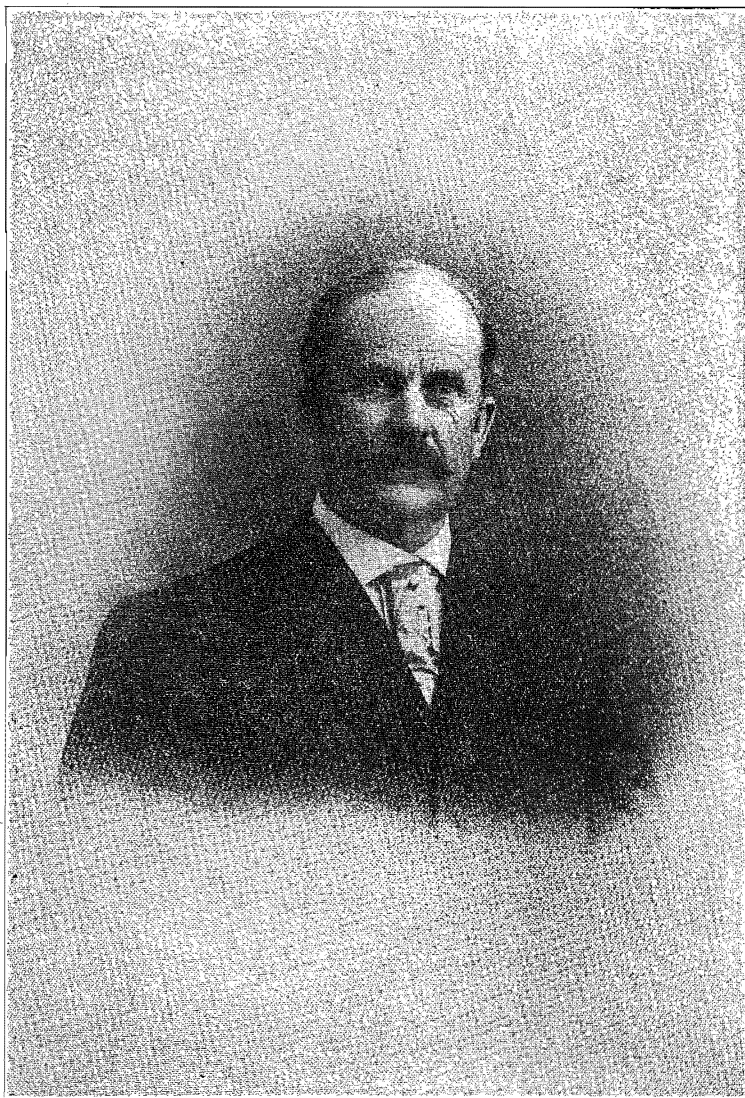
said history when prepared, consisting of Joseph Smith, William H. Kelley, Charles Derry, and Joseph R. Lambert, associated with the Board of Publication.

Nothing further was done until the Annual Conference of



FREDERICK M. SMITH, (Historian, 1896 to 1897.)

1896, when the matter of selecting a historian was referred to the Board of Publication. The Board subsequently appointed Frederick M. Smith, General Historian, and Joseph Smith and Heman C. Smith, to prepare the past history to date. The com-



HEMAN C. SMITH, (Historian since 1897.)

mittee on past history went to work at their difficult and complicated task at once, with the result that in about one year from the time of its appointment two volumes were issued;

two more followed, and the fifth is in course of preparation.

In 1897 Heman C. Smith was elected by the Conference as Historian, and Frederick M. Smith, assistant. The assistant was sustained until other duties claimed his attention, when Daniel F. Lambert was appointed to succeed him, who served a few years when he was released.

The historian, appointed in 1897, has served since the release of Elder Lambert without an authorized assistant, and is yet occupying the office.

The historic authorities of the world were quick to recognize this appointment, and he is generally acknowledged as authority on the history of the church. He is one of the original founders of the National Historical Society, and a member of the Grand Council of Vice Presidents; a member of the National Church Historical Society; a member of the State Historical Society of Iowa; Member of the Nebraska State Historical Society; member of the Mississippi Valley Historical Association; Secretary of the Decatur County, Iowa, Historical Society, and other associations of similar character.

YOUNG PEOPLE'S HISTORY

In 1910 the Conference adopted a suggestion coming from the Auxiliary Societies of the Church, to publish a Young People's History of the Church, and the matter, with power to act, was referred to the Board of Publication and the Historian. By these, Vida E. Smith was chosen to prepare such history, under the general direction of the Church Historian. The result is, that one volume bringing the history up to 1852 is now on the market, and the second volume bringing the work to the death of the late President Joseph Smith, is now ready for the press.

Mrs. Smith, though having received no official recognition from the church as an associate historian, has not only per-

formed this special work, but has been a constant associate of her husband, the historian, in his labors, studies, and travels,



VIDA E. SMITH, (Author of *Young People's History*.)

and has been received into one of the important historical societies mentioned above.

“THE JOURNAL OF HISTORY”

The Historian early saw the necessity and demand for a publication of this character and in several of his annual reports urged it. In 1907 the First Presidency indorsed the opinion of the Historian and recommended that the subject be further considered. This was referred to the Presidency, the

Historian, and the Board of Publication. The result was, that the JOURNAL OF HISTORY, a quarterly periodical, now in its eleventh volume, was started, the first number bearing date of January, 1908. This has been regularly issued ever since, and though it has not received the financial support, from the church, that its importance demands, yet it has been the chief medium through which the historical circles have been reached with our message, and has been the means of correcting many serious errors, hitherto accepted as historical data.

In 1901 the Annual Conference authorized the Historian to appoint such persons, and in such places as he may deem proper, local historians. This policy has been practically carried out, and though some who have been appointed have been careless, or have not fully sensed the importance of their duty, many have done noble work and furnished much valuable information. A list of these local historians is published on the covers of each issue of the JOURNAL OF HISTORY.

The committee on revision has been changed in its personnel from time to time, but it is now composed of three members, viz., Edmund L. Kelley, Charles Fry, and Mark H. Seigfried.

I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them.

For out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written.

For behold, I shall speak unto the Jews, and they shall write it:

And I shall also speak unto the Nephites, and they shall write it;

And I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it.

And I shall also speak unto all nations of the earth, and they shall write it.—Book of Mormon.

HOLY PLACES

BY HEMAN C. SMITH

That one place can be holier than another seems at first thought to be superstitious, and yet to respect and venerate places made sacred by associations seems to be so ingrained into human nature that to seek to eradicate it would be a hopeless task. It has been a characteristic in the human character as far back as history records the doings of men, and none are free from it. Who of us do not venerate the places of childhood memory, the old home where in memory we see father, mother, brother, sister, and the friends of childhood clustered around the home altar? Who could visit Mt. Vernon and not see the stately father of his country walking the garden paths or hear the echo of his footsteps in the time honored corridors, or see the motherly face of Martha Washington presiding over kitchen or drawing-room?

Who can visit Liberty Hall and discern not the noble face of John Hancock sitting in the ancient chair behind the antique table upon which lies the immortal Declaration of Independence, as with solemn faces the men now famous as statesmen pass by and subscribe their names, pledging their lives, their fortunes, and their sacred honors to the cause of liberty?

Who can stand within the sacred precincts of Carpenter Hall and not see before him the venerable form of Washington presiding over a body of as great men as ever deliberated on the affairs of men? Who can stand upon Lexington Green, on the soil that drank the first blood of the Revolution, and hear not the voice of young John Parker saying to the Minute Men as the British approached: "Stand your ground. Do not fire unless fired upon, but if they want a war let it begin here." Or upon the bridge at Concord and be deaf to the shot heard round the world?

These and many other scenes of general importance crowd upon the mind, and then to every individual comes memory of places not so noted but just as dear, leaving an impress of holy sanctity and respect for places that will ever linger in memory's hall.

As one of our modern poets has said :

I know that the spirit of what has been
 Still lives in the place it knew,
 I know that liberty, speaks again
 Where liberty's bugles blew.

I know another thing, out of earth strife
 (And I count it a blessing, too,)
 Freedom and liberty leap into life
 'Neath skies that are fair and blue.

In clear, sweet air, on still, far heights,
 Where 'tis always glad-voiced morn,
 Where never falls shadow but that of night,
 The best things of God are born.

The hills where the winds untrammelled roam,
 The plains like an upland sea,
 Are waiting places for souls to come
 And learn they are men and free.

This feeling of reverence for spots of sacred memory has also had divine sanction. When Moses heard the voice of God from the burning bush he was told :

Draw not nigh hither; put off thy shoes from thy feet; for the place whereon thou standest is Holy Ground.

It was this tendency to worship Holy Places that prompted the crusaders to try to rescue the holy sepulcher from the hands of the infidel, and now we all rejoice to hear that the banner of a Christian nation floats over the Holy City.

Growing out of this tendency to consecrate and revere Holy Places comes the desire to build or erect monuments which materializes in markers more or less expensive, that mark the places where the dust of our loved ones are buried.

This tendency finds expression in a public way in erecting monuments to great statesmen and military heroes in historic places, etc., and even to the marking of old trails or roads of historic note. In a private way we each express ourselves in the cemetery or private burying ground.

This may be called superstition, but it is remarkable to note that as we flatter ourselves that superstition under the light of scientific research decreases this tendency increases, and has increased until all are affected by it more and more as historic scenes and places grow more venerable in history.

Nor is this custom without divine approval. When by the power of God the waters of Jordan were divided to allow Israel to pass into the consecrated land the Lord said:

Take you twelve men out of the people, out of every tribe a man, And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

Then Joshua called the twelve men whom he had prepared of the children of Israel, out of every tribe a man;

And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever.

And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day.

The Lord in the latter-day work also appointed and consecrated certain spots as holy places.

In March, 1831, in speaking of the times when the times of the Gentiles should be fulfilled he said: "And there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in Holy Places, and shall not be moved." The Lord began gathering those whom he designed to use for special work into special places many years before the church took organic form. In America's colonial days families whose children and grandchildren were designed to be engaged in the work of restoration gathered in certain places, notably in Massachusetts, near Boston, afterwards celebrated as the place of the cradle of liberty where, as Daniel Webster once put it in speaking of liberty: "It will stand beside the cradle in which its infancy was rocked, and die at last if die it must amidst the proudest monuments of its own glory and on the very spot of its origin." Why was it necessary in God's wisdom that these families should gather to this particular region? In order that they might be imbued with the spirit of liberty then generating there and in turn transmit it to their children who in God's providence was to be used to bring into organized form the kingdom of God on earth.

When these families in harmony with the spirit of the times migrated westward, and those specially chosen to assist in bringing to light the Nephite record gathered near the place where the record was concealed, others moving farther westward found a rallying point where the organization of the church was to have its completion—Kirtland, Ohio. All these places having been chosen of God for special purposes might well be called Holy Places, and more and more as we comprehend the purposes of God, and witness their fulfillment we become interested in these places of historic import.

Back of the organic movement that culminated in Kirt-

land was the inspiration that directed the preliminary work of Sidney Rigdon and others in that region, and we can readily indorse the words of inspiration to Sidney Rigdon, which said:

I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work, etc.

The hand of the Lord is plainly visible in leading the young man Parley P. Pratt to these western wilds where he became associated with Rigdon; and when he was himself sent on a mission with the restored gospel, he called on this man Rigdon, and through himself and companions in the ministry a nucleus was established for the Lord's work in this favored land, adjacent to Kirtland, Ohio.

That the Lord had designed Kirtland as one of the Holy Places even the place of preparation for Zion and her consecration is evident from his instruction to his people in January, 1831.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless. Wherefore, for this cause I gave unto thee commandment, that ye should go to the Ohio, and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whosoever I will, shall go forth among the nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them wheresoever I will, and no power shall stay my hand.

This promise was remarkably fulfilled in the giving of the law found in Doctrine and Covenants, section forty-two. And here in this chosen and consecrated spot the church was fully organized and the small, incomplete, preliminary organization effected at Fayette, New York, April 6, 1830, was enlarged upon and developed until the church with its quorums and councils, provided for in the law, was an accomplished fact, and an important factor in the progress of the church and of the world.

Soon after the giving of this law several of the ministers

of the church were selected to go to Missouri with the promise that if faithful the land of their inheritance should be made known unto them. (See Doctrine and Covenants, section fifty-two.)

They complied with this instruction and the place was pointed out. (See section fifty-seven.) This appointment of a location for the Holy City could not interfere with the appointment of Kirtland as the place of organization and preparation, and both could properly be called *Holy Places*.

In September, 1832, the Lord refers to Holy Places as follows:

A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem, which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord was well pleased.

Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at *this place*, even the place of the temple, which temple shall be reared in this generation, for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. (Doctrine and Covenants 83: 1 and 2.)

The location of the City of New Jerusalem is here definitely established, but the beginning of the gathering it is said will begin at *this place* which may mean the place just spoken of (Independence), or the place where the Lord was speaking (Kirtland) so far as the language is concerned. But in paragraph six the location is further designated to be upon the consecrated spot, but as both spots were consecrated, the place is not positively determined. The concensus of opinion was that Independence was the place intended, and the idea that the Temple was to be built there in that genera-

tion doubtless caused the people to assemble there with more haste than they otherwise would have done. The hoped for temple however did not materialize. Instead the people were by persecution compelled to leave the sacred place and the Temple Lot fell into the hands of strangers. At Kirtland it was different, on the very day, July 23, 1833, that the Saints agreed to leave Jackson County, Missouri, the corner stone of the Temple was laid at Kirtland, Ohio. Though there was much persecution they were permitted to finish this Temple which was dedicated March 27, 1836. In June, 1833, the command to build was substantially repeated, but with evident application, as it was to be the place of endowment. (Doctrine and Covenants 91: 2.)

In September, 1831, the Lord said: "I the Lord willeth to retain a strong hold in the land of Kirtland, for the space of five years." He did not fully explain why, but it is well to note that the five years would expire September, 1836, six months after the dedication of the Temple, and that this six months were busy ones in adjusting the affairs of the church. It is therefore fair to assume that this time was reserved for the building of the Temple. This Temple also fills the requirements of the Temple promised in September, 1832, in the following particulars:

First. It was built in that generation.

Second. A cloud which was the glory of the Lord rested upon it, and filled the house. The account of the dedication has the following:

Brother G. A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon, by an invisible power; many began to speak in tongues, and prophesy; others saw glorious visions, and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together, (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple,)

and were astonished at what was transpiring. (*Millennial Star*, vol. 15, p. 726.)

Third. The sons of Moses and Aaron offered an acceptable offering.

The Sunday following the dedication the following is related:

After this vision closed, the heavens were again opened unto us and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah, the Prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (*Millennial Star*, vol. 15, p. 739.)

Joseph Smith in dedicating the Kirtland Temple said: "Thou who hast commanded thy servants to build a house unto thy name in this place" (Kirtland). If the house commanded to be built in 1832 and in 1833 is not this house this command is not on record. It is referred to in Doctrine and Covenants 102: 10, but referred to as a past event, "which I have commanded to be built" and the Kirtland Temple was then in the course of construction.

In section ninety-one, instruction is given concerning the building up of Kirtland Stake and the house of the Lord is referred to incidentally as though it had been previously provided for. There is no direct command here given to build. The inference is plain that Joseph Smith in his dedicatory prayer referred to the command given in 1832 and 1833 and

applied it to Kirtland. The Kirtland Temple does therefore stand on consecrated ground made holy as the place of the Temple of the Lord for the preparatory work of gathering, the endowment of the ministry, and the building of the Holy City.

Immediately after the dedication of the Temple wherein the several quorums received their endowments, ministers went everywhere preaching the word, and soon the first foreign mission was undertaken, with wonderful results, according to the promise made when Kirtland and its importance was first pointed out as a place sacred in the economy of God. (Doctrine and Covenants 38:7.) This building of the Kirtland Temple in fulfillment of the promises of God does not interfere with the designs of God concerning the New Jerusalem to have its center at Independence, Missouri. The Temple Lot has been set apart and is to be recognized as one of the Holy Places. At the time the people of the church fondly expected to build this house at Independence it was not needed, but the building at Kirtland wherein the servants of God were to be endowed ere they were sent out to the nations was in urgent demand. When Zion is redeemed and the preparatory work for the return of the Lord to the earth commences, the New Jerusalem with its Holy Temple will be in demand and will doubtless be provided for by the tithing of God's people.

When the Lord spoke of the house then building at Kirtland he added concerning Zion, "And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption." (Doctrine and Covenants 102:10.)

In early times the Lord gave instruction that certain men should be planted or established at Independence for certain specific and well-defined purposes, but he also declared that

further direction should be given regarding others, thereby intimating direction should be awaited before moving. (Doctrine and Covenants, section 57.) Only a short time after this the following information was given:

And now, verily I say, concerning the residue of the elders of my church. The time has not yet come, for *many years*, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For, behold, they shall push the people together from the ends of the earth; wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up churches, inasmuch as the inhabitants of the earth will repent.

This instruction was not heeded and the consequence was that the words of the warning: "not in haste, lest there be confusion which bringeth pestilence," was painfully realized.

"Many years" have passed since the above decree, and hence the time for the residue to obtain inheritance may be here or near at hand, but the decree conveyed with it the information that divine wisdom would determine when the time should fully come. How long then before we shall be gathered into the Holy Place to prepare for the Lord to suddenly come to his Temple we do not know, but the signs of the times indicate that the time for his people to stand in Holy Places is fast approaching.

Some of the places mentioned above are evidently yet recognized as Holy Places as they were set apart for special purposes, which purposes have not yet been accomplished, and the purposes of God cannot fail. Independence, the place of the New Jerusalem, must stand unmoved. Kirtland, the place of preparation, has not filled its purpose, hence the Lord said in 1841: "I, the Lord, will build up Kirtland." (Doctrine and Covenants 107: 27.)

Nauvoo, the city of refuge, must continue, for that stake was planted to be a corner stone of Zion, to be polished with that refinement which is after the similitude of a palace. (Doctrine and Covenants 107: 1.) "And a resting place was to be provided therein" for the weary traveler that he may contemplate the glory of Zion, etc. (Doctrine and Covenants 107: 18.)

Lamoni having been recognized of God as an important place in the gathering of the people will doubtless be recognized as an Holy Place. (Doctrine and Covenants 122: 12.)

The relative importance of Far West, Adam-ondi-ahman, and other places where gatherings have been had, will no doubt be recognized in proportion to the degree of inspiration enjoyed in their establishment. The regions round about has also been considered in the revelations as having a place in the appointments of God.

Hail, peaceful day, divinely blest!
 Sweetly thy glories would we sing,
 Memorial of that sacred rest
 Of vast creation's mighty King:
 This hallowed time to man was given,
 A foretaste of the bliss of heaven.

Hark! through the shining courts above,
 What rapturous praises echo now!
 Around that holy law of love
 Seraphs in adoration bow;
 Let earth, responsive to the strain,
 Exalt alone Jehovah's name.

O come, thou bright, immortal day!
 When at his temple all adore,
 And own his universal sway
 From age to age, forevermore;
 Then Zion shall in triumph reign,
 And Eden bloom on earth again.

--Annie K. Smith

SCENES OF EARLY DAYS

BY THE EDITOR

This epistle of Sidney Rigdon as quoted by John Whitmer in his history of the church will prove of especial interest.

Soon after the dedication of the land of Zión, and the Temple Lot at Independence, Missouri, Oliver Cowdery and Newel K. Whitney were appointed to visit the churches and present the account of the doings of the authorities of the church regarding Zion, and Sidney Rigdon who made the dedication prayer of both the land and the Temple Lot wrote an epistle to the Saints to be sent by their hands. It was as follows:

I, Sidney, a servant of Jesus Christ, by the will of God the Father, and through the faith of our Lord Jesus Christ, unto the Saints who are scattered abroad in the last days, may grace, mercy, and peace, rest upon you from God the Father and from our Lord Jesus Christ, who is greatly to be feared among his Saints and to be had in reverence of all them who obey him.

Beloved Brethren, It has pleased God even the Father to make known unto us, in these last days, the good pleasure of his will concerning his Saints, and to make known unto us the things which he has decreed upon the nations, even wasting and destruction until they are utterly destroyed, and the earth made desolate by reason of the wickedness of its inhabitants according as he has made known in times past by the prophets and apostles, that such calamities should befall the inhabitants of the earth in the last days, unless they should repent, and turn to the living God, and as the time is now near at hand for the accomplishment of his purposes and the fulfillment of his prophecies, which have been spoken by all the holy prophets ever since the world began, he has sent and signified unto us by the mouths of his holy prophets, that he has raised up in these last days the speedy accomplishment of his purposes which shall be accomplished on the heads of the rebellious of this generation, among whom he has been pleased in much mercy and goodness, to send forth the fullness of his gospel in order that they might repent and turn to the living God, and be made partakers of his Holy Spirit. But by reason of their wickedness and rebellion against him and wicked and unbelieving hearts the Lord withdrew his Spirit from them, and gives them up to work all uncleanness with greediness, and to bring swift destruction on themselves, and through their wickedness, to hasten the day of their calamity, that they may be left without excuse in the day of vengeance.

But it has pleased our heavenly Father to make known some better

things concerning his Saints, and those who serve him in fear and rejoice in meekness before him, even things which pertain to life everlasting; for godliness has the promise of the life that now is and that which is to come. Even so it has pleased our heavenly Father to make provisions for his Saints in these last days of tribulation that they through faith and patience, and by continuing in well doing may preserve their lives, and attain unto rest and endless felicity, but by no other means than that of a strict observance of his commandments and teachings in all things, as there is and can be no ruler nor lawgiver in the kingdom of God save it be God our Savior himself; and before him he requires that all his Saints and those who have named the name of Jesus, should be careful to depart from iniquity, and serve him with fear, rejoicing, and trembling, lest he be angry and they perish from their way.

According to the prediction of the ancient prophets that the Lord would send his messengers in the last days, and gather his elect (which is the elect according to the covenant, viz., those who like Abraham are faithful to God and the word of his grace), from the four winds even from one end of the earth to the other as testified of by the Savior himself, so in these last days, he has commenced to gather together unto a place provided before of God and had in reserve in days of old, being kept by the power and providence of God for this purpose and which he now holds in his hands, that they through faith and patience may inherit the blessings promised. A land which God by his divine commandment has consecrated to himself, where he has said that his laws shall be kept, and where his Saints can dwell in safety, through their perseverance in well doing, and their unfeigned repentance of all their sins. Our heavenly Father has provided this land himself because it was the one which was best adapted for his children where Jew and Gentile might dwell together; for God has the same respect to all those who call upon him in truth and righteousness, whether they be Jew or Gentile, for there is no respect of persons with him.

This land being situated in the center of the continent on which we dwell with an exceeding fertile soil and ready cleared for the hand of the cultivator bespeaks the goodness of our God in providing so goodly a heritage, and its climate suited persons from every quarter of the continent, whether east, west, north, or south. Yea, I think I may say for all constitutions from any part of the world; and its productions, nearly all varieties of both grain and vegetables which are common in this country, together with all means clothing. In addition to this it abounds with fountains of pure water, the soil, climate, and surface all adapted to health; indeed I may say that the whole properties of the country invite the Saints to come and partake of their blessings. But what more need I say about a country which our heavenly Father holds in his own hands, for if it were unhealthy he could make it healthy, and if barren he could make it fruitful. Such is the land which God has provided for us in these last days for an inheritance, and truly it is a goodly land and none other so well suited for all the Saints as this and all

those who have faith and confidence in God. Who has ever seen this land will bear the same testimony.

In order that you may understand the will of God respecting this land, and the way and means of possessing it, I can only refer you to commandments which the Lord has delivered by the mouth of his prophet which will be read to you by our brethren, Oliver Cowdery and Newel K. Whitney, whom the Lord had appointed to visit the churches and obtain means for purchasing this land of our inheritance that we may escape in the day of tribulation which is coming on the earth.

I conclude by exhorting you to hear the voice of the Lord your God who is speaking to you in much mercy, and who is sending forth his word and his revelation in these last days, in order that we may escape impending vengeance and the judgments which await this generation, and which will speedily overtake them. Brethren, pray for me that I may be counted worthy to obtain an inheritance in the land of Zion and to overcome the world through faith, and dwell with the sanctified for ever and ever, amen.

Written at Kirtland, Ohio, August 31, 1831.

John Whitmer quotes the account of these dedications from Oliver Cowdery as follows:

After many struggles and afflictions, being persecuted by our enemies, we received intelligence by letter from our brethren who were at the East, that Brethren Joseph and Sidney, and many other elders, were commanded to take their journey to this land, the land of Missouri, which was promised unto us should be the land of the inheritance of the Saints, and the place of the gathering in these last days, which intelligence cheered our hearts and caused us to rejoice exceedingly.

And by special protection of the Lord, Brother Joseph Smith, jr., and Sidney Rigdon, in company with eight other elders, with the church from Collisville, New York, consisting of about sixty souls, arrived in the month of July, and by revelation the place was made known where the temple shall stand and the city should commence. And by commandment twelve of us assembled ourselves together, viz., Elder Joseph Smith, jr., the Seer, Oliver Cowdery, Sidney Rigdon, Newel Knight, William W. Phelps, and Ezra Booth who denied the faith.

On the second day of August, 1831, Brother Sidney Rigdon stood up and asked, saying, Do you receive this land for the land of your inheritance with thankful hearts from the Lord? Answer from all, We do. Do you pledge yourselves to keep the laws of God on this land which you have never kept in your own land? We do.

Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God? We do. After prayer he arose and said, I now pronounce this land consecrated and dedicated to the Lord for a possession and inheritance for the Saints (in the name of Jesus Christ, having authority from him). And for all the faithful servants of the Lord to the remotest ages of time. Amen.

The day following eight elders, viz., Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, Peter Whitmer, jr., Frederick G. Williams, William W. Phelps, Martin Harris, and Joseph Coe, assembled together where the temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand, and Joseph Smith, jr., laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the Great Ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated unto the Lord forever. Amen.

Whitmer adds:

Immediately after the commandment was given and the epistle written, Oliver Cowdery and N. K. Whitney went from place to place and from church to church preaching and expounding the scriptures and commandments, and obtaining moneys of the disciples for the purpose of buying lands for the Saints according to commandments; and the disciples truly opened their hearts, and thus there have been lands purchased for the inheritance of the Saints.

THE BORDER LIGHTS

A little more tired at close of day,
 A little more anxious to have our way;
 A little less ready to scold and blame,
 A little more care for a brother's name;
 And so we are nearing the journey's end
 Where time and eternity meet and blend.

A little less care for bonds and gold,
 A little more zest in the days of old;
 A broader view and saner mind,
 A little more love for all mankind;
 And so we are faring a-down the way
 That leads to the gates of a better day.

A little more love for the friends of youth,
 A little less zeal for established truth,
 A little more charity in our views,
 A little less thirst for the daily news;
 And so we are folding our tents away
 And passing in silence at close of day.

A little more leisure to sit and dream,
 A little more real the things, unseen;
 A little nearer to those ahead,
 With visions of those long loved and dead;
 And so we are going where all must go,
 To the place the living may never know.

—Rollin J. Wells.

AUTOBIOGRAPHY OF ELDER WILLIAM H. GREEN-
WOOD (SEVENTY) OF BRITISH ISLES

INTRODUCTION

It is surely a great thing to be born. Birth is a wonderful thought—the word is said to mean “the act of coming into being, or life.”

Well, I came into being like most other folk: though I do not remember the act itself, I am not disposed to dispute the plain, self-evident fact by any means.

It is quite enough for me to realize, even in part, that I have being, and while the evidence of my being has always been impressed upon my mind I have not at all times been able to sense the purpose; in fact I did not know, neither could I for many years see the design of such a condition.

This statement may appear to be a strange introduction to one's experience, but the thought may awaken an interest and also enlighten the mind of one who, like myself, may feel at a loss to recognize just at this period of life, the true object or purpose of his peculiar position in life.

My natural disposition was apparently opposed to anything such as ministerial life. I have almost been forced into the several positions that I have so far fulfilled in the church (by reason of circumstances); so much so that I felt very much like a modern “Jonah”; not that I have at any time shirked responsibility, but I have encountered the most arduous task of having to school myself in order to perform the duties of that calling, therefore my natural tendency may be said to be against me in that sense, while at the same time my desire has ever been that this work should make progress and succeed.

This desire, too, may be said to be quite natural by reason of my training in the work from early childhood, and also

together with the wonderful evidences and testimonies that have been given to me during my lifelong experience, so that I made up my mind to this extent—that whenever they should approach me in any calling whatever I would endeavor to fill that position to the best of my ability, and I have always affirmed that vow by accepting positions of responsibility thus intrusted to me, by the faithful observance of the conditions thus imposed.

And I think that I may also venture to state that by faithful and courageous labor I have by the blessing of God been able to give satisfaction to those in authority.

While at the same time, like most men, I have also experienced seasons of mistrust and misunderstanding of such a nature that I can speak with some degree of certainty, as to the effect of such trials.

I only speak of these things because they go to make up the experience, and I suppose that it is not impossible to speak the truth although it takes a great deal of courage at times to do so.

I also take it that no life was ever lived in the sunshine altogether, there must be the shadow, and often the storm; there are also seasons of success, which bring joy and pleasure to the heart and mind, and stimulate us to greater effort.

We have undoubtedly, too, our seasons of failure which result in discouragement and despondency, which often cause good strong men to doubt the ultimate success of their cause; it is therefore in my judgment proper when one undertakes to write his autobiography, to write the real experience, both good and bad, so that it may prove of benefit to those that may read.

I shall therefore write in plain, simple terms, so that those who read may find some assistance in battling with the stern and real things of life, thus enabling them to overcome

apparent failure, and also exhorting them to sense the power of self-control in seasons of apparent success.

Therefore with this peculiar introduction I shall submit to you the experience of one who, but for the revelation and the knowledge of divine truth, would have been with what I shall call Nature, away, aye, a long way from the present conditions and position of life.

MY BIRTH

I was born April 19, 1867, in the town of Stafford, Staffordshire County, England.

My parents were poor (blessed are the poor). My father was a shoemaker by trade and worked at that business in the above town, which was the center of the said industry, and is now as was then renowned for the best class of ladies' boots that were made or manufactured throughout the world.

So I may be said to be born a shoemaker. I cannot tell you of my ancestry—I cannot learn whether they were Romans, or Scots, or Pagans, but I am said to be English, I believe that I am, though I do not know save that I was born in England. I may be one of the lost tribes, if I am I trust that I may be found one of these days; then I shall know for sure who and what I am.

But I have a little knowledge of my modern ancestors, such as my grandfathers and grandmothers, for I was privileged to know them, both on my father's side, and also on my mother's side. I even remember one great-grandfather; he belonged to my father's side of the family. Really, when I call to mind these interesting items, I begin to feel ancient myself.

It is a most remarkable feature, too, that these ancestors of mine were all shoemakers by trade, both male and female worked at some section of the business, so we seem to be quite a leathery family. We are not exactly made of leather, but

next door to that I think. In the natural order of things my mother would have been in her grave, lo, these many years. But for the mercy of God through the ordinance for the healing of the sick, I too, as you will see, would have been in my grave many years ago, but for the especial care that God has had for me.

However, I am here without any special desire to be, or not to be, though I endeavor to make the best of every condition as I find it day by day. I have, however, experienced the time that I wished to be relieved of what I regarded as a burden.

I have never had any fear of death to my knowledge. It has been rather otherwise, my fears have been of life if anything.

However, I know that I was born and that of poor parents, but I am pleased to be able to state that they were goodly or godly people though they did not belong to the church at the time.

I was looked upon as a goodly child, the first-born of the family, and no doubt I was esteemed as a treasure. My mother tells me of the comment that the people made when they saw me—they spoke of me as a fair and beautiful child whose skin appeared to be transparent. My progress physically in infancy was marked to a degree until I was about two years of age, when I met with a terrible accident which is told me as follows:

My mother had just left the house to close the shutters, all the houses had shutters to the windows in those days. She had previously dressed me for the evening and placed me upon a chair by the fireplace. (The term *fireplace* or *firegrate*, will not be fully understood by most American Saints, so I will state for the benefit of those that may not quite understand, that a firegrate is a kind of a cooking range having an open fire in the center.) It was this kind of firegrate that I was

sitting by when something must have attracted my attention, so that I climbed upon the fireguard which was placed around the fireplace for the protection of the children, and so lost my balance and fell headlong into the fire.

You may imagine the condition that my mother would be in when she heard my screams. A neighbor ran into the house and snatched me from the flames; I was wrapped up hastily and hurried off to the hospital where the doctors treated me for the burns on my face and head. It happened to be a holiday, therefore only the students of the hospital were in attendance, and my case was a very bad one, so I suffered thereby. Mother tells me to this day that they made a very poor job of me, with the result that I was very badly disfigured, in my childhood day especially, and I carry the marks of that disaster to this day and I shall continue to do so while I have being.

This sad event must have had a great effect upon my body. It was a great sorrow to my parents, but through their tender care my life was spared. It was also a terrible shock to my system, and I have no doubt that it stulted my development physically in a great measure; in fact, when I think of my early days I should not wonder if the shock to the system also caused the school lessons to appear so awkward. I am told that many other ailments came as a consequence of the above misfortune, so that my childhood days were filled with much suffering, pain, and sorrow.

I will just relate one incident that is supposed to mark the personality of the individual. It has been told by our people many times.

When quite young, in fact I was about four years old at the time, I was taken very sick. An abscess having developed in my throat, my life was despaired of. The doctor in attendance had paid great attention to me, but owing to the diffi-

culty of getting at the cause of the trouble he had to be very firm in his treatment. My mother tells me how I fought with the doctor and thus prevented him time and time again in ministering to me.

My fighting eventually caused the bursting of the abscess, to the discomfiture of the doctor, when he remarked that the strength of will possessed by the child was a sign of individuality, and the world would one day realize that I was alive, as he had already good evidence of the fact.

THE DAWN OF CONSCIOUSNESS

From what I can learn from my people, they were pious or religious people and were connected with the nonconformist bodies in the midland counties of England.

My grandfathers and my parents were members of the so-called Primitive Methodist Church at the time that my father heard the message of the restored gospel through the ministry of Elder John Seville, who came to Stafford in the early seventies; in fact in 1870, and worked as a shoemaker in the same factory with my father.

My father joined the church after making a searching investigation into the teaching thereof. I was about five years of age at the time. I can remember quite distinctly attending the Sunday school of the above-named church, but when my father (now an evangelical minister in the British Isles Mission) became a Latter Day Saint, I was taken from the said Sunday school and in company with my father I attended the Bible class that was held by the brethren of the Stafford Branch. It was there that I received my first Bible lesson, and also my first knowledge of letters, for I remember the brethren teaching me to read by spelling each word of the lesson that was taken from the old family Bible.

The class was quite lively; there was much discussion. Though I did not take an active part I must have been af-

fect, for the spirit of that meeting seems never to have left my mind. It was indeed the dawn of spiritual consciousness to my mind, and while I have many things to recall, this my first experience is chief; I suppose it is by reason of its being the first impression made upon the mind.

If I may be permitted to give a second impression I would state that my first remembrance of the missionaries to this mission seems to have made a lasting impression on my mind. The brethren were Mark H. Forscutt and John S. Patterson; they were appointed in 1872 and they visited at my father's home. I could not tell you what took place at the time, but evidently something impressed itself upon my memory, for I remember the brethren quite well. I also remember Brother John L. Bear, missionary to Switzerland, calling at Stafford on his return from that land. I met this brother in Independence last year when I visited the States to attend the General Conference. Brother Bear did not remember me, though when I refreshed his mind he remembered my father quite well. I think he told me that he was eighty-two years of age when I met him in Independence.

There were no missionaries appointed to this mission from America after the return of Brethren Forscutt and Patterson until 1892, when the General Conference appointed Apostles Gomer T. Griffiths and James W. Gillen after a period of nearly twenty years.

Elder Thomas Taylor, of Birmingham, England, was president of this mission for twenty years or more and several were appointed to Wales. Brother Taylor was ordained a high priest upon the advent of Apostles Griffiths and Gillen, and subsequently to the office of bishop. He therefore became the first bishop for the British Isles Mission in the Reorganized Church.

I also remember the conferences that were held in my

native town when the Saints were granted the free use of the Market Hall in which they held the Sunday services.

The leading brethren that took part in these gatherings were Elders Thomas Taylor, John Seville, Charles H. Caton, Henry Greenwood, Joseph Dewsnup, senior; George S. Greenwood, John E. Meredith, John Dyche, John Davis, and many others. All these brethren were in their prime at this time, and much of the work accomplished by them still remains to this day.

A DAY OF MIRACLES

The dawn of consciousness in regard to the existence of miracles in my own individual experience is a most remarkable one. I may very rightly be regarded as a baby witness for miracles in latter days, for I was but about eight years of age when this wonderful blessing was given to one of the poor of this earth.

I refer to the case of healing of Brother John Haywood of Hanley. He was known as the lame man of Hanley. This brother had lost the use of his legs for many years. He could not walk upright as other men, but he went about in a kind of wheel chair, which he propelled with his hands. He could get about without the chair, but it was very painful to see him go about in this way, for when he did so he walked upon his knees, and for this purpose he wore kneecaps. Brother Haywood was well known to me because he visited my father's home very often and came to the conferences also. When he came over to see us, one of my duties was to take his pony to the stable, for which I received his blessing materially and otherwise. Some of the material was very nice and sweet, at least I thought so, because it took the form of candy at times, and on other occasions coppers, or pennies.

Now the healing of this brother is looked upon as the greatest miracle that was ever performed in the history of the

work in this land. You will quite understand from the above statement that Brother John Haywood was a cripple. The doctors had declared that the brother would never walk again. They testified that the sinews and tendons of the legs were wasted away, and so far as human power was concerned could never be restored to their normal condition. Brother Haywood called for the ordinance of the church for the healing of the sick, as provided for in the gospel of Jesus Christ. (See James 5: 14, 15.)

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.

Brother Haywood believed that the Lord could and would heal him, if he complied with this command, so the elders administered to him according to his request and desire, with the result foreshadowed above. It must have been a wonderful experience. I will give you the testimony of the brother. It is as follows:

When I was anointed I felt comforted, the spirit of perfect contentment seemed to take possession of me. I retired to bed that evening in due course and reposed in peaceful sleep all through the night. Upon awakening in the morning I was astounded to find my legs straight down in bed. I was quite alarmed for the moment, as I had not been able to straighten out my legs for many years. I then tried to move them and they responded to my effort. I then called to my wife and told her of the miracle that had been wrought in me. Oh! what joy filled our hearts: tears of thankfulness were shed. How we blessed God for his mercy that morning, few can understand. I could not help looking at my legs. I felt like a little child. I stroked them and felt of them repeatedly, scarcely believing that they were mine, for only the evening before my legs below the knee were very wasted in appearance, and now they were like new legs.

I had not yet made an effort to put my feet to the floor, and even when I decided to arise I felt very fearful that the weight of my body would be too much for my new legs. But thank God, when I put them to their proper use I found that I was completely healed and I could walk upright and straight, an experience that I had not enjoyed for many, many years.

Brother John Haywood was bold in his testimony for the truth. He stood alone in his native town and declared to all people that he was healed by the power of God, and he called upon them to witness the fact, that whereas they knew that he could not walk upright for many years. Now they beheld him no longer as the lame man. He told them that their wise men (the doctors) had declared that he would never walk again, that his legs would never be straight again, but that they would gradually get worse, until they were dried up altogether.

But they did not believe his testimony: they received this wonderful miracle in much the same way that the people did in the case of the blind man that Jesus healed; and also the lame man that Peter and John restored by the power of God.

The people had known that these men were blind and lame. And though they now were witnesses of the fact that they could now see and walk, they doubted the power by which they received these blessings.

It was exactly the same in the case of Brother John Haywood; but I am happy in the thought that Brother Haywood lived to enjoy this great blessing for fourteen years after his restoration and he had the full use of his limbs until the day of his death.

BOYHOOD DAYS

Among the most unfortunate things that I remember of my boyhood days, is the fact that like most country boys, I did not take to school very well, hence I did not learn my lessons as I should. This has been the cause of deep regret, for I have realized the need of knowledge and learning, especially since I undertook to represent our great cause. I want this experience to be of service to the boys and girls who may read these lines. I would therefore advise both the boys and girls to study well, learn their lessons though they may appear very hard and trying. Do not think to put your task off for a while,

until you are older; that will be a great mistake. You are now laying the foundation for learning many real and many wonderful things that will be very difficult for you to understand if you do not acquire the start while you are young and strong, and also while you can go to school for that purpose.

You have good parents to feed and clothe you, but when you are a few years older, you may have to go to work, and all your time will be taken up with your employment, and you will very often feel tired when you come home, and even if you have the time to study, your mind will not be in a very good condition for the effort, simply because there will be many other things that will engage your attention and many difficulties will be bound to come into your experience, as they have done in ours, and we should like you to profit by our experience.

The present time is your opportunity. If you do not make the best of this opportunity, you may never have another, and I know that you will feel much as I have done, and would not like you to have to pass through the same disappointing experience. That is the reason that I am writing in this manner. I know that your lessons appear to be hard and difficult, but if you do not master them now they will be much more difficult in the future.

I do not attribute my failure to learn my lessons as a boy altogether to willfulness. I always had a great desire to learn, but, being so badly disfigured in childhood, I think that it had a great deal to do with my apparent failure to succeed. Then again, the force of circumstances, and events through which my parents suffered, was another feature that hindered my progress at school, for when I was eleven years of age my father was compelled to leave our native town on account of conditions that existed in the shoe trade, and this fact broke the connection with the school, which meant that we should have to get acquainted with a new order of things in a strange

city. This too often means a great loss to children, as it proved in my experience.

So my father went to the city of Manchester, where he worked for some months before he removed the family, during which time he wrote many letters to my mother, telling us of all the wonderful things that he saw in that big city. I well remember the day of our departure from our native town. Our family consisted of my mother, myself, and four sisters. It was indeed a very hard time. The last meal that we partook of before leaving was a very simple one, a loaf of bread divided among the family. But that did not trouble me in the least, for my interest was all taken up with the great city to which we were journeying. My father had told us in the letters which he had written, that there were Jews, Greeks, Russians, Chinese, and Japanese; also people of almost every nation living in that big city, so you may judge somewhat of the condition of my mind upon arriving there. I naturally expected to see all these people upon my arrival, but of course I did not. I was not greatly disappointed in the thought, for there were so many new experiences, and so many people, and so much traffic that my mind was very much confused thereby.

My father met us at the station, and then we were taken to the home of Elder Joseph Dewsnup, sr., where we were made very welcome. I was very soon acquainted with the boys. Brother Dewsnup's family consisted of two daughters, four sons, and the boys were John, Joseph, Frederick, and Ernest; the last named was a few years ago the president of Graceland College.

I already knew Joseph, for he had visited Stafford in company with his father when he attended a conference held in that town, and he was very good to me, for he took me for a sail up the river in a boat, and treated me so well that I thought at the time he was quite a rich boy, and boy like, I had

great respect for him, so all the boys and myself were soon fast friends.

I shall not soon forget the date of our coming to this great city, for the next day was the 5th of November, or Guy Fawkes Day, which in England is known as the Gunpowder Plot, originated by Robert Gatesby, and fixed for the 5th of November, 1605. The plot consisted of an attempt to blow up the Houses of Parliament in the city of London. The fixing of the gunpowder was intrusted to one Guido Fawkes. It was discovered by a letter sent to Lord Mounteagle, so that Guy Fawkes paid the penalty for his crime. Since that time all English boys look forward to the above date, for they celebrate the occasion by the bonfire in which they burn effigy of this Guy Fawkes, and display fireworks in abundance.

I had the greatest time of my life as a boy on this anniversary of Gunpowder Plot. The Dewsnup boys, as you would call them, had saved up their pennies for the occasion, and therefore they had such an abundance of fireworks that hitherto had been unknown to me, so you may quite understand my joy and delight that night. I was wild with excitement; what with the great fire that the boys had lighted, and the abundance of fuel that had been provided, together with the fireworks, and the daring pranks of the boys, it was great indeed and just heaven to me at the time.

But there did not appear to be any such a thing as time to the boys that night. Everything had to be in line with the fire and the fireworks. It was not very far from midnight when we went indoors, and then we were very soon in trouble, for we were black as negroes, or thereabouts, so we were ordered to bathe, and then to bed as soon as possible. Thus ended my experience of a real gunpowder plot night, as we boys called it.

My father soon got a home for the family. The house was situated in the Jewish quarter of the city, and we had quite an

experience I can assure you. I do not know whether the Jews were afraid of us, or whether we were afraid of them, but it did seem to take quite a time before we got on friendly terms with each other.

My mother was in poor health at this time. I had therefore to stay at home and perform many little duties, such as keeping the house in proper order, and caring for the children, and lots of other things that you will quite understand to be the especial duty of the housekeeper. My father had to work very hard. The class of trade in Manchester was very much below the class of trade that he had followed in our native town; in fact, it was almost a new class of business, which required much speed if one were to make anything like a living wage. This proved a great drawback to the family. My mother, too, worked at the business as a machinist when her health would permit, and very often when it did not permit, so that it proved a great task for them to keep body and soul of the family together, while we were small and unable to assist them.

I, being the eldest of the family, stayed at home with my mother as I have stated, while the remainder of the family had to go to school, as the school inspector was soon looking after the children. I do not know how it was that they allowed me to remain at home, unless it was on account of my mother's condition of health, but I did not go to school for some time afterward.

We lived among the Jews for about one year. I made friends with quite a number of them. The Jews are very particular on the Sabbath day. They are taught that they must not do any labor on that day, not even to light the fire, though they may require the use of the same. So I had a number of houses to which I had to go on the Sabbath to light the fires for them, for which duty they would give me coppers (pennies). Even as a boy I could never see why they should

not light the fire, and I used to tell them that it was just as much a sin to ask me to do it, and to pay wages for this work on the Sabbath, as to light the fire, and on one occasion a Jew-ess said that I was a wise boy, and some day I should be a Jew; and then she said, "Come to-morrow for your penny." So I had to go the next day for my wages.

The next year we moved to the north of the city. I was then just twelve years of age, and I was delighted when I learned that the school inspector had been to the house to look me up. I was then compelled to attend school. It was quite a strange experience to me after being away from school so long, and I felt afraid that I should not get along very well, but I had to go. I took up my studies with great interest, so much so that the teacher seemed to pay great attention to me, and I felt much encouraged, and paid so much attention to my lessons, especially my home lessons, that I soon stood at the head of the class, which position I held for the whole year, with very few exceptions.

When the examinations came I passed for my standard, and I was making good progress, when I met with a very serious accident. (This came about through my disobedience to my mother's request.) Just note this, boys.

My mother had requested me to remain indoors for some purpose that evening, but the boys were playing at the rear of our house, and they came along and invited me to join them in their games. As I was not engaged upon any particular duty, I allowed them to persuade me to join them for a few minutes. I thought my mother would not miss me for a short time and I intended to be back shortly, so away I went with the boys. While we were enjoying a game that we called "Ticky touch wood" I had the misfortune to be pushed headlong out of a cart. I fell with my face upon a large screw at the rear of the cart, the screw went through my upper lip, right under my

nose, into my mouth, making quite a large hole. I did not lose consciousness, though I was pinned to the cart in that way; luckily a man who was passing at the time came and wrenched me from the cart. I was then taken to a cottage. I remember the scene quite well, when a good woman brought out a large bowl of water and rendered the first aid, also binding up my wound. My companions then took me home. When my mother saw me you may imagine her condition. I could not speak to her or explain anything, for my speech was gone and I was not able to speak for many weeks.

When my father came home he was very angry, but my condition was so very serious and terrible, and I was so badly disfigured that he did not scold me, for he was much concerned about my recovery. But he wrapped me up and took me over to the home of Elder Joseph Dewsnap, sr., where I was administered to. I must have received a great blessing, for I did not even have to see a doctor all through this experience.

I had been at home some time from school before the school inspector came along to inquire the reason for my absence, but in due course he came. When my mother called me into the presence of the inspector, I shall never forget the effect that my appearance had upon that man. "Good gracious, whatever has happened to the lad?" he exclaimed. "Oh, do not trouble, my good woman," he said to my mother, "I will see that all is made right. Do take care of the lad. I will see that he has his papers from school and when he is better he can go to work for you, poor lad."

It was quite a long time before I could talk, and get about again, and many thought that I should never recover my speech properly, so as to speak clearly and plainly, but I am thankful to say that I did recover it and am able to articulate clearly.

I was thirteen years of age at this time, and through this

misfortune my schooling was again hindered. My time was so fully taken up with other very pressing duties, even that of earning my livelihood, that for many years I was not able to get my heart's desire, that was, to seek learning by study. The above may be said to close my boyhood or school days.

MY YOUTH

Youth is said to be the most trying period of one's life. I believe it is, from every standpoint that you may care to view it. So much depends upon the proper training of the youth; it is the period in which we lay the foundation for all future development, both physically and mentally.

It is therefore necessary that a correct understanding should be given, so that one may know just how to act and conduct himself under all circumstances, for this is the time when character is at stake. He should be taught the truth, or have revealed unto him the true conditions of life, together with its privileges and its responsibilities, so that he may act intelligently, and thus be saved from the multitude of pitfalls to which this period of life is subjected.

Herein is presented one of the most potent features wherein the work of the Social Purity Board may prove a mighty factor in redeeming the youth of the church. I hope to see the time when we shall gather the youth of both sexes and give them the benefit of our experiences, and also assist them in the study of themselves and their surroundings, together with all that pertains to life and being, pointing out the sacredness of their bodies and their minds, their origin, and its purpose, and also how they may fulfill the duties of life in the highest and noblest manner, as God has designed.

With this suggestive preface to the experiences of my youth, I shall now give you the plain facts of my life during this period, which may not be altogether creditable, but I write for the purpose of helping those who may be deceived by such

conditions, and whom I desire shall receive especial benefit from these painful experiences of mine.

My school days ended in the tragical manner of which I have written. I thus lost the advantage of the last year of school training provided for English boys going to school until they are fourteen years of age.

The school inspector, true to his promise to my mother, brought the papers from the school which constituted my discharge. When I was fully recovered from the effects of my accident I was taken by my father to work for him in the boot and shoe factory. I had already learned some parts of the trade and done many little bits of work for my father, so that the business came quite naturally to me, and I did not feel in any way strange in my new surroundings, so far as the work was concerned. But the company of the men and the boys at the factory was quite a new experience, and many of the things that I saw and heard were very strange and also disappointing to me. Many of the men and the boys were forward and vulgar. They would laugh at the idea of one professing to be a Christian, while their language was offensive in the extreme. I had very little to do with them, but having been trained in the Sunday school I would talk with those that used much offensive language, and then they would simply laugh at me and say, "Oh, I used to be like you, but you will soon get used to it." But I am happy to say that I did not get used to it: I always asked them not to speak in that manner to me or in my presence.

It soon became known that I was what they called religious, and that they must not swear in my presence. They had lots of fun in their way, but in the course of time they would apologize to me for anything that was said in my presence, and even the men would say, "I am sorry, I did not think."

Therefore you see the influence of even a boy is effective

among those who appear to have such great fun at times, at his expense. In their sober moments they will commend you for your courage. Yes, boys, you will need great courage if you are to do the right and act up to the Sunday school training that has been given you. You have no doubt heard the words of the song:

Dare to do right, dare to be true,
 You have a work that no other can do,
 Do it so bravely, so nobly, so well,
 Angels will hasten the story to tell.

Those are the words as near as I can get them from memory.

Now to my story. It was under these conditions that I was bound as an apprentice to the shoe trade, on February 8, 1881, for the term of three years. I have in my possession at the present time the indentures that were presented to me by my master upon the completion of that term, with the following character inscribed thereon:

MANCHESTER, February, 9, 1884.

These indentures have been completed to my entire satisfaction and I have great pleasure in saying that William Henry Greenwood has been a faithful and diligent apprentice.

ALLEN MCINNESS.

I was but seventeen years of age when these indentures were completed. My association with the men and the boys had awakened my mind to many of the evils that were extant among men.

I had never many companions, while the few that I had were never very profitable to me, and like most youths I had imbibed many of the false ideas of life and manhood, which were held by the world of mankind. My early training in the church and the Sunday school had taught me that there was something that was very wrong with their method of life, though at the time I could not very well explain just what it was, therefore through my association with them I held many

things in common with them, such as trade interests, and I was a very strong trade unionist, having joined the union upon completing the term of my apprenticeship. I was very soon elected to the position as shop's president. The duty of this office consisted in the taking up of the subscriptions of the men for the union; to also receive all complaints from the men, and to see that all received the union rate of wages. I was very soon a marked man in the eyes of my employer from that fact. The men at the factory and the officers of the union had great confidence in me. I was always very particular and given to detail, and my reports to the trade union meetings were received with much consideration. I was made very popular and received many appointments on deputations, etc., and in this way I was exposed to many temptations that were unlooked for, the chief of which lay in the fact that I had to meet weekly at the trade house, which was held in a public house or saloon. Here I paid in the subscriptions that were gathered each week. I received a cheerful greeting and welcome, my work was approved, and very often the general secretary would affirm that I was a great asset to the union and they must not lose me on any account. Thus by flattery I was deceived and would have the usual drink with them; but at the same time I knew that it was wrong, yet the company was pleasant and cheering at the time. It proved a great stumbling to me, and brought me trouble of mind and spirit, but for a time these conditions held me bound, yet I felt that I was out of my proper place.

Through this association I partook of many things which were not good, while the experience had its effect upon me and I yearned for that companionship which would have been a blessing and a protection to a youth of my age. I have just mentioned the word *companionship* and I wish to give you my ideas on that subject from experience.

As a youth, I question whether anyone felt so lonely as I did. Not having many companions myself, I have often thought that our people were at fault in not providing more entertainment for the youth. I think also that the elders could have done a great deal of useful work if they had given more consideration and association to their sons in particular. I have great praise for the labor they expended upon the work in general, yet I realize that a man may often perform this work at the expense of his own family, and this is a great mistake indeed. I have in mind several families that are lost entirely to the church and at the same time the father has been diligently (in a sense) engaged in the work, preaching, and seeking to have others receive the salvation that his own loved ones were in want of, and needed sorely. I am therefore sure that we as parents ought to give this matter our deepest consideration. Fathers, look to and seek the companionship of your sons; mothers, seek the companionship of your daughters. Generally speaking they will cherish it, your association will beget courage and confidence in them, with the result that you will be better able to trust them to walk alone, without having the constant fear in mind of their going astray.

How sad it is to hear a child say, "Father does not care for me," or, "Mother does not take any interest in me." I have often heard these expressions from young people in my travels and they have made me feel very sad.

So much so that I felt it my duty to try to remove these conditions wherever I found them. It is a very delicate matter to handle, I admit, and requires a goodly degree of tact, but I have had very good results in this work. I could tell you some very interesting stories along these lines, but it is hardly in order at this time, and yet it is a personal experience. I would just like to observe in passing that I do not believe that parents should in any way coerce their children to this com-

panionship, but there is a way by which we can win their confidence so that at times they will seek our company. For instance, we can interest ourselves in their studies and amusements and games once in a while. Yes, they will enjoy a little game with father or mother. In this way you will have wonderful opportunities of giving instruction and introducing a thought that will live in their minds throughout their lives, protecting them from evil by enlightening their understanding of things in general, almost unknown to themselves at times.

In my youth I felt the need of such companionship to such an extent that I vowed if ever I had children they should have the benefit of my association. I have kept that vow. My only son was enabled to leave his home in his youth full of grit and will power, to seek better conditions in the land that all Saints love so much. We have never had a single anxious moment since he left his home. He enjoyed our confidence and we had faith that he would be all right. When I visited the United States last year I found him doing duty for the church, he having entered the ministry. I rejoiced to find that he was much respected by the Saints and he had made many friends, too. I also had the pleasure of two or three interviews with his employer, who spoke in the highest terms of respect for the character and the conduct of our boy. This gentleman is a German by birth and (notwithstanding the racial feeling engendered by the terrible war) this gentleman in speaking of my son, who of course is an Englishman, said, "You need have no fear for your boy; he is English, and we call him 'Johnny Bull,' but we all love him and respect him. He is a good boy and I have reason to have great confidence in him. Do not worry about him. He will be all right here."

I hope that many of the Saints have had and will have such testimony from the training of their children. The word of God exhorts us thus, "Train up a child in the way he

should go, and when he is old he will not depart from it." "My word shall not return unto me void," etc. This is the promise and the pledge of the Lord. I trust that we shall have the faith that is necessary to realize the truth of that statement.

Now to resume my story. In the year of 1886 a great strike took place at the factory in which I was working, which lasted for about six weeks. It was a most terrible time during the month of November, snow and ice lay upon the ground all the time we were out on strike. I of course took part in the strike, doing my share of picket duty, etc. During this period we lived almost all the time at the trade (club) house, and here again I was face to face with all manner of temptations. Friends would come in and pay for drink for the men, and also provide many tempting meals. There was always a good fire and plenty of company, and entertainment of various kinds, and this was a very welcome condition of things during the very cold and trying winter weather.

The position that I occupied in the factory demanded that I should take a leading part, so that I was thrown right into the thick of all the fighting. When the settlement was effected, I was victimized as one of the leaders of the strike and therefore lost my work in the factory.

Having received some little compensation from the union, I left Manchester in company with several others, and we made our way (on tramp) to the city or town of Leicester, some ninety miles distant. I shall never forget these experiences, I can assure you. This was my first real tramp, very real indeed. It was the lesson of my life.

I, or we, came in contact with all shades of character on the road, the study of which has been of especial benefit to me many, many times in after life. In these travels we passed through my native town. I had no desire to see any of my kinfolk, but I wished rather to avoid them. My companions knew

that I had relatives in the town and they wished me to visit them with the view of obtaining some assistance from them, but I declined to make any attempt, which of course incurred their displeasure.

The most trying part of this experience in my native town, was on the Sunday. I did not wish to be seen by anyone that might know me, and I tried to remain indoors all the day. I had succeeded well on into the evening when it was suggested that we should take a walk. I did not object as it was nighttime, so I tried to have them go a certain way, but they would go into town. So I had to go their way. I knew just where the Saints met and tried to avoid that particular street, but strange to say my companions chose that very street and we passed the Saints' meeting place just at the time they were dismissing, and as we passed by I heard the voices of the brethren. My uncles were just outside chatting together, and the Saints were wishing each other good night, etc.

You may imagine my feelings, but I do not think you can. I dared not speak to my companions as we passed and they wondered what was the matter with me, but I did not tell them until we were miles away the next day. My uncles have often had a good laugh when I have told them of the fact, and said they intended to look out for me the next time. I remarked, "Yes, you will find me the next time, right enough."

That cruel winter of 1887 in the month of January I shall never forget. My poor feet, and those roads covered with snow and ice, together with the knowledge of the want of food, and that for fifteen long days, it brings to my mind the statement, "The way of the transgressor is hard." Hard is not the word that I should use, I would say it is CRUEL. We started out several mornings without a bite of food in any shape or form. Our tools were sold to buy bread while our sufferings were untold.

When we reached our destination we were cared for in a sense by a union, but we could not think of work for several days. What with weakness of body, and other conditions that I will not detail to you, except that I admit that we were none too clean; therefore for several days we rested and tried to recover something like our normal condition.

We found employment and soon recovered from the effects of our long tramp. We found lodgings in a public house and here again the conditions of life were opposed to anything like good living and I felt it very keenly.

I wrote to my parents (who were very anxious about my welfare), telling them of my experience, and of the lesson that I had learned. In their reply to my letter they told me that a brother of the church was living in that town and that they had written to him so that he might help me if I had a desire to improve my condition of life. In this manner I became acquainted with Brother William Ecclestone. Here I saw my opportunity. It required much courage to lay hold of it, but I made up my mind to try, so this brother and I soon became fast friends. I went to lodge with him at once. It was then that the struggle commenced in real earnest, for my companions did not want to lose me if they could help it, but I simply told them that I had learned my lesson, I had no wish to annoy them, but if they desired my company in the future they must mend their ways, otherwise we must part. They tried very hard to have me associate with them and they put all kinds of temptations before me. It was a great struggle for a few weeks, because at times I was forced to be in their company on account of my work and trade. At length I told them of my early training in the church and of my knowledge of the gospel, and if they cared to accompany me at week ends to our little meetings I should be pleased to take them along. But they decided otherwise, and so we parted company. They

often commended my action afterwards and wished they could have done likewise. Thus ended my association with these men of the world.

EARLY MANHOOD

I was now free from my former companions and took up my abode with my new acquaintance (Brother Ecclestone), and through him became acquainted with the few Saints who resided in and about the town of Leicester, with whom meetings were held at week ends.

Brethren Ecclestone and Pearce were alive with the interests of the work and fully imbued with the missionary spirit, so I was invited to go to the surrounding villages with them when they would preach and distribute the tracts. I would not attempt to assist them in the preaching of the word, but I did assist in taking the printed word in the form of the tract from door to door, and while I felt very weak and unworthy and totally unfitted for such labor after my recent experiences, yet I felt quite happy in the work; and what I did then was with my whole heart and soul. When I come to look back upon that little experience and recall the fervor with which the work was performed I am simply amazed.

This was the foundation of nearly thirty years of such labor, fourteen years of which have been spent with the general missionary forces of the church; so that when I state that I am a firm believer in tract work, you may be sure that I have had some experience along that line of work.

There was not a branch of the church in Leicester at that time, but shortly afterwards a branch was organized, and with the exception of a few years, Brother Ecclestone has presided over the same and he is still in that position.

After about four months I visited my parents at Manchester and spent the Whitsuntide holidays with my family and the Saints. My parents were glad to see me and the Saints bade me

welcome and there was great rejoicing that I had returned safe and sound. The holiday season soon passed and the time for my return to Leicester arrived, so I returned with my mind fully made up to assist the brethren to open up the work in Leicester. I had also promised the manager of the factory that I would come back after the holidays, for trade was good and I had done very well financially before leaving, so to all appearances the prospects for the future were good. But alas, a great surprise was in store for me, for upon my return to the factory we were informed that the large contracts which the firm had made, were canceled during the holidays, so that our firm was left almost without orders. This condition affected many other firms, so that there was very little work to be found in town.

Greatly disappointed, I wrote to my father, telling him of my misfortune. He replied offering me a situation under him at the same factory where a few months before I had been victimized on account of my trade union principles. But they were busy and needed help. So I wished the Saints of Leicester good-by and took up work once more in the city of Manchester.

I was very much pleased to be able to meet with the Saints once more, and I made it my business to attend the Sunday school and the meetings in regular order and I soon got in tune with the work, partaking of the good Spirit, which seemed to put new life into my whole being.

Like most other young men, I became attached to a young lady, and about one year and a half after leaving Leicester, I settled down to the realities of life. I gave my whole attention to the work, attending every meeting possible, and under very trying circumstances I endeavored to do my duty, which brought me increased knowledge of the truth. The services of the church were a great pleasure to me, and I enjoyed

the good Spirit in abundance. These were very happy days, for the Saints were just like one single family. We used to travel three and four miles to Sunday school in the morning and then back again for the fellowship meeting in the afternoon, when we would take our food, and the Saints all dined together at tea, or as you would say, supper, so that we could all be there for the evening meeting; and we really did enjoy all things in common on these occasions.

Many of the Saints talk of these good old times to this day and seem to lament that the old-time spirit is not with us now. But that is a great mistake. Conditions have certainly changed, but the work never. In those days we numbered about fifty Saints, while to-day we number over five hundred. It may have been a mistake when we divided up into small organizations, but this was done for the best at the time, thinking as we did then to establish the work in the four corners of this great city. Perhaps after the experience of twenty years we may at no distant date benefit thereby and come together again and thus form a respectable body in point of numbers. I should not object in the least.

We could make our influence felt, as a religious body, to a far greater extent, and we could sustain a central church to the satisfaction of all the Saints, and also at less cost, and this should be quite a consideration.

MY MINISTRY

In the year 1891, just before the Manchester district conference convened, Elder Joseph Dewsnap, sr., came to me and said, "Brother William, we wish to present your name to the coming conference for recommendation to the Aaronic priesthood. Have you had any intimation of the matter?" I said, "No; I have had no idea at all." "Well, what do you say? I suppose that you know the conditions of such a calling and I trust that you are in line." I answered, "Yes, I am aware of

the conditions, and I am in line as far as I know, but I do not feel to have any desire or ambition in that direction. I do not think that you had better present my name at present." "Do you not desire to do something for the Lord and his work?" "Yes; I desire to see the work progress, and I will do all that I can as a member of the church, but I cannot consent to take up the priesthood."

I felt very firm in my position, I was invited to think about the subject during the week. I was much troubled in mind, I confess.

The brother told my father of my refusal to accept. My father was very much concerned and said that I was very foolish and he plead with me. I can remember his words well, "Why not accept now? The Lord will reveal it to you in due time." The teacher of the branch also plead with me, and others too, but I did not consent, so when Brother Dewsnup came to me for my final answer I told him that I was still without evidence of my call. "Well, we have decided to present your name to the conference, and then if you still refuse the matter will lie with you." However, I told him to go ahead with the matter if the brethren should so decide, and I would trust to the Lord to make known to me my calling.

The district conference approved of my selection and I was ordained a priest at the April conference of 1891. I did not feel happy at this time; in fact, I was very miserable. My mind was not so bright as when I was simply a member of the church. I thought that I had better not speak of this fact to my brethren, but they noticed a change in me, so that I had to confess that I felt bad in mind. They promised to remember me in their prayers and I believe they did so, for, at that time, I felt that I could not pray for myself.

For three weeks I was in this condition. There were times when I dare not attempt to kneel in prayer, some kind of fear

would come upon me, and a darkness would take possession of my mind, as though something terrible was near me. It was about the end of this period, one evening I felt a great desire to read, and having the evening at liberty I began to read my Bible, and became so interested that my wife complained that I was neglecting her. I expect that she felt like having a chat so I excused myself and put my book aside, and gave her my attention for a while, playing with the children, etc. When supper was over and the children were put to rest, I explained to my wife how interested I had been in my study of the Bible that evening, and that I would like to continue the same for an hour, when she said she was sorry that she had disturbed me and she suggested that she should retire and allow me to have an hour with my books.

That hour was a very long one, for I was not alone very long until I had my book spread upon the table, with my paper and pencil. Time had very little consideration from me, so that it was through becoming weary that I looked at the clock and found that it was early morning; but I felt very happy. I put my books up and before I retired I knelt in prayer, and as I prayed my mind became enlightened, and I felt as though a burden had been lifted from my very soul, though weary in body I retired, feeling that all fear and doubt had left me.

I seemed to go to sleep that morning almost as soon as my head was laid upon the pillow, when I had the following dream or vision: I seemed to be carried away to some distant place, which had the appearance of the seashore, the sand was quite natural, and the shore very rugged indeed, with many rocks, some of which had shrubbery growing upon them; others were barren in appearance, but the scene was a very pleasant one indeed. I seemed to be alone, and quite interested in the strange sights around me, and while I was thus ab-

sorbed, I noticed a long, narrow path which passed along the shore on the rocks, and extended away up to the top of the cliffs. It was while I was looking at this path I heard a voice calling to me. I knew the voice. I turned round to look in the direction from which the voice came and I there beheld our Brother Dewsnup, sr., in company with Elders James Baty, and Henry Greenwood (my father). I was pleased to see these brethren. Brother Dewsnup again called upon me to join them on the path. I was then standing upon the shore a little below the path. I climbed upon the path when the brethren then greeted me just like we do each other when we meet. After a few words of encouragement they bade me follow them. They then went on in single file along the narrow path. I did not follow them immediately, but shortly afterwards I began to follow. They had by this time gone out of sight, so I followed the path and soon came up with them. They seemed glad that I was following; they turned and proceeded to follow the path. I thought I would try to keep up with them, but I found that I could not travel as they could, so I was left a little behind. I came up with them again and found that they had waited for me. I wondered why. They encouraged me again and then they pointed, or, I should say, Brother Dewsnup pointed to a gulf which lay right across the path, and he requested me to step across this gulf. But I drew back and said that I could not do it; its depth was great and put fear into my heart and mind. I was about to turn back, when he said, "Come along, you will be all right, follow me, and afterwards he stepped across; but I protested, saying that he was a big man, a tall man, and could do it easily. Then he called Brother Baty, and he also stepped across. Still I protested. He then said, "See your father step across," and my father then stepped across the gulf. He then said, "You are just as tall as your father; now come along." They then left me standing

looking into this abyss. I was fearful, and it seemed quite a long time before I could make up my mind to make the effort, but I could not go back the way that I came; it did not seem to enter my mind to do so. Then the thought came to me that I might take a run and jump across; so I decided to try, and I remember how I perspired at the thought. I stepped back and took a run and jumped across, just landed on the other side as it were on the tips of my toes, and fell forward headlong to the ground. I got up and crawled to the side of this abyss and it made me shudder to think of what would have happened if I had fallen backwards.

By this time the brethren were out of sight, I could not tell which way they had gone, so I followed the path, as I thought. I do not remember turning to the right or the left, but oh, it was hard climbing. I was well nigh giving up when I came to the end of the path, and there was nothing before me but a great high cliff; I could not see any evidence that the brethren had gone that way, but it appeared that they could not have gone any other way. I started to climb the cliff, and I quite enjoyed the climb for a time; it was quite a study. I found beautiful flowers growing from that cliff. I had never seen the like before. I almost lost my balance many times in trying to obtain some of them, but I had to pass them by for the cliff got more difficult to climb, and I had to give up my treasure of flowers in order to hold on; the wind began to blow so that I had to grip for dear life. It was so bad that I could not climb at all at times. My hands were cramped and bleeding and the pain was so great that I felt that my life would be lost. My mind was almost distracted, and in this condition I had to climb that great cliff. I do not know where I got my strength from. All that remains in my mind is the struggle. My clothes were torn and my flesh was cut and bleeding and the pain was intense. I remember getting to the

top of the cliff, and then I fainted; how long I was in that condition I do not know, but when I became conscious I was lying there more dead than alive. That is about the best description I can give of my state. I got up and looked round and down from where I had climbed. Oh, it was an awful depth! I staggered along as I walked just like a drunken man, while my weakness of body frightened me, for I was like a little baby just learning to walk. At the top of the cliff the path was still rugged for quite a distance. I struggled along hardly knowing where I was going, when I appeared to reach a large, plain surface, with another cliff towering above, while in this cliff there was a seat hewn out of the rock and there seated were the three brethren, just as they used to sit in the conference time, for these brethren constituted the presidency of the district at that time.

As I came forward they all appeared to brighten in countenance. Brother Dewsnup beckoned to me, and then requested me to go forward to the edge of this rock, which overlooked the valley from which I had climbed, and he requested me to preach. I did not speak to him, but simply went forward. I was so weak that I almost fell as I stepped along. When I looked over the cliff I could not see anything but mist, and it was very dense indeed.

But I obeyed the request and I began to preach the gospel. Just as you would expect a young minister to do, I stammered somewhat, through my weakness of body, when suddenly I felt a power come over me. I recovered my strength of body and stood upright. I then knew that I was in possession of the Spirit of God, and as the words fell from my lips I enjoyed such liberty and power that I declared the gospel by the authority that had been conferred upon me, and began to speak in the name of the Lord, and as I spoke the mist began to clear from the valley; it rose just like a curtain and cleared

right away. I then beheld such a concourse of people that I could not count them, and as I proceeded with my discourse the people appeared to be lifted up from the valley until they stood right before me so plainly that I could speak with them face to face. At this point I awoke, with the words upon my lips that I had been speaking to those people. This is the evidence that the Lord gave me of my call to the ministry, and it has been fulfilled in a most remarkable manner—to the very letter.

I was naturally very pleased that the Lord had been so very considerate to me to give this blessing. All my doubts with regard to my calling for the time being had fled, but my fears were intensified, for I could not understand how all this was to be fulfilled. But the most remarkable thing to me was that this dream was always in my mind, so I took the view that I was to keep in touch with the brethren that were shown to me. I found myself often amazed at the wonderful thoughts that came to my mind, just as it was shown me in the first part of the dream. I set to work to study, and I wondered many times where the thoughts came from. We were taught that evil impressions came from the Devil and that good impressions came from God, so I took it for granted that to succeed in spiritual development it would be necessary to make an effort to retain all the divine impressions that came to the mind. I therefore tried to form this habit and I found that it was a great help to me.

I felt myself growing stronger as time passed along. I was called upon to discharge the duties of my office, and I soon found a great pleasure in the same, for the Lord blessed me in my ministry. I was placed in charge of a part of the city for the purpose of visiting, having the assistance of several of the brethren. We made it a point to always have a report to offer of our work each month at the business meet-

ing, and I feel assured that the success of the work in this city was largely due to the work of the priests, for we had some very happy times with the Saints, the remembrance of which even now encourages me to advise the officers of the branches to see that the Saints receive their monthly visit from the priests, for I believe it to be the means of strength to the Saints and also to the priests themselves; and whenever I find a weak branch the first thing that I inquire about is the visiting of the Saints. Where you find this duty neglected, you will find a weak branch of the church, and where you find the priest busy you will find the Saints attending to their duty, and the result is always a good, lively branch.

While fulfilling these duties I was appointed to preach by the brother that I saw in my dream, so I began to preach. I found that it was a task as I had a very limited vocabulary. The path was very rugged indeed, but I felt that much depended upon myself. I studied hard to get a better knowledge of my mother tongue; the improvement was slow, as I had to work very hard and I had little time to devote to reading or learning. I made the Bible the chief study and it was soon apparent that I was making headway.

I was full of zeal in those days. I was engaged in Sunday school teaching and we would very often have two and three open air meetings in one day. I wish to relate my first public effort in attempting to proclaim and defend the gospel of Christ.

I had only held the priesthood about one year, and although I was twenty-five years of age, I was very boyish looking and very frail in body, so people regarded me as a mere youth. Some had lots of fun, too, at my expense. I often heard the people comment upon me when I was preaching, especially in the open air, "Stop, let's hear this boy preach"; "It's a boy preaching"; "My, but he knows the Bible: he does that."

Now, you will quite understand when I say I did not feel pleased when the people referred to my boyish appearance, but I soon learned to pay but little attention to these remarks. I was often taken to task for my statements, and when I had proven my position they would say; "You are only a lad, what can you know when old, experienced ministers state otherwise?"

Now to my first public effort. About this time there came to the city of Manchester a colored preacher, Mr. S. J. Celestine Edwards (negro lecturer and controversialist). He was engaged by the Christian Evidence Society, in a crusade against atheism, secularism, etc. I was deeply interested in his effort, for he was a most eloquent and powerful speaker, and I was simply carried away by his wonderful manner of dealing with the atheists, etc. The newspapers were full of praise for his work. I quote from the *Eastern Argus*:

An audience in front of Mr. Celestine Edwards could never complain of being wearied, for his abilities as an eloquent speaker are, if anything, equalled by his wit, pointed sarcasm, and fullness of assurance in which he endeavors to teach. He approaches his subject with the caution usual to him, leaving not a loophole for his opponents to attack him through.

I attended the lectures of Mr. Edwards for two weeks in one of the large halls in this city, and I received great benefit therefrom. At the close of the lectures there was a great mass meeting of Christian workers held in the Great Saint James Hall, the seating capacity of which was 11,000. The subject for the evening was "The Christianity of Christ." I was so interested in the matter that I neglected my own meeting to be in attendance, for I wondered how in the world he would treat his subject. So, in company with my wife and mother, I went to listen, and as I thought to learn something new about this subject, from his standpoint, I shall never forget my disappointment. I could scarcely sit still, when I heard

him declare that though "Jesus taught that a man must be born of water and of the Spirit or he could not enter into the kingdom of God," "you need not be born of water, but of the Spirit."

You may imagine just how I felt, there before 11,000 people, with two hundred ministers seated upon the platform, that a man could dare to make such a statement in the face of the evidence of the word of God.

When he had finished his lecture there was opportunity given for discussion, forty-five minutes being allowed, but no one offered to go forward. When I told my wife and my mother that I must go forward and say a word or two, they were fearful and tried to hold me back, but the chairman appealed again, to see if anyone would come forward. I could not restrain myself longer, so up I jumped and went forward. I cannot describe to you the commotion that ensued, The people laughed and shouted and you could hear them say, "Why, it is a little boy that is going up. Oh, they shouldn't let him go up."

There were several policemen in the building to preserve order, and one of them stood at the foot of the platform and he said to me, "Do you want to go on?" I said, "That is my purpose," so he lifted me up to the platform, to save me having to go round. (The platform was about six feet high.)

When I got upon the platform the chairman asked for my name, and when he had restored order, he announced me to oppose Mr. Edwards. I looked straight at Mr. Edwards and addressed him and the chairman, then the audience. I shall never forget my feelings as I faced that audience of 11,000 people. I got my Bible from my pocket and read the passage from John 3:5. Then I put the question to the audience and asked whether Jesus Christ understood his business when he preached the gospel for the salvation of the human family or

not, and who had authorized Mr. Edwards to say that a man need not be born of water when the Savior declared that he could not enter into the kingdom of God unless he was born of water? I then felt the power of the Spirit of God come upon me, and I began to preach the gospel in its fullness, until some of the audience began to shout, "Put him off; don't let him speak." My, but that place was in an uproar! They began to sing and shout, and they would not let me go on. The chairman could not restrain them. He pleaded with them to let me go on; he told them that Mr. Edwards would answer all my questions; but it was of no use, they would not hear me further. I stood my ground and waited. All the while many of the audience were waving their walking sticks and umbrellas and threatening me. One of the ministers came to me and said, "We know all that you have said, my lad." "Then why don't you preach it and practice it?" I replied.

At this point the chairman said that he would have to ask me to withdraw. I answered that I had yet some thirty minutes to speak, but I would at once withdraw if he would restore order and allow me to conclude my remarks by asking Mr. Edwards to answer three questions. The audience was again divided and there was much uproar, and at last the chairman said that he would allow me to put my questions. They were as follows:

"Mr. Edwards: 1. Was Jesus Christ a proper authority to lay down the conditions of entrance to the kingdom of God?

"2. Can God change the plan of salvation when he states that, 'I am God, I change not'?

"3. By what authority do you state that a man can enter the kingdom of God without being born of water when God himself states that he cannot?

"I trust that you will answer my questions."

I then withdrew, in care of the policeman, who had to

guard me to my seat from the attacks of some of the audience. But there were many who cheered me and declared that I had cornered Mr. Edwards.

The chairman then said that there was nearly half an hour which anyone present might occupy if they had any opposition to offer to Christianity. Two others then went forward, and they were given every attention by all present. The first one claimed to be a Spiritualist; the other one was an atheist.

When the time for reply came, Mr. Edwards put himself out of the way to answer all the objections of these last two speakers; then several called out to him to answer the "Little boy's questions," but never a word was spoken, and that vast crowd wondered why.

When we left the hall we heard many of the people asking why he did not reply to the boy's questions and the answer was, "He could not; it was too much Bible."

Our people were very much afraid that I should have trouble after the meeting, and so they hurried me away, much to my displeasure.

I shall never forget that mighty sea of faces while I live. I took this experience to be the fulfillment of my dream, at the time, but as it did not exactly fulfill it in the literal sense, I looked forward to further evidence, but it did not come for quite a number of years; then it came in a very remarkable way. Changes had to take place in our district. Brother Dewsnup was now in the bishopric; Brother Baty occupying as evangelical minister, and my father as the president of the district. I was now in the missionary field and had been requested by the minister in charge to attend the Manchester conference in his stead. I was requested to preach on the Sunday evening, and my father intended to preside. He invited the brethren to assist him, but Brother Dewsnup mis-

understood my father and took over the presidency of the meeting, and he it was who called upon me to preach. The hall was packed, many having to stand throughout the service. It was in this meeting that I realized the fulfillment of my dream, for I enjoyed great liberty in the preaching of the word, and the comments that were made all confirmed me in the fact. Strange to say, the brother who presided never filled that position again.

And though he has passed to the beyond, while the remaining two brethren are still occupying, yet the work that was accomplished then remains, and I still hope to follow and assist in the further establishment of the work thus begun.

THE LIFE THAT COUNTS

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.

—Selected.

HISTORY OF PRESIDENTS OF SEVENTY

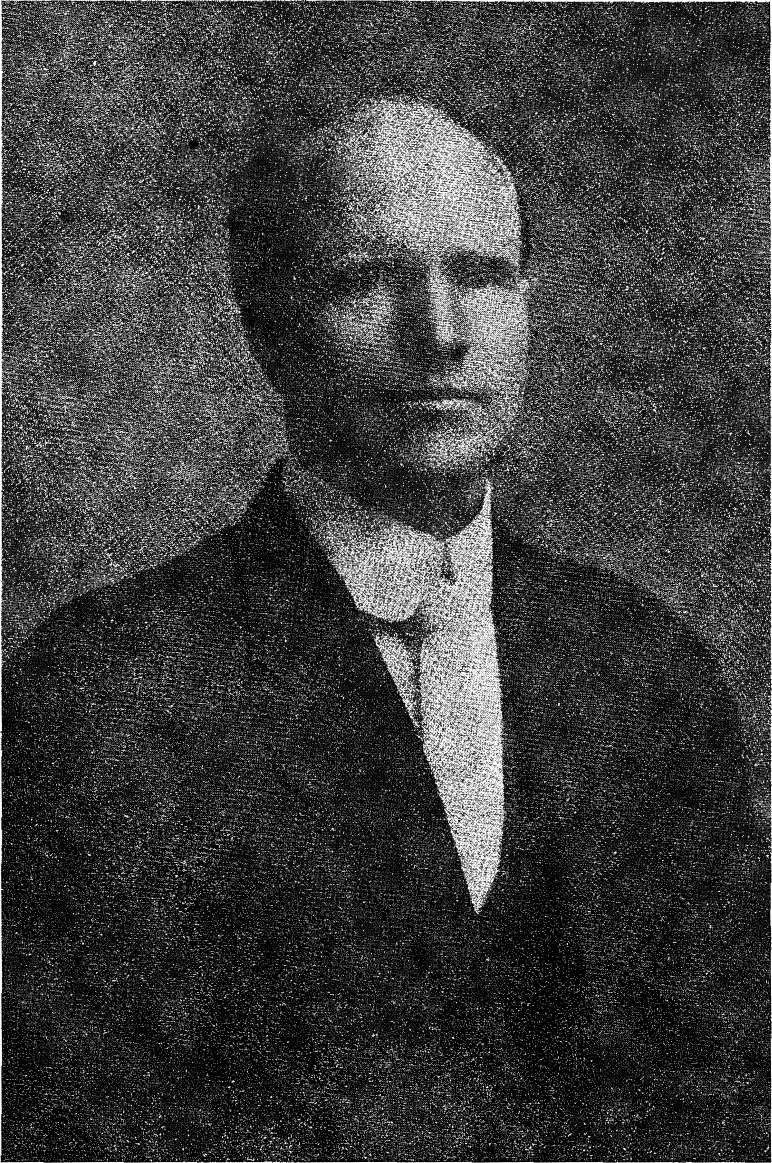
(Continued from volume 11, page 92.)

[EDITORIAL NOTE.—We regret to record that the continuation of the Autobiography of James McKiernan has not yet come into our hands. We have, however, the good fortune to have the following Autobiography available for which we bespeak an interested reading.]

AUTOBIOGRAPHY OF ELDER ELMER E. LONG

I was born on a farm in Wilkesville Township, Vinton County, Ohio, January 4, 1874. There was nothing unusual about the event, as there were other red-headed boys born the same time and, like most of them, I grew to manhood without attracting more than ordinary attention.

My ancestors on my father's side were of Pennsylvania Dutch and Scotch-Irish extraction. My mother's people were Yankees directly from New England. They all settled in southern Ohio in an early day when the country was still a wilderness. My grandfather, Emanuel Long, died in 1852, leaving a widow and eight children, of whom my father, Lyman Emanuel, was the youngest. By an unfortunate circumstance grandmother was left penniless, but by an indomitable energy she provided a living for her children, giving them a common school education by spinning and weaving, a vocation which has since ceased to be an art. When I was old enough to receive impressions of a lasting character the spinning wheel, the wooden loom, and the big fireplace with its swinging crane for holding cooking utensils were still in vogue in southern Ohio, and the bread was baked in a large cast oven on the hearth covered with embers. Community life in those days was considerably different from the present social order. It was a common practice for one family to visit another during the evening, the women taking their "knitting" along, when the "news" would be related, after which lunch would be served, consisting of potatoes roasted in the ashes, parched corn, and "hot toddy." Games of various kinds were played,



ELDER ELMER E. LONG.

in which old and young participated, followed with a taffy-pull. It was under such conditions and amidst such environments that I spent the sweet, innocent days of childhood, ignorant of the sins and vices of the world in more advanced stages of civilization. The pleasant recollection of those days is sometimes father to the wish that they might be lived over again. My parents were poor, but I never knew what it was to be in want.

My mother's maiden name was Geer. Grandfather, Arminias Geer, was a native of Connecticut. Some time after moving to Ohio he married Polly Holcomb. To them were born twelve children. I was born in the same little log cabin where most of them were born and reared. Grandfather was a millwright and devoted considerable time trying to perfect a perpetual motion. Like others who followed the same will-o'-the-wisp, he never succeeded. His mechanical ingenuity was transmitted to his posterity, but his hobby was buried with him.

My father, Lyman Emanuel Long, married Esther Geer March 20, 1873, and began life in the ordinary way, common to the times and place. The first time the stork paid them a visit he left the writer in their keeping. And though he visited them five times afterward he always left a girl. Perhaps he thought one boy would be enough in the family, as a boy endowed with the peculiar characteristics of the Dutch, Scotch, Irish, and Yankee is apt to be either a "crank" or a freak. And in addition to the foregoing ancestral heritage I have been told by good authority that I was of the blood of Ephraim. He, too, it will be remembered, was inclined to be rebellious at times. Why, then, should it be thought strange that I should manifest an obstinate disposition? Perhaps it is due to some extent to my inquisitive nature that I investigated the Angel's Message and embraced it.

I received very little schooling before I was twelve years old, and then my education was limited to the lower branches of study: reading, spelling, arithmetic, geography, with a smattering of United States history. What little I know now has been acquired since I entered the ministry. I have had to do considerable digging among piles of literary rubbish to find a few grains of gold; but days and hours of patient study and research have rewarded me liberally with a fund of information just such as I need to be of assistance in prosecuting the work assigned to me.

When I was about ten years old father and mother united with the Christian Order Church and incidentally I received a degree of religious training that was not in vain. Impressions received in the primitive Sunday school still remain. About two years later we moved to Gallia County, where opportunities for development were better. It was there I received most of my education. I had no difficulty in maintaining an average grade, and I liked the schoolroom, but for some cause I was imposed on by the larger pupils and played truant at times, feigning sickness, to escape their torment. Being "red-headed," and somewhat reserved in disposition, I became the target for juvenile persecution. One Friday evening after school was dismissed I was followed by three boys who wanted a scrap. I surmised foul play and tried to evade a combat, but as escape was impossible, and being assured that the two large boys would not interfere, I engaged the smaller one, he being about my size. When it became apparent that he had more than he bargained for, his older brother came to his rescue with the result that I received a severe beating. I vowed vengeance and told him I would "lick" him if it took me ten years to do it. But whether or not I could have accomplished the feat at the time appointed, events

in my life had so ordered as to remove all desire to "get even," and he escaped the punishment I still think was due him.

The most important event of my life was contact with the gospel. The first I ever heard of the Latter Day Saints was while we were living in Gallia County. I was then about fifteen years old and confined to my bed with a serious case of pneumonia. When at the critical point the doctor told some of the neighbors that I would not live until morning. Just at that time Elders James Moler and Robert M. Elvin were holding meetings at a schoolhouse a mile away and father went to hear them. He believed what he heard and took the preachers home with him, bringing the wrath of the community down on his head as a result. They occupied the schoolhouse near by a few times, when they were closed out. I have a faint recollection of seeing Brother Moler one day as he was sitting by the fire. Mother relates that one day Brother Moler asked her if she was going to meeting that evening, to which she replied that she thought not, as I was too bad yet to leave with the other children. He told her he thought I would be better by meeting time. She saw him bending over my bed once during the day when she was in the kitchen and the other members of the family were absent. Whether he did more than offer a silent prayer for my recovery we never knew, but one thing is certain, I was so much improved by evening that mother went to meeting and I recovered rapidly. The gospel seed sown at that time, and though allowed to lie dormant for years, was destined to grow and bear fruit.

In February, 1890, we moved to Lancaster, and for the first time in my life I was in a city of 8,000 inhabitants. It was wonderful. I remember starting out one day to "see things," and go as far as I could without getting lost. I got home all right by going back the same way I went.

I went to work with my father at the quarries, he being a stone cutter, and soon caught on to the ways of every-day life on public works. I was thrown in contact with all kinds of men and boys, and what little religious training I had received was dissipated in short order, and I began to assimilate the characteristics of my environment. I soon learned the use of tobacco and profanity. The work at the quarries shut down in June and I was out of a job. I picked up a few odd jobs during the summer but spent most of the time with the "gang" of which I had become a part. We made frequent excursions into the country in quest of adventure, and other things. One little experience must suffice. Some half dozen or more of us had strolled down the canal to a favorite swimming resort. Having attended to our daily ablution we returned to town along the pike in order to visit some cherry trees that were burdened with luscious fruit. The boys, all but two of us, immediately went up the trees, like so many squirrels. I was sitting on the fence, being a little suspicious that the farmer might be near, when a boy in the topmost branches uttered a cry of alarm. To our consternation the farmer was right on us. How they got down out of the trees we never knew, but we were soon going in all directions. I became separated from the others and hid in a field of wheat near the road waiting an opportunity to escape. Presently the farmer came along and stopped right opposite where I was and commenced to call his dog. Fortunately he was bluffing and I escaped—for the time being. I laid there until I was sure he had gone when I ventured out and made my way across a large field to the railroad. The railroad embankment was high and there was a field of corn which concealed the farmer. I was headed for town, feeling jubilant over my escape, when suddenly he came up the bank and confronted me face to face, and so quickly I had no time to run. He had a

notebook in one hand and began as though writing my name and asked me who the other boys were. I knew he didn't know me and I was not going to give the others away because my own safety depended on the secret. I told him I was not in the cherries, which was true, and fixed up a plausible excuse for my presence under the trees, without doing very much violence to the truth, when he let me pass, a frightened but wiser boy.

The following August we moved to Columbus where father had secured employment at his trade. I worked a while for some fellows who were digging cellars by contract—who still owe me for part of my wages—until November when I, with several others, went to Perry County to work in the coal mines. We were promised steady work at good wages, but when we arrived at the mines we found a strike pending and we were wanted as “scabs.” We refused to become strike breakers and went to another mine which was not involved in the difficulty and went to work. About the last words mother said to me when I left home were, “Stay away from the saloons.” But it is so easy to forget sometimes. My companions had helped me get a job and I felt under obligations to them. They were “broke,” so I, to recompense them for helping me along, “treated” them to the drinks. That was the initial step in the broad way of intemperance that might have been my ruin had it not been, as I now believe, that an overruling providence was guarding my destiny. I loafed in those gateways of hell the same as others, when not at work, and witnessed drunken fights and gambling of various kinds, but somehow I escaped the contamination that has sealed the doom of many others under similar conditions. I would take a drink when I desired it but I never indulged in gambling. I did, however, drink to excess one night, which was, perhaps, the best thing that could have happened to me at the time. It

was the first and the last. I never had any desire to repeat the performance.

I returned to Columbus in February and later in the spring entered a tin shop as an apprentice. There I was again associated with men who, for the most part, were lewd fellows of the baser sort. Some of them took delight in relating hairbreadth escapes on the "blind baggage," bumming from one city to another, while others frequently boasted of their prowess in the slums. Very rarely, indeed, did I hear anything that was elevating and, as a natural consequence, I gradually became a part of my environment, though at times my better nature would revolt. I remember going up the street one day when I noticed a large poster on a billboard announcing meetings at the "Hague Mission" on Spring Street, the most prominent feature of which was a Bible quotation, "How shall we escape if we neglect so great salvation?" Somehow that question troubled me. Every time I turned a corner I met it face to face. Why it should appeal to me I could not understand. I never had thought very seriously about my soul's salvation, and not at all for many months. I went to the "mission" once, but there was nothing there for me. The "conviction" soon wore off and I continued my journey along the "broad way." Those were days of character molding that would take years of strenuous effort to correct.

In September, 1892, my father decided to move back to Vinton County, locating at McArthur, the county seat. I remained in Columbus and continued working at the tinner trade until late in the winter, when I went also and entered the mines again. Some time in March I was at home one day when my sister, Katie, informed me that there was a big revival in progress at the United Brethren Church a mile out in the country, and that there was considerable "shouting" going on. After a little persuasion I consented to go with her and wit-

ness the performance, as I had never seen anyone shout after their fashion. I was now nearing the turning point of my life. Little did I think then where the step I was soon to take would lead me.

When we arrived at the church it was crowded to suffocation, so I took a back seat among the rowdies where I properly belonged. I cared nothing for what the preacher said, but waited impatiently for the time to arrive when the "mourners" would go forward and begin their strange orgies. The preacher was one of those "hell-fire" fellows who could paint the horrors of *hades* in such terms of reality that we could almost smell the brimstone. Contrary to the expectations of all who knew me, I became interested, and that which at first seemed so ridiculous soon became a serious proposition. The same feeling I had experienced when reading those posters in Columbus came over me, and I could not shake it off. I concluded to go to their day meetings as they said they were more "spiritual," and that they enjoyed greater "power" when there were not so many present to disturb. One day when they were having an exceptionally fine meeting, some new converts having gone forward, an old sister asked me if I didn't want to be "saved." I replied in the affirmative, when she took me by the hand and led me to the "altar." Let not the reader smile at this, for it was the beginning of a new life—the dawning of a brighter day. I believe that God had a hand in it and was using the best means at his command to lead me into the fullness of the truth and fit me for usefulness in the kingdom of his dear Son.

I went to the altar night after night and day after day, but for some reason I failed to "get through." I was not "converted." I went to Sunday school and class meeting regularly and continued to "seek" the Lord during the year. Ofttimes I went to some secluded spot and poured out my soul's

desire in supplication to God for the blessing that never came. The year passed away and another revival was on but I failed to "get religion." I was told that it was because I didn't have faith; that I must believe; that I was saved already if I would only believe. I knew better than that and could not stultify my conscience by believing a lie. The meeting ended and the summer came, with the usual number of "backsliders," but I continued to seek. A new pastor was sent on the circuit and I was taken in full connection into the church without being converted or baptized in any form, a member of the church of the United Brethren in Christ. I passed through another revival without "experiencing religion," as they term it, but had no thought of giving it up, though I often wondered where the trouble was. I subscribed for the *Watchman*, a small monthly paper devoted to the interests of the young people, and from it obtained the history of the founding of the church by Philip Otterbein, and others, that proved valuable to me a little later on when the question of identity had to be decided.

We had a debating society at the schoolhouse, and there was another one at Creola, four miles north. There were also a few Latter Day Saints at Creola. I knew very little about them, other than that they were not considered "orthodox," whatever that might mean. It was an ambiguous term to me. One evening Elder Aaron B. Kirkendall and some others from Creola came to our society meeting and he and Mr. Wrightsel, our Sunday school superintendent, were soon in the throes of a religious combat which took precedence over everything else. Elder Kirkendall asserted that he could "prove that the Reformation was a failure in the restoration of the primitive church," and Mr. Wrightsell accepted the challenge. The debate was set for the next Thursday night. Elder Kirkendall and Mr. D. E. Fri, our school-teacher, were to conduct the affirmative, while Mr. Wrightsell and Reverend George Deaver,

our class leader, were to deny. I was intensely interested and waited anxiously for the time to roll round. The reader can guess the result. I felt chagrined to see the props knocked out from under us so completely, but it was done fairly. The next day I saw Mr. Wrightsell and he asked me what I thought of the debate. I replied rather bluntly, "I think you got licked." His countenance changed immediately and he began to excuse himself by saying he was not prepared. That which interested me most was baptism, so Mr. Wrightsell said he would meet Kirkendall on that question any time. Accordingly we drew up propositions and I walked to Creola to see whether Kirkendall would sign them. I thought he displayed considerable eagerness to do so and went back feeling sure of another interesting time. But Mr. Wrightsel refused absolutely to meet the issue and I was left on the fence. I made a feeble attempt to defend our position in a conversation with Elder Kirkendall, but it was like throwing potatoes at the everlasting hills.

The next August the Saints put up a tent at McArthur, with Elders Rudolph Etzenhouser and Hiram E. Moler in charge. I had heard considerable about them; that they were able men, and in fact, it was noised around that Etzenhouser was a "big gun." My curiosity was aroused and I determined to hear them at all hazards. There was perhaps a dozen out the first night and Elder Etzenhouser was introduced as the speaker. He began by reference to the small audience, but stated that Jesus once preached to a lone woman and at another time to some fishermen on the seashore. In fact it was the custom of the Master to preach to people whenever and wherever they would listen, and that they, the Saints, were no greater than the Christ. There was a peculiar something attending the preaching that I could not understand. It was all so different. Every effort was an appeal to our intelligence

accompanied by a peculiar power that seemed to take right hold of me, and drawing me to them. I went back an investigator. Never before had I heard the Bible explained in such a fashion. Of course there were many things that stood between us like a great stone wall, such as the "Book of Mormon," "polygamy," "Joe Smith," etc., but of which they said nothing, and I wondered why. Church organization, the gospel principles, and kindred subjects were made so plain, I was convinced they had more light than I had—but there were those terrible barriers.

After about two weeks preaching on first principles they announced that they would take up the "distinctive features of Latter Day Saintism." How anxious I was to hear it! How would they explain polygamy? Where would they find anything to support the Book of Mormon as a divine record? We would see. Well, those phantom obstructions went down one after another, as it was shown from the scriptures that there was to be a total apostasy from primitive Christianity, followed by a restoration in the latter days; that the great work of preparation was to be inaugurated by angelic ministration, and that Joseph Smith was the only man of all the reformers whose claims would fit the prophetic announcements; that he came in the right way, at the right time, and in the right place. My prejudice vanished like frost before the sun. Every objection was removed and I felt much like Peter at the house of Cornelius: "What was I that I could withstand God?"

One evening I noticed my pastor enter the tent and sit a while, then leave before the meeting was dismissed. The next day I met him and asked him what he thought of those men and their teaching. He replied that part of it was good and part of it was not. I told him I thought it was all good, in fact, the best I had ever heard. He walked away with his

head down and I knew by his actions that he was not pleased with the idea of my thinking so well of the new doctrine. The next Sunday I went to church as usual and his text was, "Beware of false prophets." Of course, he sent those elders to hell across lots and uttered a warning to all who might give heed to their terrible teachings. At the close of the service I asked him a question whereupon he became very much exasperated and directed his abuse at me. I promptly informed him that I believed they were preaching the true doctrine, and that it was my intention to go with them. With a supreme effort to intimidate me he wanted to know what I was going to do about my profession I had made. I told him "nothing at all;" that it was all wrong, and that I intended to begin anew. I have not the ability to describe the scene that followed. I was hooted, jeered, and laughed at by those who had been my warmest friends, and was told that "in less than one year you will be back in the world worse than ever." I left them, not with their sympathy as an erring brother, but with their reproach because I had dared to exercise the right of private judgment. For two years and a half I had sought the "Pearl of Great Price," and had suddenly found it where I least expected.

I went to the tent on Thursday evening and told the elders I believed their message and was ready for baptism should I be considered a suitable candidate. They manifested no particular satisfaction over their first convert, but after a few minutes consultation together, said they would attend to the matter the next Sunday. Mother was delighted when I told her of my intentions and said she would accompany me, so I felt that I was not entirely alone. Father believed it as much as we did, but said he was afraid he could not live it. He obeyed about two years later. Quite a large crowd went to witness the baptism and a larger crowd to see the "laying on

of hands" in the evening. Much to my disappointment, I didn't receive anything at my confirmation in the way of a spiritual manifestation. Temptations soon came thick and fast, and, I regret to say, they were not all overcome. I began to doubt, not the divinity of the work, but my worthiness, fearing that perhaps after all I had been so bad the Lord had no use for me, and was almost ready to give up in despair. I had received no evidence that I was accepted of God. One Sunday night I went to church and took a back seat, feeling under condemnation all the while. At the close of the meeting old Sister Kirkendall approached me and in a kindly way admonished me to be a Saint and take my place at the front, assuring me that I would be blessed. Her gentle rebuke took effect immediately and I felt a strong desire to be indeed what I was supposed to be, a Latter Day Saint. From that night I date my growth in the work. It is remarkable what a few words of encouragement will do when given at the right time, and in the proper spirit.

We concluded to build a church. There were only about a dozen of us and all poor but our optimism was great. After considerable effort we had it ready for dedication in September. We started to build in June. The district conference was held at the same time, in September. The visitors began coming in and among them was President Joseph Smith, William H. Kelley, of the Twelve, Brother and Sister Luther R. Devore, lately returned from the Society Islands. I was delighted to see so many Latter Day Saints of distinction, but oh, how little I felt in their presence! Some time during the day on Sunday Brother James Moler, then district president, came to me and said he was "impressed by the Spirit" that I should be ordained a priest. I told him I had no evidence and would not accept. Nothing more was said about it until late in the winter I chanced to see him again when he asked me if

I was ready to receive the priesthood. I told him the Lord knew where I lived and could find me at home most of the time. I considered the matter, however, and concluded to accept with the hope that if the call was of God I would receive satisfactory evidence later. It occurred to me that for me to reject the call until I had some kind of a manifestation was to doubt the word and inspiration of a man in whom I had every confidence as a man of God. I was ordained February 25, 1900, and in a short time had satisfactory evidence that it was all right. Elder Francis C. Smith was holding a series of meetings there at the time. On a following Sunday he was presiding over a prayer meeting, I being in the stand with him; when he arose and commenced speaking in prophecy. He first addressed the Saints in a general way commending us for our fidelity and sacrifice. Then turning to a young brother who had just recently been ordained a deacon he made a wonderful promise to him on condition that he should be faithful. He then turned to me and told me some things which have long ago come to pass, but which at the time seemed impossible. The peculiarity of it all to me was that I knew what he was going to say. It was the first direct testimony I had received, and the first spiritual manifestation I had ever witnessed. It seemed to permeate my entire being. I would like to dwell at length on the ecstasy of that hour. The blessing I had sought for years was at last realized. Direct testimony to three of my five senses was given in a manner not to be denied. I saw, I heard, I felt the power of God bearing witness to my soul that the "latter-day work" was true.

I was elected superintendent of the Sunday school, although I didn't know a thing about it, and every advancement I have made has been in that way. I was simply thrown into the stream and forced to swim or drown. When it came to preaching I was compelled to occupy alternately with Brother

Kirkendall; but it was just what I needed. I learned to have confidence in God. It was my turn to speak on a certain Sunday evening. I had about exhausted my store of pent up thought and I was in a quandary. The idea of a failure was humiliating in the extreme. I could not even think of a text of scripture that would serve as a beginning for my effort. So on my way to church, with a heavy heart, I turned aside into a grove and sought the Lord in humble prayer. In a few simple words I told the Lord the situation precisely as I felt it, that unless he came to my rescue I would not be able to occupy. As I resumed my journey a portion of the Lord's prayer came into my mind, "Thy kingdom come. Thy will be done in earth, as it is done in heaven." That was all I received but it was a lead, and though I had never tried to speak without some previous preparation on a given subject, I resolved to try. It was in fact all I could do. Suffice to say I had good liberty for about thirty-five minutes preaching one of the best sermons I had yet been able to do. From that time I resolved to acquaint myself with the word of God and trust to the Spirit's dictation at the time of delivery, and the nearest I ever came to making a failure was when I attempted to speak from notes. I have heard something about spontaneous preaching, and I have listened to some fallacious advice on homiletics; but if I have achieved any degree of success as a preacher it is due to the fact that I have carefully avoided artificial methods. "The elders shall conduct all meetings as they are led by the Spirit" has been my guiding monitor, and if my advice is worth anything it is simply, Go thou and do likewise.

Sometime the next winter Brother Gomer T. Griffiths sent word that he wanted to see me. I could not imagine what he wanted unless it was to chastise me. I would smoke a cigar occasionally and thought perhaps some one had told him about it. I went to see him, however, and to my surprise, about the

first thing he said to me was: "Well, how would you like to take a mission?" I was dumbfounded, and could hardly answer him intelligently. I had three good excuses, however, so simply answered "No." I felt that I was unworthy of so much honor. I was not qualified as a public speaker, and I had but recently started on a business career for myself, already having some contracts ahead. But he swept all objections aside and insisted that I make formal application for a mission which I did after considerable meditation, and was appointed at the April Conference, 1901, to labor in Ohio. As soon as I could arrange my temporal affairs I started, June 2, in company with Elder Hiram E. Moler. We made a short trip into Jackson, Gallia, and Lawrence counties. The night before we started I dreamed of catching fish. I thought I caught two small white fish and whoever was with me caught a number of large ones. I thought nothing of the dream at the time, but it came forcibly to mind a few days later after I had baptized two girls fourteen years old and Brother Moler had baptized five adults. I have had similar experiences a number of times since.

The following March I started with Brother Moler for General Conference at Lamoni. We stopped at Dayton and planted the work there for the first time in the history of the Reorganized Church, I believe. I baptized three in the icy waters of Mad River. From there we went to Chicago, Wilmington, and Plano, Illinois, then on to Lamoni. I should have mentioned the fact that I first visited Lamoni in 1897. Becoming enthused with the notion that better spiritual advantages awaited me in Zion, I rode all the way from McArthur to Lamoni on a bicycle. I visited the Herald Office, Brother David Dancer, William Anderson, and talked to others without revealing my identity. Disappointed in not finding things as I expected, I mounted my "steed" and rode away, little

dreaming that the next important event in my life would be staged there. The Conference proceedings were full of interest to me, and for the first time I heard the gift of tongues. I made several acquaintances among the ministry, including two prominent missionaries whom I marked for a hard fall, because, as I thought, they were too familiar with the opposite sex, being married men. I am sorry to relate the sad fact that both of them have since gone down in the way I anticipated.

Near the close of the Conference I was invited to the home of Brother John W. Peterson for supper and there—well, I fell a victim to the wiles of Cupid, with the result that I returned to Lamoni in September and married Sister Laura Sowrey Stuart. We left Lamoni the same evening for Ohio, and after a brief honeymoon, began housekeeping in Springfield. We lived in Springfield, about five months, when we moved to McArthur, where we remained until May, 1904, we decided to move to Lamoni. I remained in Ohio and continued my missionary labors until Christmas. On the evening of July 11, 1903, the first important event of our married life occurred when the stork left us a bouncing baby boy; but I came near losing my wife owing to the “scientific” treatment of an expert physician. Since that time the dope and pill profession has not appealed to me very strongly. Had it not been for the blessing of God through administration I might now have a different story to tell.

I spent the summer of 1904 in tent work at Middletown, Ohio, laboring with Brethren Francis J. Ebeling, Edmund P. Schmidt, and Myron Thomas. It was while laboring in Middletown that I was ordained an elder by Apostle Ulysses W. Greene on the thirty-first day of July, my name having previously been acted upon at the district conference. I spent the holiday season with wife and baby, after a separation of seven months. The next year I was assigned to West Virginia and

Kentucky. One day in the early summer while passing through the town of Pennsboro, West Virginia, in company with Brother Nathan S. Dunnington, now dead, I felt impressed to stop and preach, provided I could get a place. No public building being available, I began meeting on the street with a fine interest from the start, and in a few days had stirred up considerable opposition, usually a good omen. A Methodist preacher challenged me to a debate and Brother Isaac M. Smith was sent to defend our position. The victory for the truth was complete. I had a baptism, and asked permission of a leading Methodist to go into a small pasture lot where there was a nice pool of water. He promptly forbade me going inside the fence. There was only one other place half a mile below town in a wheat field, the grain still standing, belonging to a Catholic. I went to see him, feeling considerable trepidation lest he, too, should refuse me. But he told me to go right ahead and not mind the standing grain, as very little if any would be injured. I was befriended in other ways by the Catholics during my stay there while being bitterly opposed by sectarians.

The following January, I was sent to Pennsville, Ohio, by Brother Greene to act as moderator for Brother Francis J. Ebeling in a debate with a Disciple minister who had made an attack on us. It was a new place, there never having been any work done in Morgan County by the Latter Day Saints. We, Brethren Greene, Ebeling, and myself, arrived at Pennsville, January 5, 1906, about five o'clock in the evening. There was only one small hotel and the enemy had made an effort to influence the hotel manager to turn us out. But he told them his house was a public place and we were as welcome as anyone else so long as we behaved ourselves. The debate began the next day, with the disciples confident of an easy victory. We could feel the prejudice on every side, but two days later the tide had turned and we were being invited first one place then

another. Brother Ebeling baptized a lady at the close, and the next summer I went back and baptized five more, the direct result of the debate.

I was appointed to the Ohio District in 1905. Late in the fall, being badly discouraged, I went home determined to drop out of the active work for a time, and seek to earn a little money to pay some bills and get necessary clothing for the wife and children. I told no one of my intentions but my wife. As usual, she remonstrated with me, but I had made up my mind to stay home. On Tuesday evening there was a cottage prayer meeting at the home of Brother Frederick G. Bailey, on the east side of Lamoni, near where we lived. To please my wife I went with her to the meeting. Personally, I didn't feel much like going. I took my place in a corner, not expecting to participate in the meeting at all. Old Brother John Shippy was present, the first time I ever met him, and soon after the meeting opened he arose and began to bear his testimony, when he suddenly commenced to speak in tongues. He seemed to address the Saints generally for a while, then he turned to me, and pointed his finger directly at me. He went through the same maneuvers when the interpretation was given, and told me the state of my mind and what I had resolved to do, with the admonition that I should return to my field of labor. He said the Lord was displeased with my resolution, and that I would yet preach the gospel where it had never been heard and where I never expected to go. I was humbled and went back to Ohio with an added testimony to the divinity of the Angel's Message.

At the General Conference in Independence, Missouri, the next spring, 1906, I was ordained a Seventy by Ulysses W. Greene, William H. Kelley, and Gomer T. Griffiths, and assigned to the First Quorum. Again I was appointed to Ohio District, laboring at intervals with Elders Columbus Scott and

Francis J. Ebeling. On August 10 our second baby, a girl, was born. Home ties were becoming more binding and the sacrifice necessary to prosecute the Lord's work was increasing thereby. Only those who have been called on to meet the demands can understand what it means.

My field appointment for the year 1907 read, Maine and Maritime Provinces, with instructions from the minister in charge to go to Nova Scotia first which I did, arriving at my destination June 22, among a strange people in a strange land, with about thirty cents in my pocket. I thought then and I still think I was not adapted to that particular field as my labors were barren of satisfactory results, so far as I have ever been able to learn. But it was a partial fulfillment of the prophecy given through Brother Shippy. I had, indeed, never expected to go there.

In 1908 and 1909 I was again assigned to Ohio, laboring alone most of the time. On October 4, 1909, I began a twelve session debate with Reverend J. Hunt Beard, of the non-progressive wing of the Disciple Church, Elder James M. Stubbart assisting me as moderator. It was the first real combat I had ever had and I felt considerable apprehension as to whether I could meet the issue successfully. But I had an able and kind assistant who piloted me over some rough places and we emerged from the conflict with our banner at the top of the mast. About the same time I received word from Brother Griffiths that I should go to Broadhead, Kentucky, to hold a debate with W. G. Roberts. I had heard considerable about him and I really dreaded the task. Not that I was afraid of the issue but I was apprehensive lest I should not be able to meet a man of his caliber, as I expected to meet an intellectual giant. I feared the tactics of the boasted Goliath. However, I got in touch with him and we soon had arrangements made to begin the discussion January

3, 1910. During the interim I preached in the Hocking Valley, spending the holiday season with my parents in Logan. I arrived in Broadhead, Kentucky, at 4.30 a. m., the first day of the new year, and was joined by Brother James W. Metcalf, a few hours later, who was to be my moderator. He was accompanied by Brother John Harp.

I had an opportunity to size up my opponent when we met for preliminary arrangements. The debate was held in a large school auditorium, and it was well filled the first night. In his first speech Mr. Roberts told the audience he came there to take my "Mormon hide" home with him. He said he had "skinned" lots of Mormons and knew just how to do it. I replied that I was aware of the fact that he was a "Mormon killer," and that it was possible that he would take my "hide." But while he was taking my hide I intended to get his Campbell skin. From that moment the tide began to turn. He was so unfair that when Brother Metcalf raised a point or order his own moderator sustained it before the chairman had a chance to say a word. My experience in this work, in preaching and in debate, has taught me that no man or men can successfully oppose us if we are humble and faithful to the trust imposed.

I spent the remainder of the conference year in Scioto County until late in February, when I went to the district conference at Middletown. I think it was while at Crabtree this time that I had a dream which caused me considerable apprehension. I dreamed that I was sent to prison and my sentence was for four years. The first thought I had was that it was a long time to be away from my wife and children. Then I remembered that I had not had a trial. I had committed no crime that I was aware of, yet I was going to prison. I was taken into a large building with three rooms or apartments, one very much smaller than the other two, and told that

I was to occupy the small apartment for the present. Unable to get an interpretation, I took the dream as a warning, fearing that I might fall into transgression whereby I would in reality have to go to prison. I nursed the dreadful apprehension for four years before I received the interpretation.

At the General Conference of 1910 my field of labor was changed and the aforementioned prophecy through Brother Shippy was to have a further fulfillment. I was appointed to Western Canada, and by the minister in charge, Apostle Frederick A. Smith, I was assigned to Manitoba. A glance at the map of Western Canada reveals the formation of my prison house with three apartments. Alberta and Saskatchewan are large provinces, extending from the American boundary line to the Arctic Circle. Manitoba was a little square block called "The Postage Stamp." I left home June 13, stopping at Bemidji, Minnesota, to visit friends, arriving at Treherne, Manitoba, the seventeenth, in time for their conference. I was joined by Elder David Smith with whom I labored during the summer, preaching at Treherne, Cyprus River, and Winnipeg. At Cyprus River we encountered an angry mob composed chiefly of Presbyterians who broke up our meeting on the street by playing a phonograph, a bagpipe, and throwing missiles into the crowd from the roof of a building. The Reeve (Mayor) was present and participated in the disturbance, though the town marshal tried to quell the mob. I was appointed to Western Canada four years in succession and after the first year labored in Saskatchewan and Alberta. One day when walking along a trail in Saskatchewan I was thinking of the dream, being depressed with the same feeling of anxiety, when I was told that I was then in the prison and that my sentence was soon to expire. I saw the interpretation quite plainly and was relieved of a troublesome burden.

My prison term having expired, I was appointed to labor in Des Moines District, beginning my work at Perry, where I held a successful series of meetings, baptizing some then and since who have become an ornament in the kingdom of God, and who I fully expect to present to the Master, with others, in the day of final accounts as sheaves for his garner. I must relate one circumstance which occurred at Perry, as I have not referred to anything of the kind in this sketch so far. On August 19 I was in Perry for one day. While there I was asked by a Mrs. Collins if we ever administered to persons not of our faith. I told her we made no distinction. That as servants of God it was our duty to respond to the call for help in every time of need regardless of who called us, whereupon she stated that she was sorely afflicted and asked me to administer to her. I did so in the presence of three other persons and left town right away for Rhodes, Iowa. I thought no more about the matter until two months later when I went to Perry again to do some preaching, when about the first thing I heard was that the lady claimed she was instantly healed, and was telling it far and wide. I called on her at her home when she gave me the following certificate:

PERRY, IOWA, October 12, 1914.

To Whom It May Concern: This is to certify that I was administered to by Elder E. E. Long of the Reorganized Church of Jesus Christ of Latter Day Saints, on the nineteenth day of August, 1914, and was instantly healed, for which blessing I wish to give all praise to my heavenly Father. For five years I was afflicted with gastritis which had assumed a chronic form, causing me great distress. Since being administered to I have never had a symptom of the trouble. I will be pleased to answer anyone who may feel disposed to write to me regarding the matter, if they will inclose stamp for reply. My only object in making this declaration is to render to God the glory that is due him for his manifold mercy to me. I am a member of the Baptist Church in good standing.

(Signed) MRS. J. H. COLLINS,
406 South Third Street.

I could give numerous other instances of divine favor in various ways, but this lady is an intelligent woman, a prom-

inent worker in another church and her testimony naturally carries more weight than it would if she was a Latter Day Saint. She is still living and can be interviewed at any time.

As this sketch is already too long for the purpose intended I must cut it short and pass by many interesting incidents, including peculiar blessings of spiritual direction.

The General Conference at Independence, Missouri, 1916, was the beginning of an important epoch in our church history. Because of my own experience at that time I will never forget it. To begin with I was selected to fill a vacancy in the Council of Seven Presidents of Seventy. I hesitated about accepting it at first as it was a distinct surprise to me. Such a thing had never at any time entered my mind. But acting on the best light I had I accepted and was ordained April 7 by Ulysses W. Greene, Robert C. Russell, Thomas C. Kelley, and James F. Mintun. The reader may have noticed the fact that on three successive occasions when I was being ordained that Brother Ulysses W. Greene was spokesman. At that conference important measures were introduced affecting the policy of the church. I made the matter a subject of prayer and received what, to me, was sufficient direction for positive action. I took a determined stand in accordance with the light I had received but when the vote was called I found myself with the minority. I am still persuaded that the light I received regarding the matter was from the right source, and with serene complacency I await the arbitrament of time or a "Thus saith the Lord" to determine the matter. On two other occasions I have stood with a hopeless minority when important issues were at stake, and have had the satisfaction of seeing the majority repudiate their own action later and adopt the minority position. It may be so again.

My faith in the ultimate accomplishment of the divine purpose, through the instrumentality of the church, is un-

shaken. But to-day, as never before, we stand at the apex of our opportunity. We have the promise, which never fails, that if faithful to the trust imposed we shall be guided safely by the divine hand; yet we have been warned that in the terrible calamity which has overtaken the world the Saints shall "hardly escape." To me it is quite suggestive that somehow in the process of our rapid evolution we are apt to get onto dangerous ground. As I sense the situation, our only safety lies in following the "narrow path" with a firm hold on the "rod of iron."

LAMONI, IOWA, December 18, 1917.

THE GIFTS OF GOD

"God hands gifts to some, whispers them to others."—Alger.

God's ways are just and gracious, though we fail
 To mark His justice and to note His grace;
 The rules of sense so easily prevail
 To give the greater oft the lesser place.

Can stocks and bonds a poet-soul create,
 A soul that holds the universe in fee?
 Where lie the mines of worth one tithe as great
 As friendship's boon men feel but cannot see?

To some He handeth gifts, full truly said,
 While unto others He doth whisper gain,
 As, breathing low, He grants them good instead,
 Which only love can unto love explain.

Then talk no more of God's unequal ways,
 For if unequal they are sweetly so;
 And they on whom thou dost in pity gaze
 Do countless times His gifts supremest know.

—Phillip B. Strong.

LOCAL HISTORIANS

BY DUNCAN CAMPBELL

(Continued from page 113, volume 11.)

1893

The Scott-Padgett discussion at Cainsville was reported to be progressing favorably. The debate on the second proposition closed September 27, with a full house. The attendance had been good throughout except on rainy nights. Elder Padgett's leading and persistent effort was an attack on the characters of Joseph and Hyrum Smith. The proposition on the Book of Mormon was to be introduced September 28, and to close the following Wednesday night. The *Herald* of October 14 said of it:

Brethren Lambert and Columbus Scott, William Anderson, and Joseph S. Snively arrived home on the fifth instant from the Scott-Padgett discussion held at Cainsville, Missouri; all in good health and pleased with the results of the debate. The brethren present as spectators report the outcome of the examination as decidedly in favor of the propositions affirmed by Brother Scott.

Friends to the brethren and the cause increased in number as the debate progressed. It was conducted fairly by the moderators; the church and its faith were vindicated and the truth maintained. The brethren are satisfied and pleased with the issue. A number were baptized and a branch was organized in the neighborhood during the discussion. Prospects were favorable for a steady growth in numbers and influence for good to the church in that region.

The Cainsville Branch was organized October 1, by William Anderson, district president, assisted by Joseph R. Lambert, missionary in charge, Columbus Scott and others, with a membership of twenty-two. David W. Wight was chosen president and Sina Wight clerk. A Sunday school had been organized a month or two before.

In a letter to the *Herald*, dated September 21, Robert M. Elvin speaks of his labors in Hiteman as follows:

On the first instant, I hied myself away to Hiteman, Iowa, I found a resting place with James W. Loach. This is a coal mining town, of about a thousand or more inhabitants, situated seven miles west of Albia, the

county seat of Monroe County. The town is without organization, and largely belongs to the Chicago, Burlington and Quincy Railway Company, which controls all the business of every kind; even the doctor is hired by the company, and a monthly tax is imposed to pay him, so that sick or well all have to pay their doctor bill. The composition of the inhabitants is Welsh, Swede, and English, with a few other nationalities. The town is very deficient in water, and I saw but one building upon a stone foundation. Religiously the people are divided as elsewhere.

The colored Baptists kindly let us have the use of their neat little chapel, and Henry Randolph, their leader, was of help to us in the services. Brother William T. Shakespeare on his arrival took charge of the singing and played the organ, thus helping amazingly. The order was unusually good, interest and attendance fair; the people who came were the thinking portion, as a "merry-go-round" took the young and giddy, and a Baptist revival attracted those who love sensation and excitement in religion. I think that by the grace of God I was permitted to remove some prejudice and sow seed that will take root in honest hearts and be garnered in the future.

On the 13th I led into the water of Cedar Creek, John and Iona Orr, husband and wife. The closing sermons were delivered in much pain, as my throat was badly swollen with quinsy. God was wonderfully kind in permitting or granting my request, that my voice remained clear as a bell till the close of the last sermon. On the fifteenth, I hastened home, and at once called for the elders, and was blessed in doing so. A week without sufficient sleep or food in constant pain has a tendency to weaken the body.

THE FALL CONFERENCE

This conference met at Pleasanton, Iowa, October 21, William Anderson presiding, Edward L. Page, clerk. The following branches reported: Pleasanton 118; Leon 44, 1 baptized; Lone Rock 77, 4 baptized; Greenville 36; Lucas 159; Wirt 47, 1 baptized; Centerville 27, 1 baptized; Davis City 74; Lamoni 931, 17 baptized; Cainsville 22. Ministerial reports: William Anderson, Robert M. Elvin, George Derry, James Whitehead, William Thompson, Alfred W. Moffett, Joseph S. Snively, Thomas Wellington, Joseph M. Brown, James McDiffit, Samuel V. Bailey, Ebenezer J. Robinson, Myron Haskins, John D. Bennett, Jeremiah A. Gunsolley, Price McPeak; Nephi Lovell, Andrew K. Anderson, William T. Shakespeare. The report of elders' court in the case of James W. Johnson was adopted.

The appeal from the action of the Lamoni Branch in the case of Lorenzo D. Hickey was laid on the table. William Anderson as one of the committee on tent reported no progress. Joseph S. Snively was added to the committee and it was continued.

The secretary of the District Sunday School Association, Frank E. Cochran, announced through the *Herald*, a two-day Sunday school meeting to be held at Allendale, Missouri, October 28, 29. The program included a model teachers' meeting, an experience meeting, discussion of what to do and how to do it, temperance work in the Sunday school, illustrated with the stereopticon, sermons, and a prayer meeting. This was the first meeting of the kind attempted. It was intended to follow this up with others throughout the district.

Joseph R. Lambert and Columbus Scott held a series of meetings at Davis City in November.

After an address by Sister Ida Hunter, representing the Children's Home Society, of Davenport, Iowa, a local board was organized at Lamoni, Sunday, December 3, and contributions were made.

Concerning the meetings at Davis City and other matters Joseph R. Lambert wrote to the *Herald*, November 23, as follows:

Brother Columbus Scott and I are holding a short series of meetings at this place.

Notwithstanding the facts that plastering is now being done on the church, the weather has become quite cold and some unfortunate things have transpired in the branch, we are having good meetings. We have enjoyed good liberty in preaching the word, and the Saints are feeling quite well as a rule. Outside attendance is small, but we cannot wonder at this. Good is being accomplished, for which we feel thankful to God.

Have just learned by letter of David W. Wight to Brother William Anderson, that the people of Cainsville, Missouri, the town where Scott and Padgett debate was held are desirous that Brother Scott should come and preach for them. Also that there is an urgent demand for preaching in the region of country where Brethren Snively and Haskins and others have occupied. If a suitable house can be secured in which to hold forth

in Cainsville, we will try to give the people an opportunity to hear and obey the word.

I enjoyed the debate at Cainsville. It gave me another excellent opportunity of learning more about men and things. What a wonderful school this work is! Brother Scott did well, and the cause was greatly benefited. In such labor as he did there is a hard physical and mental strain on the one who performs it. When he was through, he needed a few days' rest very badly.

I had the privilege of speaking twice to the people of Cainsville within the limits of the debate. . . .

On the 24th I returned home, since which time I have been laboring to advance the cause in various ways to the extent of my ability. Have preached in Lamoni once; Leon twice; Davis City six times. The more experience I have in this work, and the more I learn of it, the more I am led to wonder, to love and to admire.

The *Herald* thus refers to the priesthood meeting at Lamoni:

The priesthood meeting of the Decatur, Iowa, District was held at Lamoni on the evening of the seventh inst. An increased amount of local labor has been done since the inauguration of these meetings. Prospects were good for further extension of labor and continued improvement in system and efficiency.

Elder Columbus Scott has been holding a series of meetings in Leon. He commenced on Sunday, the 26th ultimo, and closed December 3. We do not know whether any good will be accomplished so far as our friends are concerned, but believe that the Saints are strengthened and built up in their faith.

So wrote William N. Ray to the *Herald*, December 4.

Sister Susannah Cain, widow of Brother Peter B. Cain, formerly of Nortonville, California, died at Lamoni, December 19, aged 74 years, 5 months, and 18 days. George H. Bailey died near Davis City, December 15, at the age of 56 years, 9 months, and 8 days. Sister Louisa C. Wightman, of Lamoni, died December 15, at Clarinda, Iowa, aged 49 years, 9 months, and 20 days.

1894.

Joseph R. Lambert and Heman C. Smith were with the Saints of Leon over Sunday, January 7, and Columbus Scott went to Cainsville to begin missionary work on that date.

Sister Mary E. Post died at her home in Leon, January 5, at the age of 33 years, 8 months, and 26 days. She was the wife of Brother James J. Post.

Sister Florence Janette, daughter of Brother and Sister Albern B. Young died near Lamoni, January 13, aged 15 years, 8 months, and 16 days.

Brother Malvin P. Johnson died at Lamoni, Iowa, January 14, aged 27 years, 7 months, and 24 days.

Brother Robert L. Simpson died at Pawnee, Missouri, January 18, aged 45 years, 11 months, and 4 days.

William Thompson and Samuel V. Bailey held services near Lineville, Iowa, February 5.

The Sunday school Association of the Decatur, Iowa, District, held its twelfth convention at Lamoni, February 17 and 18. The sessions throughout were spirited and interesting. The young people are developing and accomplishing much good in this department of regular church work and care. Matters of importance to Sunday school workers in general were discussed.

WINTER CONFERENCE

This conference met at Lamoni, February 23, William Anderson presiding, Edward L. Page secretary, Francis M. Weld assistant. Branch reports: Lamoni 944, 5 baptized; Allendale 96; Wirt 45; Cainsville 31; Davis City 73; Pleasanton 116; Lucas 157; no reports from Centerville, Greenville, or Lone Rock.

The ministry reporting were William W. Blair, Alexander H. Smith, Joseph R. Lambert, Duncan Campbell, Richard S. Salyards, Isaac P. Baggerly, Martin M. Turpin, William Anderson, George Derry, James Whitehead, Asa S. Cochran, Robert M. Elvin, Henry A. Stebbins, Edmund L. Kelley, Joseph M. Brown, Charles J. Anderson, Henry C. Smith, Marcus Shaw, Heber N. Snively, Samuel Ackerly, Thomas France,

Ebenezer J. Robinson, Eli A. Stedman, Robert Lyle, Samuel V. Bailey, Moses McHarness, John D. Bennett, Edward L. Page, Edwin Stafford, James P. Dillon, Oliver J. Bailey, William Thompson, Joseph S. Snively, Myron Haskins, Mortimer B. Williams, Joseph Boswell, James McDiffit, Alexander Dille Greer, William N. Ray, Lyman Little, Elijah Sparks, John Traxler, Salida D. Shippy, Seth M. Bass, William T. Shakespeare, Francis M. Weld, Benjamin Sumption, Charles W. Dillon, Price McPeak, Jeremiah A. Gunsolley, Andrew K. Anderson, Norman W. Smith, Samuel Shakespeare, Thomas Rider.

The tent committee was continued with authority to solicit funds for the purchase of one. President Anderson reported the work by Brethren Broliar, Van Meter, Sorenson, and Butler in conveying elders to their appointments in the district as being of great help.

The bishop's agent reported on hand at last report \$104.86; received from Bishop \$1,180; received from district \$2,027.08; paid to elders' families \$3,126.04; to poor \$123.02; expenses 12 cents; on hand \$62.76. David Dancer, agent.

By resolution the attention of members was called to the resolution of General Conference which requires them to unite with the most convenient branch, and that visiting officers of branches call the attention of such members to it, and branch and district officers urge the matter. The secretary of the district was required to make out bills of the legitimate expenses of the district from time to time for submission to the conferences that they may provide for their payment. Sixty-five delegates to General Conference were chosen. William Anderson was chosen district president, and Edward L. Page, secretary. David Dancer was sustained as bishop's agent. The committee appointed to confer with the secretary with reference to the expenses of his clerical work, recommended that he be paid ten dollars for past services. The

amount was ordered to be paid. Edward L. Page, as treasurer reported on hand last report, \$10.32; received \$4.07; expended \$2.04; on hand \$12.35. The report was approved. Francis M. Weld was ordained an elder and Thomas N. Cole a teacher.

Of the above conference the *Herald* said:

Conference of the Decatur District was held at Lamoni, Friday, Saturday, and Sunday, February 22-24. The sessions were well attended and profitable throughout. Questions of importance to the work were discussed, in which both laity and ministry manifested a keen interest. Prospects for intelligent, substantial, growth among the branches, and for success in mission work in the Decatur District are excellent; this because of a closer study and a better understanding of the spirit and letter of the revelations of God.

Brethren William Anderson and Duncan Campbell, of the Decatur, Iowa, District, held Sunday school, preaching, and social services at Pleasanton, Iowa, on Sunday, the 11th inst. Brother Thomas Bell preached morning and evening at Green Schoolhouse near Lamoni. Brethren Mortimer B. Williams and Nephi Snively filled appointments, morning and evening respectively, at Lone Rock, Missouri.—*Saints' Herald*, vol. 41, p. 164. (March 14.)

Sister Mary Jane, wife of Brother John A. Evans, died at Lucas, February 8, aged 33 years, 5 months, and 12 days. Baptized September 27, 1880, by Thomas A. John.

Sister Ann Sanders died near Blythedale, Missouri, December 28, 1893, aged 51 years, and 29 days. Was baptized by Edward Davis, at Bevier, Missouri.

Brother Thomas Sandage died at Lone Rock, Missouri, March 7, aged 60 years, 9 months, and 14 days. Baptized by Charles H. Jones, July 13, 1884.

Brother Isaac N. Roberts began a series of meetings at Davis City shortly after arriving home from Minnesota, continuing over the week of March 18, and during the week following. This was followed up by Frederick A. Smith and David M. Rudd with good attendance and interest.

A letter by Levi L. Wight, dated Ridgeway, Missouri, March 31, says:

After an absence from my brother and family, of about fifteen years, and from my sister, of over thirty-five years, we are having a happy reunion at my Brother Lyman L. Wight's house, having met here last week. I am made to rejoice in finding them spiritually alive. Since last Sunday we have been holding night meetings, notwithstanding cold weather. We have had an excellent attendance; I spoke last night to a crowded house on the subject of the Book of Mormon. Brother David W. Wight will preach to-night, and our meetings will continue over Sunday, and then go to Lamoni to attend Conference. We had thought to have the aid of Brother Thomas J. Sheppard, of Indian Territory, with us, but were sadly disappointed; unavoidable trouble delayed him.

A summary report of the Decatur District Sunday School Association shows a loss of one school and a membership of 56, as compared with the report of 1893. There was a balance in the treasury of \$23.44.

The Pleasanton Branch elected its officers for the ensuing year on Saturday, April 21, and the Sunday school selected its officers on the following day, Sunday, April 22. Duncan Campbell was chosen president of the branch and superintendent of the Sunday school. Alfred W. Moffett, branch clerk; and Macy Campbell, secretary of the Sunday school. The branch building committee reported, showing sufficient funds at hand to pay almost all indebtedness remaining on the new chapel. Prospects for growth in the branch and consequent extension of the work into the surrounding country are good. The regions round about Pleasanton are inviting fields for labor. Unity and life in that branch will bring additions and strength to the Saints at Pleasanton, and to the entire district.—*The Saints' Herald*, vol. 41, p. 263.

Sunday school work in the rural districts is reviving since the passing of winter. Workers in the Decatur District have reorganized a number of schools and will continue their work.—*Ibid.*, p. 275.

Brother Joseph S. Snively of the Decatur District, has been holding a successful series of meetings at Hiteman, Iowa. Prospects for the permanent establishment and growth of the cause at that point were very good. Brethren Snively and William Anderson have been holding meetings at Allendale, Missouri, and adjacent points, where the former remains to continue the efforts, Brother Anderson returning to fill and provide for appointments at Lone Rock, Missouri, and other points in the district.—*Saints' Herald*, p. 327.

Brother Henry A. Stebbins began a series of lectures on the Book of Mormon at Lamoni, on Tuesday, 15th inst. (May), under the combined auspices of the local Zion's Religio-Literary Society, the Students' Society, and the Sunday school.—*Saints' Herald*, p. 327.

Three were baptized at Leon, Iowa, on Sunday, May 20, by Brother John Denio, president of the branch.—*Ibid.*

Three were baptized at Lone Rock, Missouri, on Sunday, May 20,

by Brother Charles H. Jones. About one hundred and seventy-five persons were present at the morning Sunday school service, the chapel being well filled. It is but about two years since the Lone Rock Saints, in order to provide sufficient room, built their present house of worship, and present indications are that they will be obliged to enlarge it or rebuild at no distant date.—Ibid.

Brother Hugh N. Snively, of Lamoni, reports interesting meetings at the Anstey Schoolhouse, Grand River Township, last Sunday (June 10), also the organization of a Sunday school with promise of success. The Methodist minister had attempted an organization the previous Sunday, but failed. It is the intention to hold preaching services there every two weeks.—*Saints' Herald*, vol. 41, p. 374.

William Anderson wrote from Hiteman, Iowa, June 4, as follows:

Brother Joseph S. Snively and I came here ten days ago. We have held thirteen meetings with good interest considering that there is a general strike with the miners. We have also organized a branch with twenty members; and Brother Snively led five precious souls into the waters of baptism last Saturday afternoon and two more yesterday between meetings; so we leave this branch with twenty-seven members and fair prospects of more being added soon. Brethren James W. Loach and William E. Williams, two promising young men, were ordained to the office of priest. Brother Loach was elected presiding priest, Brother William E. Evans teacher. Brother Joseph Williams deacon, and Sister Lizzie Williams clerk of the branch. We also assisted in organizing an interesting and promising Sunday school, called the Banner of Liberty School, with Brother William E. Williams as superintendent, Sister Lizzie Williams, daughter of Brother James Allen of Lamoni, assistant superintendent, Sister Mina Loach secretary, John Griffiths treasurer, and our promising young brother, Gomer Griffiths, librarian. The school voted to unite with the Decatur District Sunday School Association. There are some live Sunday school workers here to start with and I look for a prosperous school.

With faithfulness on the part of the members and wisdom with the young brethren in charge here, this branch is likely to move to the front in this district. The kindness of the Saints to us while here has been all that we could ask for, and we leave them to-day in excellent spirit, after our brief labors with the Hiteman Saints to go to Forbush and Centerville.

SUMMER CONFERENCE

The conference met at Allendale, Missouri, June 16, with William Anderson in the chair and Edward L. Page, clerk. The following branches reported: Allendale 93, Ebenezer

Keeler president; Leon 43, 3 baptized, John Denio president; Davis City 73, 1 baptized, James McDiffit president; Lone Rock 78, 2 baptized, Price McPeak president; Centerville 33, David Archibald president; Cainsville 32, 2 baptized, David W. Wight president; Pleasanton 115, Duncan Campbell president; Hiteman 21, organized May 30, William Loach president; Greenville 37, 2 baptized, Joseph Boswell president; Wirt 46, 1 baptized, George Brown president; Lamoni 963, 6 baptized, Asa S. Cochran president.

The following members of the ministry reported: Joseph R. Lambert, Henry A. Stebbins, Asa S. Cochran, William Anderson, Joseph S. Snively, Robert M. Elvin, George Derry, Richard S. Salyards, William Thompson, Evan B. Morgan, Oliver J. Bailey, Edward L. Page, John J. Watkins, Myron Haskins, Thomas R. Allen, Hugh N. Snively, Ebenezer Keeler, Andrew Himes, Milton H. Gregg, David Archibald, Jeremiah A. Gunsolley, Frank E. Cochran, Elijah Sparks, Price McPeak, James Vinnerd, Samuel Pinkerton, sr., Edward E. Marshall, Andrew K. Anderson, William Birk, David Husher.

William Anderson of the tent committee, reported that \$50.09 had been collected, and the committee was continued.

The branches of the district were advised not to ordain priests, teachers, or deacons, unless they are needed for active service, and, further, that great care be taken that those who are ordained be wisely and prayerfully chosen, and if it can be, that the district president be consulted in the matter. Alden E. Shaw was ordained a priest, and Hiram E. Pinkerton a teacher, on the recommendation of the Allendale Branch. One was baptized during the conference. Preaching by Joseph S. Snively, William Thompson, Henry A. Stebbins, Richard S. Salyards, and William Anderson. Adjourned to Lone Rock, at time fixed by the president. Lucas report was received after adjournment.

John W. Wight was the orator at Lucas, July 4. On June 22 the branch lost by death Brother Thomas Stone, aged 41 years.

Robert Winning, of the college committee, spent July 4-7 at Lamoni in the interest of the college. The work of laying out the grounds was going forward. On July 8, Joseph Smith, William Anderson, and Henry A. Stebbins held services at Lone Rock, the latter baptizing four; Duncan Campbell and Frank E. Cochran held services with the Pleasanton Saints. On the tenth, Robert M. Elvin baptized one at Lamoni, and he baptized four at a two-day meeting held at the Greene Schoolhouse, six miles southwest of Lamoni, on Saturday and Sunday, the 14th and 15th, the other speakers being Joseph S. Snively and Henry A. Stebbins. Joseph R. Lambert, William Anderson, Joseph S. Snively, and Richard S. Salyards held services at the Reger Mineral Springs, the Oak Grove and New Zion schoolhouses, on the 21st and 22d. On the 24th, Jeremiah A. Gunsolley, who had been for years an active worker in the Sunday school and young people's societies, left Lamoni for Salem, Massachusetts. On the 30th, Elder James P. Dillon died at his home in Lamoni, aged 70 years, 7 months, and 21 days. He filled several missions with credit and fidelity, the last one in Wisconsin, in 1892.

A grove meeting was announced to be held at Allendale, August 11 and 12, with Joseph R. Lambert, Joseph S. Snively and others of the ministry in attendance. The *Herald* of the 15th said:

Brethren Joseph R. Lambert and Joseph S. Snively baptized two near Lineville, Iowa, during the latter part of July, and Brother Snively has since baptized two more. Those baptized are the first fruits of long seasons of labor by the brethren named and others in a field that has been diligently worked and which now promises to yield a goodly harvest of souls in the kingdom of God. Brother Snively and others will continue the work during the fall and winter seasons at New Zion and Hickory schoolhouses, Concord church, Clio, and the Mineral Springs,

and at adjacent openings along the line of Mercer County, Missouri, and Wayne County, Iowa, as circumstances permit.

The same issue, also, had the following in regard to the work of the Lamoni Mite Society:

The Sisters' Mite Society of Lamoni has decided to supply the American Flag for the Gospel Boat now being prepared for her voyage to the Society Islands. This is but one of the many works for good that these sisters have done in behalf of the cause. They have contributed much to the Lamoni church building and to the poor, and have also aided the college movement. They are a band of faithful workers.

Joseph S. Snively left for Allendale, August 18, to labor, after which he would supply the demand for preaching in many promising openings in the southern part of Harrison County, Missouri. Evan B. Morgan wrote from Lucas, August 6:

Two were baptized here yesterday, Brother Thomas A. John officiating. I and Brother David Daniels held service in the Christian church at Woodburn, eight miles west of here, last Sunday. The Christian brethren were kind and gave us a hearty welcome. We are to hold service there twice next Sunday. Brethren Thomas Hopkins and John T. Evans held forth at the Spring Hill Schoolhouse and received the very best of treatment. The people seem more willing to listen now than ever before in this vicinity. The brethren lately ordained are doing a good work.

Sister Rosalia Dancer, wife of Brother David Dancer, died at her home in Lamoni, August 28, at the age of 61 years, 6 months, and 27 days. She was known as a minister of blessings to those by whom she was surrounded, a sister of mercy to the afflicted and the needy on every side. Of her death a *Herald* editorial said:

Sister Rosalia H., wife of Brother David Dancer, died at Lamoni, Iowa, on Tuesday, August 28, and was buried from the family residence on the 30th. Elders Henry A. Stebbins and John H. Hansen conducting brief, unostentations service, according to her request.

A large attendance of Saints and friends, and the general manifestation of sorrow witnessed the high esteem in which Sister Dancer was held by all who knew her.

She was a woman of rare qualities of heart and mind. One of her chief virtues found expression in "remembering the poor," for whom her sympathies were boundless and in which her charities were widespread. She has gone to her rest in light, worthy of her crown, which is sure and eternal.

Seven or eight were baptized at Lamoni, the latter part of August, and one at Davis City. Joseph Smith went to Garden Grove, Iowa, August 21, to address the old settlers' reunion and hold services in the opera house over Sunday. Columbus Scott went to his assistance on the 25th.

FALL CONFERENCE

The conference met at Lone Rock, Missouri, October 13, 14, William Anderson presiding, Edward L. Page secretary, Robert M. Elvin assistant. The following branches reported: Lucas 159, 6 baptized; Cainsville 46, 5 baptized; Pleasanton 116, 1 baptized; Greenville 37, 1 baptized; Davis City 75, 3 baptized; Leon 45; Lamoni 995, 16 baptized; Hiteman 29, 1 baptized; Allendale 93, 1 baptized; Lone Rock 83, 5 baptized; Wirt 45.

The ministry reporting were: James W. Gillen, James Whitehead, William Anderson, Robert M. Elvin, Henry A. Stebbins, Joseph S. Snively, Columbus Scott, Charles H. Jones, William Thompson, Frederick A. Smith, Hubert Case, Myron Haskins, David W. Wight, Samuel V. Bailey, Marcus Shaw, James McDiffit, Horace Bartlett, Edward L. Page, Ebenezer Keeler, Francis M. Weld, Hugh N. Snively, John Johnston, William T. Shakespeare, George Brown, James Vinnerd, Jeremiah A. Gunsolley, Edward E. Marshall, Alden E. Shaw, Charles W. Dillon, Courtland Blakesley, Hiram E. Pinkerton, William E. Evans, John Harp, Andrew K. Anderson, Thomas Cole, Joshua Sandage.

The Decatur District Sunday School Association reported Frank E. Cochran superintendent, David A. Anderson secretary. Conard F. Cone was granted a teacher's license. Application of Lucas Branch for the ordination of Isaac Phillips to the office of elder was granted. The ordination of George F. York to the office of priest, and Price McPeak to the office of elder, on request of Lone Rock Branch, was ordered. Wil-

liam Anderson, of the tent committee, reported \$50 on hand, and effort still in progress. Discretion was given the committee in the purchase. The district president was authorized to appoint a committee to confer with others respecting reunions.

CHURCH DEDICATION

The services in dedication of the Lone Rock meeting house were held at 10:30 a. m., on the 14th. The opening prayer was by Henry A. Stebbins. The presiding officer spoke of the labor and means expended in rearing and completing the house, referring especially to the good work done by Thomas Sandage who had passed away, and also to the part taken by the sisters in forwarding the work. There had been contributed about \$600 in money and material, and in addition about \$300 in labor. James W. Gillen read for the lesson, Psalms 121, 122; Columbus Scott delivered the sermon from Exodus 20: 24 and Deuteronomy 12: 5; Robert M. Elvin offered the dedicatory prayer at the close. The audience filled the house to its capacity, and many were outside, there being a total of 389 persons in attendance.

In a letter to the *Herald*, dated October 10, Joseph R. Lambert mentioned his labors at Lamoni, Davis City, Leon, four different places in Mercer County, Missouri, and at Allendale, Missouri, with the baptism of three persons.

Ella, wife of Emanuel Sandage, of Lone Rock, Missouri, died October 19, aged 20 years, 2 months, and 5 days.

Brother Robert M. Elvin, of Lamoni, in attempting to fill an appointment at the "Welcome" Schoolhouse, in Grand River Township, some twelve miles north of Lamoni, and in Decatur County, was met on Sunday morning while on his way to his appointment by the school director, who forbade him the use of the house further. Brother Elvin therefore wrote notices and spoke in a private house, the home of one of the brethren. This is a little singular for the reason that the director is himself an unbeliever, and these are usually tolerant of differing religious beliefs.—*Saints' Herald*, vol. 41, p. 744.

The residence of President Joseph Smith and wife was the scene

of a pleasant, friendly social event on the evening of Monday, November 12, the twenty-fifth wedding anniversary of the hosts. The company was large and its spirit in entire keeping with the occasion. A literary and musical program was rendered followed by refreshments, after which the company departed, all extending warmest congratulations and expressions of sincere good wishes, and leaving behind them substantial tokens of the affection and esteem in which they held the recipients.—Ibid.

Brethren William Anderson, Edmund L. Kelley, and Joseph S. Snively held services near Lineville, Iowa, the 17th and 18th. Brother Snively is continuing a protracted effort at Concord Baptist Church, in connection with an elder of the Methodist persuasion.—Ibid.

Sister Hattie M., wife of Mr. Charles A. Osborne, and daughter of Brother Frank D. and Sister Grace A. Young, died at Lamoni, November 23, at the age of 23 years, and 6 months. When ten years old she was baptized by Amos B. Moore.

Joseph R. Lambert began a series of meetings at Leon, Iowa, the capital of Decatur County, on Sunday, December 2. He returned there on December 17, to continue the meetings.

William Thompson wrote to the *Herald*, December 11, from Foster, Iowa, as follows:

I have been laboring constantly since July 20, at Allendale, McFall, Blythedale, Missouri, and other points in connection with Brother Joseph S. Snively, till the latter part of August, after which I labored alone at different points in Monroe and Appanoose counties, Iowa, baptizing one at Hiteman. After attending our district conference I preached a few times at Lone Rock, and Green Schoolhouse and sought to arrange matters temporarily, selling off everything I had to meet pressing obligations, the drouth forcing me thereto; after which I went to Lucas and held a series of meetings three miles south. A good interest was manifested. I enjoyed a sojourn with the brethren after an absence from them of ten years. There is a noble band of working Saints. Brethren Daniels, Evans, and Hopkins, are doing much to open up the work in schoolhouses around, as well as laboring in the branch. . . .

I next went to Oakley, where I preached four times in the Christian church; no interest. I then went to Hiteman, preaching there two weeks to small congregations. Much prejudice exists. The Saints have been sorely tried, but the Lord remembered them and they appreciate his loving kindness. On December 2, I baptized Brother John Hooper. From there I went to Avery on the 3d, but a Methodist revival was in progress, so went and visited Sister Roberts at Chisholm, a mining camp near

Avery, preaching at night in private house well filled with neighbors. On the 4th I addressed the Christian Endeavor Society in the Congregational church by their request, on helps and hindrances to a Christian life, but could not get the church to hold preaching services; so came to this place, where I found Sister Moyer and daughter. Mr. Moyer takes no interest in religion; does not wish to talk about it; does not go out to hear; but in acts of goodness exceeds many professors of religion. The Methodist Episcopal class leader thought he could get us their church, he being one of the trustees, but failed. Mr. Chamberlain offered me the use of his hall free for Saturday and Sunday, so I published meetings, and attended the prayer meeting on Thursday night at the Methodist Episcopal Church. A goodly number were present, and through the kindness of Richard Williams, the class leader, I was allowed to speak twenty minutes on the lesson he had read from John 17. I felt blessed in the effort and believe it left an impression for good.

Returning from there Sister Moyer met a Mr. Terry, a nonprofessor, who had a hall not in use, which he offered to us free as long as we wished to occupy. The hall contained seventeen chairs and four sixteen-foot planks arranged along the wall, side lamps, and table. There was no stove, and dust and quids of tobacco lay in profusion over the floor. I borrowed a large old cannon stove, without feet and cracked, from the Methodist people; then begged and borrowed sufficient stovepipe, and with the aid of bricks for feet, and liberal use of broom, I had things in order for meeting that night, and was greeted with a good, intelligent, and orderly congregation. The interest is growing. I borrowed thirty-two chairs yesterday of Mr. Chamberlain; last night the seats were all occupied and many standing. Met with some opposition after preaching; had several invitations to visit; have been wonderfully blessed in my efforts thus far.

The Baptists have sent for a revivalist to commence meetings on the 13th. Well, I hope he will do good. Our faith has never been presented here before, and I am kept very busy between services as janitor, usher, and all-around man, visiting and teaching the people from house to house. I expect to baptize some before I leave, as a number are very near the kingdom; but I tell them not to be in haste; to "prove all things, hold fast to that which is good."

Joseph R. Lambert wrote from Lamoni, January 3, 1895, giving an account of his labors during the latter part of the old year, as follows:

Since my return from western Iowa, about two and one half months ago, I have labored in the interests of the good cause whenever able. My special effort has been at Leon, our county capital, where the interest and prospect are better than heretofore. We have had much to contend against at that town, since the organization of the little branch. Now, thank God, the prospects are brighter.

In all, I spoke thirteen times at Leon, spending three Sundays and between two and three weeks' time. On December 22, at 2.30 p. m., I had the pleasure of baptizing six persons, the youngest being a young man of nineteen, the oldest a man of sixty-six. Some doubts were entertained with reference to two of them—one in particular—on account of previous reputation. I felt troubled about the matter until the way out of the seeming difficulty was clearly and forcibly impressed on my mind. I stated my convictions to the president of the branch, who heartily approved of them and told me to carry them into effect as I saw fit. Accordingly, when preaching time came, I laid aside my subjects and at once proceeded to treat upon the obligation of membership in the church of God, the marriage covenant as set forth in the Doctrine and Covenants, etc. At the close of this effort, in which I was signally blessed, and which did not consume more than thirty minutes time, I requested all who had presented themselves for baptism, and all who were willing to obey, to take the front seat. I also requested the members of the branch to remain with the candidates, after the dismissal of the meeting, stating that others could remain if they chose. I then spoke a few words to the candidates, reading Doctrine and Covenants 17: 7:

“And again by way of commandment to the church concerning the manner of baptism.

“All those who humble themselves before God and desire to be baptized, and come forth with broken heart 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 Christ unto the remission of their sins, shall be received by baptism into his church.”

I then called upon the candidates, if they were willing to honor this covenant as God should give them strength, to manifest it by rising to their feet, which they did. I then presented them to the branch, and they were passed upon individually by vote. All were unanimously accepted. The calm, melting influence of the Spirit of Him who is “meek and lowly in heart” filled the room, and the Saints rejoiced.

The elders of the Christian Church were very kind to us, as they permitted us to use their baptistery free of charge. They also helped to get everything ready to make the occasion as pleasant as possible. They have our sincere thanks. Why can we not learn to avoid the two extremes of being too exclusive, or of compromising for the sake of unity when there is a principle at stake? These baptisms were not wholly due to the labors of Lambert, A. Scott, Stedman, and Thomas; Elder Evan A. Davis of Southwestern Missouri, Elder Samuel D. Payne of Nebraska, and labors of other elders at Davis City and Leon, with the reading of tracts, papers, etc., all entered into the account. None should be discouraged, nor is there any real grounds for it, so long as they are doing the best they can to honor their calling in the church. The “model minister,” as I view it, is the one who is most diligent, wise, and humble in

his ministrations. We must also be courageous, loyal to God and his truth, and full of that same kind of love which dwelt in the heart of the Master. The number of baptisms performed, or of supposed conversions made, does not determine the degree of merit possessed. Like Paul we should be willing to give the glory to God. Some of us have "planted," some "watered," but God gave the increase. I thought as I had baptized just a few it would be an opportune time for me to express these few thoughts, for, you know, we are so liable to be misunderstood. May the good work move on to victory, is my ardent desire.

Under date of January 31, Elder Lambert wrote still further of the progress of the work at Leon. He says:

Since writing you last I have made two trips to Leon, preaching in the Saints' chapel eight times, and once in the country, five miles out of town near the home of Brother and Sister Tibbetts and family. Brother and Sister Tibbetts and their oldest son are among the late converts, and they are making a good start. Had it not been for the coldest snap of the season, and the horrors of la grippe, I should have enjoyed my visit with them very much indeed.

At Leon I was ably and willingly assisted by Brother James W. Gillen, who preached for the people four times, three of which discourses were delivered while I was in the country. His effort on Sunday morning was a good one.

The Leon Saints are feeling well, as a rule, and are being more and more encouraged in this good work. Why should they not? The new converts are taking hold nicely; and were it not for the tobacco habit and a few other things, the Leon Branch would be in an excellent condition. However, we recognize with pleasure and gratitude the marked improvement of the last few months. There are several others believing the truth, and the good Spirit is working with them. Through the efforts of the Saints there, assisted by one of the missionaries, together with the good management of the district president, the little chapel is now quite well seated, which makes it far more commodious and gives to it a much better appearance.

Concerning the condition of the work in the district, its president, William Anderson, wrote from Lamoni, dated January 28, as follows:

Perhaps a few items in regard to Decatur District would be of some interest to some of your readers. This district embraces eleven counties. Eight of them are in Iowa, and three are in Missouri. We have twelve branches, including about eighteen hundred membership. Lamoni Branch alone numbers over one thousand.

This last conference year we have had two General Conference appointees; namely, Brethren Joseph S. Snively and William Thompson, who have labored faithfully and done much good. The faithful labors

of these brethren may never be known to the church, but the eye that never sleeps will not pass them by unnoticed.

Our local ministry have done some excellent work. I am afraid to commence to name them lest I should overlook some worthy ones. Brother Hugh N. Snively has been more than a local minister this last year, having offered to go wherever sent in the district. He has done some very acceptable work and come considerably to the front as a minister. Brother Henry A. Stebbins contributed much towards making our conference at Allendale very interesting last June. The well-known war horse, Brother Robert M. Elvin, has not been idle by any means, although confined to local work by the long-continued sickness of his wife. He has done some effective work for the church: May the good Master remember the wife of his youth and enable him to take a more extended field in the near future. We have had valuable help from Brother Joseph R. Lambert, especially in the Leon Branch, where he has done good service this winter. Possibly because he held a debate there about four years ago with Elder Watkins, of the Christian Advent Church, he seems to be more in demand there than any of our elders. We have had no more willing and cheerful laborer than Brother James W. Gillen this last year; always willing, and he made himself ready when we needed help for district work.

We have been relieved from some care and anxiety by the ability of the brethren of the Lucas and Cainsville branches in taking care of themselves. The brethren of all the other branches have no less endeared themselves to me, by their cooperation in seeking to maintain the work and bring it up to a higher standard than it has ever before attained. In looking over the past I have no fault to find with any, but trust that the experiences of the past may prove useful to us all in our future ministerial labors for our heavenly Father and his truth.

I repeat the sentiments I expressed in a letter to the *Herald* about three years ago, in regard to the Saints who are coming to locate in and around Lamoni: that they should transact business on business principles with Saints, the same as with sinners. The old maxim still remains good, that it won't hurt an honest man to watch him, and a rogue needs it!

I still see the necessity for an advisory committee being appointed here, and indorsed by the church, that those coming to locate in and around here may confer with, and receive needed advice, before investing their means, especially those with limited capital.

Doctrine and Covenants, section 117, paragraph 11:

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

The only safe course, that I have learned, is to move right along and do the best you can and be satisfied with the silent approval of the Master that speaks peace to the soul. Without which, I am persuaded,

I long since would have grown weary and laid down my ministerial weapons, and sought rest and comfort in some other occupation; but with the personal evidences I have of the truth of the latter-day work, I feel determined to be found in the ranks of the noble men and women whom I know are in the church, battling for the triumph of the truth.

The Sunday school convention of the district was held at Lamoni, February 2 and 3. Frank E. Cochran was chosen superintendent; Amos M. Chase, associate; David A. Anderson, secretary; and Israel A. Smith, treasurer; for the ensuing year. Seventy delegates to the General Convention were chosen. The interest was good.

Lyman Little, priest of the Little River Branch, died at his home in Hamilton Township, Decatur County, Iowa, January 26, at the age of fifty-nine years, seven months, and six days. He joined the church in September, 1868.

THE WINTER CONFERENCE

The place was Lamoni; time, February 9, president, William Anderson; secretary, Edward L. Page. The branches reporting were:

Greenville 41, 5 baptized; Joseph Boswell, president, Alfred Lovell, clerk; Hiteman 29, 2 baptized, James W. Loach, president, Elizabeth E. Williams, clerk; Davis City 75, James McDiffit, president, Mary L. Ewing, clerk; Centerville 40; Cainsville 46, David W. Wight, president, Sina Wight, clerk; Wirt 44, George Brown, president, Cyrus B. Rush, clerk; Pleasanton 115, 1 baptized, Duncan Campbell, president, Alfred W. Moffet, clerk; Allendale 87, Ebenezer Keeler, president, Hyrum E. Pinkerton, clerk; Lamoni 1,020, 4 baptized, Joseph Smith, president, Edward L. Page, clerk; Lone Rock 85, 1 baptized, Price McPeak, president, Ebenezer Nixon, clerk; Leon 48, 6 baptized, John Denio, president, Edward McHarness, clerk; Lucas 154, Evan B. Morgan, president, John T. Evans, clerk.

The ministry reporting were: William W. Blair, Joseph R. Lambert, James W. Gillen, William Anderson, George Derry,

James Whitehead, David Dancer, Robert M. Elvin, Joseph Snively, Asa S. Cochran, Henry A. Stebbins, Edmund L. Kelley, Richard S. Salyards, William Thompson, Evan B. Morgan, Charles J. Anderson, Thomas R. Allen, Hugh N. Snively, Price McPeak, Marcus Shaw, Thomas J. Bell, Oliver J. Bailey, Marce Sorenson, John Denio, Thomas A. John, Ebenezer J. Robinson, Samuel Ackerley, Joseph M. Brown, John Hatcher, John Shippy, Moses McHarness, John Wahlstrom, Andrew Himes, Henry C. Smith, Edward L. Page, Myron Haskins, John D. Bennett, Lewis Gaulter, Samuel V. Bailey, James Allen, Amos M. Chase, James Robinson, Jeremiah A. Gunsolley, Edward McHarness, Nephi Lovell, Alden E. Shaw, George F. York, Alma M. Newberry, William I. Murray, John Traxler, Charles W. Dillon, Soren K. Sorensen, Saleda D. Shippy, Elijah Sparks, William E. Evans, John H. Harp, Andrew K. Anderson, Thomas C. Rider, Norman W. Smith, Charles F. Church, George Brown, and Nathan Weedmark.

The district was instructed to pay the clerk twenty-five dollars; the district conference, to raise ten dollars towards seating the chapel at Leon; the tent committee, to push the matter to completion. William Anderson was elected president and Edward L. Page secretary for the ensuing year.

The bishop's agent reported on hand last report \$62.76, correction \$60; from district \$3,023.26; from bishop \$1,190; total \$4,336.02; expenditures to elders' families \$2,552.08; others \$343.74; on hand \$1,440.20.

The preachers of the conference were Evan B. Morgan, William Thompson, William W. Blair, and Edmund L. Kelley. In charge of prayer meetings, William Anderson, James Whitehead, and Robert M. Elvin.

The publication of *The Return*, the Whitmerite paper formerly published by Ebenezer Robinson, was revived at the

same place, March 1, by Charles A. Wickes, who had married Robinson's widow.

By action of the General Conference the district was left in charge of the First Presidency. Robert M. Elvin, Joseph S. Snively, and Samuel V. Bailey received appointment to labor in the district. Hugh N. Snively was referred to the First Presidency for appointment to district.

In his report to the General Conference the bishop indicated that the Saints' Home in process of construction at Lamoni, Iowa, would be ready for occupancy by September 1.

The college committee reported progress in laying out the grounds and placing material on the site preparatory to building. A little over six thousand dollars had been subscribed in money and labor, and it was estimated that between eight and eleven thousand dollars would be realized by the sale of lots, altogether giving such a start as would secure the needful buildings with which to begin. Sixty-six acres of land were to be devoted to the purposes of the college; twenty-six acres had been purchased from William A. Hopkins, the remaining forty having been donated by Sisters Marrietta Walker, Minnie A. Wickes, and Brother Hopkins. Later on, an appeal for a loan of five or ten thousand dollars was made through the *Herald*.

William W. Blair held two services at Lucas, April 21, and had three more in prospect. The attendance was good.

Sister Julia Henderson died at Forbush, Iowa, April 20, aged 27 years. Brother Hiram Dougherty died near Wirt, Iowa, May 2, aged 80 years.

In a letter to the *Herald* from Lucas, dated May 13, Evan B. Morgan writes:

Our district president, William Anderson, and Brother Joseph S. Snively were with us. On the evening of the fourth, Brother Anderson addressed the Saints and was greatly blessed in his effort in instructing and encouraging them. Brother Snively assisted and gave some wholesome advice in addition to the noble effort already made. Brother Anderson preached on the night of the fifth, while Brother Snively spoke

twice, ten miles out in the county, during the day. He is talking up the tent, soliciting aid from all, and I believe he will do good work under the circumstances.

I think it would be injustice to Brother Amos M. Chase if his faithful work was not mentioned. He certainly is an expert in Sunday school work. His labors while here are greatly appreciated by the school, and he will be a welcome visitor whenever he returns. He was with us from the fourth to the eighth inst. May his shadow never grow less.

I go on the 15th to the field appointed me, would have been there some time since, but was detained. We are all creatures of circumstances. I have labored right along in this place and vicinity. Great good can be done in this region of country. The people are kind and attentive; they take us to their homes and feed us, and many of them manifest a degree of faith in our mission.

Brother David Daniels is active in prosecuting the work in the surrounding country, and the other young brethren give him assistance, while others are zealously engaged in Sunday school and local work. It is to be hoped that each of us will be blessed with divine aid wherever we are stationed, that we may labor as seeing him who is invisible.

Sister Margaret Parry died at Lucas, Iowa, May 9, aged 67 years.

The region round about Lamoni is being pretty thoroughly canvassed by the ministry located, or living at and near that place. Every Saturday and Sunday the brethren are off from five to twenty-five or more miles, to occupy the schoolhouses and little churches wherever an opening occurs or can be made.

Brother William Anderson, president of the district, leads out, and Brethren Snively (Hugh and Joseph), Robert M. Elvin, Thomas J. Bell, Marcus Shaw, John Shippy, Jeremiah A. Gunsolley, John D. Bennett, William I. Murray, Henry A. Stebbins, Frank Weld, Frank Cochran, Amos Chase, and others, are filling appointments in almost every direction.

On Sunday, May 19, Brother Thomas J. Bell filled three appointments at as many different places, finishing at Andover at night, six miles from home. He says that he really does not know where to stop within the limits of his "power to do."

In most of the places occupied by these local brethren there are good audiences, and more or less interest to hear the word preached.—*Saints' Herald*, vol. 42, p. 359.

Twenty-one baptisms at Lamoni during the month of May is fair progress.—*Ibid.*, p. 360.

The fifteenth convention of the District Sunday School Association was held at Davis City, June 7, Frank E. Cochran

presiding; David W. Wight secretary pro tem. Encouraging reports were given concerning the progress of the work in the district. Nine schools reported. David A. Anderson resigned as secretary, and Elbert A. Smith was chosen in his place.

SUMMER CONFERENCE

Met at Davis City, June 8, William Anderson in the chair, Edward L. Page, secretary. The president expressed his gratification in regard to the growing interest in the work, and satisfaction with the part performed by the local ministry, as well as the General Conference appointees. The following branches reported:

Lamoni 1,062, 29 baptized, Edward L. Page, clerk; Wirt 43, George Brown, president; Lucas 148, Thomas Hopkins, president, John T. Evans, clerk; Greenville 44, Joseph Boswell, president, Alfred Lovell, clerk; Centerville 49, 3 baptized, David W. Wight, president, Sina Wight, clerk; Leon 47, John Denio, president, Edward McHarness, clerk; Davis City 75, James McDiffit, president, Mary L. Ewing, clerk; Hiteman 29, James W. Loach, president, Elizabeth Williams, clerk; Alledale, no report.

Ministry reporting: Joseph R. Lambert, George Derry, Robert M. Elvin, Joseph S. Snively, William Anderson, James Whitehead, Duncan Campbell, William Thompson, Richard S. Salyards, Myron Haskins, David C. White, Samuel V. Bailey, Hugh N. Snively, Oliver J. Bailey, Joseph M. Brown, James McDiffit, John Denio, Price McPeak, Alfred W. Moffet, Joseph Boswell, Frank Izatt, Marcus Shaw, David W. Wight, James W. Loach, John Shippy, Horace Bartlett, Hudson R. Harder, Edward L. Page, Saleda D. Shippy, Elijah Sparks, William T. Shakespeare, Frank E. Cochran, Amos M. Chase, Jeremiah A. Gunsolley, Alden E. Shaw, Edward McHarness, Nephi Lovell, William E. Evans, William Birk, Andrew K. Anderson, Joseph T. Williams.

(To be continued.)

CURRENT EVENTS

BY E. REBECCA WELD

December 4, 1917. President Wilson recommends to the American Congress that the state of war be extended to include Austria-Hungary.

December 6, 1917. A large section of the city of Halifax, Nova Scotia, is destroyed by an explosion resulting from the collision of two vessels in the harbor, one of them a French munition ship carrying 4,000 tons of high explosives; 1,266 persons are killed, and 2,000 buildings are destroyed. A blizzard adds to the horror.

December 10, 1917. Jerusalem is surrendered by the Turks to British forces under General Allenby, which had practically surrounded the city.

December 11, 1917. Thirteen negro soldiers are hanged near San Antonio, under martial law, for participation in rioting at Houston, Texas, in August.

December 13, 1917. At the hearing before the Senate Committee on Military Affairs, Major-General Crozier, Chief of Ordnance, places blame for the delay in the production of ordnance for the new American Army on the shoulders of Secretary Baker.

December 14, 1917. The Fuel Administration orders that all electric advertizing signs shall be darkened on Sunday and Thursday of each week, and that only necessary street lights shall be used.

December 14, 1917. The Cuban Senate unanimously declares that a state of war exists between Cuba and Austria-Hungary.

December 15, 1917. The War Department announces the creation of a special War Council headed by Secretary Baker, which will centralize and expedite all matters connected with

the maintenance and supply of General Pershing's force in France. Arrangements will be made to have members of the Council spend sufficient time near the European battle fronts to become familiar with the needs of the American forces. The other members of the Council are: Major General Bliss, Chief of Staff; Major General Henry G. Sharp, Quartermaster General; and Major Generals Crozier, Weaver, and Crowder.

December 15, 1917. Colonel E. M. House, with other members of the American mission, return to New York.

December 15, 1917. An armistice agreement between the Bolsheviki Government in Russia and the Central Powers is signed at Brest-Litovsk.

December 16, 1917. General Pershing reports to the War Department the names of seventeen additional men of the United States Engineer Corps, who have been missing since they joined the British in meeting a German attack on November 30, south of Cambrai.

December 17, 1917. Washington despatches announce another shake-up in the Shipping Board, Charles A. Piez having been appointed general manager. He is a Chicago engineer and has been vice-president of the organization.

December 17, 1917. With twenty-six votes more than the necessary two-thirds majority, the House of Representatives adopts the resolution submitting to the States the prohibition amendment to the Constitution.

December 18, 1917. Announcement is made by the Navy Department of the loss of nineteen lives on the submarine F-1, which was rammed and sunk by the F-3 in American waters yesterday.

December 18, 1917. The Senate passes the prohibition resolution of the House by a vote of 47 to 8.

December 18, 1917. Andrew J. Peters is elected Mayor of Boston on a non-partisan ticket.

December 22, 1917. Henry Dodge Estabrook, a prominent New York lawyer and a Republican candidate for the nomination for the Presidency in 1916, dies, 63.

December 23, 1917. Ellsworth R. Bathrick, Representative in Congress from Ohio, dies, 54.

December 24, 1917. Francis Griffith Newlands, United States Senator from Nevada, chairman of the committee on Interstate Commerce, dies, age 69.

December 25, 1917. George W. P. Hunt (Dem.) assumes office as Governor of Arizona, following a decision of the State Supreme Court which reversed the 1916 election count and unseated Thomas E. Campbell. (Rep.)

December 25, 1917. The first of a series of destructive earth shocks occurs at Guatemala City.

December 26, 1917. Rear Admiral John Schouler, United States Navy, retired, dies, 71.

December 28, 1917. The Railroads of the country pass from private to Government control and operation, without change of personnel but with unified direction from Washington to relieve congestion, car shortage, and food and fuel famines in various sections.

December 28, 1917. John R. Thornton, recently United States Senator from Louisiana, dies, 71.

December 30, 1917. The Department of Justice announces plans for registering unnaturalized Germans (estimated to number 500,000), the data to be obtained including photographs and finger prints.

December 30, 1917. General Anson G. McCook, a famous Civil War veteran, former Member of Congress from Ohio, and publisher of the *Law Journal*, dies, 82.

January 3, 1918. A report of the Provost Marshal General, gives statistics of the first draft; of 9,586,508 men regis-

tered, 3,082,949 were examined, 1,057,363 were certified for service, and 687,000 were called to colors.

January 4, 1918. Both branches of Congress assemble in joint session and are addressed by the President on the Administration's purpose in assuming control of railroads and on necessary legislation relating to financial phases of the transfer.

January 6, 1918. Church dedicated at Davidson, Oklahoma, with Elders Paul M. Hanson and James F. Curtis assisting.

January 7, 1918. The United States Supreme Court upholds the constitutionality of the Selective Draft Law.

January 7, 1918. Major General George W. Goethals is appointed Acting Quartermaster General of the Army.

January 8, 1918. Both branches of Congress assemble in joint session and are addressed by the President on the war aims and peace terms of the United States.

January 8, 1918. The proposed Prohibition amendment to the Federal Constitution is ratified by both branches of the Mississippi legislature, the first State to act on the amendment.

January 8, 1918. Ellis H. Roberts, former Treasurer of the United States, dies, 90.

January 8, 1918. The Riley and Jackson Debate commenced at Tapp School, ten miles from Fisher, Arkansas. Twelve sessions in all, the usual propositions under discussion. James T. Riley affirmed first for Reorganized Church; Jackson, of the Baptist Church.

January 10, 1918. The Red Cross reports upon its war work, showing a membership of 22,000,000, and a war fund of \$106,525,000, less expenditures of \$30,000,000.

January 10, 1918. Rear Admiral John Adams Howell, United States Navy, retired, inventor of torpedo-propelling and disappearing gun carriage devices, dies, 77.

January 10, 1918. The House (by vote of 274 to 136, the exact two thirds required) adopts a resolution providing for the submission of a woman-suffrage Constitutional amendment to the States.

January 13, 1918. James H. Brady, United States Senator from Idaho, dies, 55.

January 14, 1918. Both branches of the Kentucky legislature ratify the proposed prohibition amendment to the Federal Constitution.

January 14, 1918. Major Augustus Peabody Gardner, United States Army, recently Representative in Congress from Massachusetts and a noted advocate of preparedness, dies, 52.

January 14, 1918. The Curtis and Warlick Debate convened at Davidson, Oklahoma, lasting six days. Elder James F. Curtis representing our church, the Reorganized Church of Jesus Christ of Latter Day Saints; and Evangelist Joseph S. Warlick, the Church of Christ.

January 24, 1918. President Wilson sends to the Senate the renomination of Postmaster General Burleson, the office according to law having been vacant since April 4, 1917. The Postmaster General is the only member of the Cabinet whose term is limited to four years.

January 27, 1918. A dispatch from General Pershing to Washington states that Major General Leonard Wood was slightly wounded in the arm by the bursting of a gun during a test. Lieutenant Colonel Charles E. Kilbourne and Major Kenyon A. Joyce were also injured.

January 27, 1918. A branch was organized at East Independence station, with Brother Jesse H. Friend as presiding elder.

February 2, 1918. Theodore Roosevelt undergoes a second operation in Roosevelt Hospital, New York.

February 2, 1918. At the Lamoni Stake Conference

Brother Duncan Campbell, upon his insistent request, was released as stake historian, and Brother Jeremiah A. Gunsolley appointed to fill his place.

February 10, 1918. The physicians of Colonel Roosevelt declare the patient to be out of danger, and that no further operation will be necessary.

CONFERENCES

September 22, 1917. London Ontario district conference met at London, Ontario, in the new church. District presidency John L. Burger, William I. Fligg, with James F. Curtis, presiding.

September 29, 1917. Mobile district conference met at Mobile, Alabama, with Albert E. Warr presiding.

September 29, 1917. Victoria district conference convened at the Saints' church, Swan Street, Richmond, New South Wales. President of district, Elder John H. N. Jones, presiding.

October 22, 1917. A branch was organized at Dinuba, California.

October 27, 1917. Eastern Iowa conference convened at president in charge.

October 27, 1917. Florida district conference convened at Alafloa with John W. McKnight president.

November 3, 1917. Western Montana district conference convened at Deer Lodge.

November 10, 1917. The Spring River district conference was held at Weir, Kansas.

November 17, 1917. Alabama district conference convened at Flat Rock, presided over by Francis M. Slover, Frederick A. Rowe and James R. Harper.

November 17, 1917. The Northern Wisconsin district conference was held with the Frankfort Branch.

November 17, 1917. The Northeastern Missouri district conference met at Bevier, Missouri. Elders Amos M. Chase and William B. Richards presiding. William C. Chapman, clerk.

November 24, 1917. The Northern Wisconsin district conference convened at Porcupine with Samuel E. Livingston,

November 24, 1917. The Northern Wisconsin district conference convened at Porcupine, with Sheridan E. Livingston, president, in charge.

November 24, 1917. Mobile district conference convened at Mobile, Alabama, with Francis M. Slover and district presidency presiding.

December 1, 1917. Southern Wisconsin district conference met at Evansville. Bert C. Flint, president, and Ervin A. Townsend, vice president, presiding.

December 8, 1917. Northeastern Illinois district convened at Chicago, with First Chicago Branch, Jasper O. Dutton, John L. Cooper, and Robert N. Burwell presiding.

December 8, 1917. The Spokane district conference convened at Spokane, Washington, with District President Samuel S. Smith in charge.

January 13, 1918. The Pottawattamie district conference convened at Council Bluffs, Iowa, with district officers in charge; Joshua Carlile, the principal speaker.

February 2, 1918. The Lamoni Stake conference convened at Lamoni, Iowa. Brother John F. Garver, stake president, was released till such time as his broken health was restored. Brother Roy V. Hopkins, upon recommendation of the First Presidency, was chosen temporary president to serve until Brother Garver was able to resume his duties.

February 2, 1918. The Wheeling district conference convened with the Wheeling Branch. Gomer T. Griffiths, Okey J. Tary, James A. Becker, and William Richards presiding.

Volume Eleven

Number Three

JOURNAL OF HISTORY

JULY, 1918

"Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

HEMAN C. SMITH, EDITOR

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THE CONFERENCE OF 1918

The annual General Conference is always the most important and the most authoritative event of the year from a historical point of view, hence, it is proper that a resumé of the conference should be published each year in the JOURNAL OF HISTORY, containing the consummation of the work of all councils and activities of the church.

In preparing this, an account of just what happened should be chronicled free from the deductions and opinions of the writer, leaving the reader to form his own deductions as the actions may appear to him.

The conference this year which convened on April 6, was preceded, as has been the case in the recent past, by the auxiliaries, viz: the General Sunday School Association, Zion's Religio-Literary Society, and Woman's Auxiliary. But this policy was changed for the future by the adoption of a report from a coordinating committee, which makes the business of these associations a part of the General Conference business and places the business under the auspices of the conference. The report follows:

REPORT OF COORDINATING COMMITTEE

INDEPENDENCE, MISSOURI, April 1, 1918.

To the Presidency, General Conference, and Auxiliary Conventions; Greeting: The members of the coordinating committee appointed in compliance with the resolution of the General Conference and General Conventions of the Sunday School Association, Zion's Religio-Literary Society, and Woman's Auxiliary for Social Service, and in conformity with the instruction contained therein, selected Elder F. M. Smith to be the fifth member of said committee.

The work of the committee throughout the year has been conducted mainly by correspondence which led up to meetings held just previous to the making of this report, at which the following recommendations were formulated:

First. That while the Sunday school, Religio Society, Woman's Auxiliary, Board of Publication, College, various Homes, and the Sanitarium have been auxiliary unto the church in their efforts, their work has become of such importance and magnitude that they should hence-

forth be officially recognized as departments of the church work under the following heads:

1. The Sunday school, primarily concerned with religious instruction.
2. The Religio, primarily interested in social and recreational development.
3. The Woman's Auxiliary, primarily having to do with the interests of the women of the church.
4. The Department of Education, having to do with the work of Graceland College, concerning itself with collegiate and academic education of the grade belonging to a fully standardized institution of higher learning.
5. The Department of Publication, having to do with the publication of all the literature of the church and its various departments.
6. The Department of Remedial and Corrective Agencies, having to do with the work of the Sanitarium, the various Homes, etc.

Second. (a) That the directing heads of the several departments of church work be hereafter appointed by nomination from the Presidency of the church, approved by the General Conference, insofar as their appointment may not already be provided for in articles of incorporation under which they may be working.

(b) That hereafter the subordinate officers of the various departments be appointed by nomination from the coordinating committee, hereinafter provided for, approved by the various departmental groups of the General Conference.

(It is understood that officers of the various departments for the current year will be elected in the regular manner. The officers elected as directing heads of each department to be subject to the approval of the Presidency of the church, provided the recommendations contained in this report are adopted by the General Conference and Conventions of the various auxiliaries. Also that pending the full organization of the Department of Remedial and Corrective Agencies, it is herein recognized that the Presiding Bishop is in fact the head of such department and should be so considered until farther definite provision is made.)

Third. That the annual conventions of the several departmental groups of the church work shall hereafter confine themselves to such time, following the opening of the General Conference, as shall be assigned them by those having in charge the work of preparing the program for the General Conference.

Fourth. That the directing heads of the several departments of church work shall hereafter make their reports to the Presidency of the church at such time as shall be determined by said Presidency, including therein such reports of subordinate officers as may be deemed necessary.

Fifth. That the question of financing of the several departments of the church work and of determining whether or not their financial interests shall be under the direct supervision of a bishop, be referred to the First Presidency and Presiding Bishopric.

Sixth. We recognize that the above provides for a mere beginning

of a full coordination of the interests of the church and its auxiliaries, and that while concerning many of the activities of the church there would be no difference of opinion as to where they would properly function, concerning others there would be a question. The main consideration in these doubtful cases, however, would not be where they might be placed, but that they should be definitely placed somewhere. It is therefore recommended that a permanent coordinating committee, consisting of the President of the church and the heads of the six departments hereinabove provided for, be constituted to decide where legitimate activities of the church and its auxiliaries might function to the best advantage of the body as a whole, and for the determination of such other details as may arise from time to time.

Respectfully submitted,

FREDERICK M. SMITH, *Chairman.*

GEORGE N. BRIGGS, *for the Church.*

DANIEL MACGREGOR, *for the Sunday School.*

G. S. TROWBRIDGE, *for the Religio.*

MRS. F. M. SMITH, *for the Woman's Auxiliary.*

At the opening of the conference President Frederick M. Smith presented a report which constituted the basis of much of the business which followed. This may not be needed by the majority of our readers who have access to church periodicals, but as the JOURNAL circulates in other societies it will be appreciated by others engaged in historical activities, and who are becoming more and more interested in our movements:

PRESIDENT'S REPORT TO GENERAL CONFERENCE

To-day we enter upon the second year of the United States' participation in the great war. As a church we cannot dissociate ourselves from a keen and vital interest in that Nation. The majority of our members are in the United States. We believe this Government was founded for God's purposes. Our great social objective centers geographically near the heart of continental United States. Towards the goal we yearningly look, and faithfully strive. In no church should greater loyalty to the United States be found than among the United States Latter Day Saints. The year has been one of anxiety and feverish activity, and happily may it be said that with few exceptions our people are doing their full individual duty towards the Government. With the cause of the allied arms we are closely bound in interest, and for the success of the cause of liberty we should fervently and continually pray. We stand for peace, but not for peace purchased at the sacrifice of principles fundamental to true liberty. We deplore war; but not even our religious belief in peace can justify a refusal to lend our assistance in a

gigantic struggle for the fundamentals of democracy. We therefore stand for loyalty to our Government, and for its fullest expression I plead.

A YEAR OF ADVANCEMENT

In the church work the year has been one of steady advancement. In stakes and some of the districts changes are being introduced which already have resulted in improved spirituality; and it must never be forgotten that, however much we may emphasize the social aspects of our religion, however yearningly we look into the future, near or far, to see the walls and towers of modern Zion or ken the industrial activities, the prime object of our organic existence is the erection, maintenance, and constant fortification of a standard of ethics and moral excellence which shall challenge and hold in its illuminating grace the admiration of all peoples. In our material successes lurk potential dangers and it is our spiritual task to keep these dangers other than kinetic. To maintain ethical and spiritual excellence while material successes run apace is not impossible, though difficult. It means close clinging to religious landmarks in our intellectual and social development.

CHANGES INTRODUCED

The year has been one marked by the introduction of changes which have worked towards the advancement of our cause, though the full benefits have not yet been felt; for until complete adjustment is had to any change there is friction likely to develop. But despite this, there has been brought about a closer working understanding among the general officers of the church which promises a facilitation of administrative affairs, and this cannot but be considered as a distinctly forward move. To promote further this working understanding and to widen the circle of mutual and reciprocal confidence among the officers of the church shall be the continuation of a task to which we have long been devoting ourselves.

CONDITIONS OF LABOR

The Presidency the past year has worked under conditions at times far from advantageous. The one counselor has from physical causes been able to give little attention to the work of the Presidency, as is well known to the church. That he is at this conference time able once more to take his place part of the time in the general councils is highly pleasing to all his confreres and particularly so to the other member of the Presidency. May the Divine will be that he will soon be able to take his full share of the burden.

WORK OF THE TWELVE

Thus shorthanded, the work of the Presidency has at times been made more difficult by the absence of the chief from his desk. But thanks to the splendid assistance of others called into help, the work has gone on apace.

After the adjournment of last conference, the Presidency, Twelve, and Presiding Bishopric held councils in Independence, at which were

present such members of the Twelve as were at last conference. Following this the various members of the Twelve, acting on suggestions and direction of the Presidency, went into various fields giving official attention to matters demanding it.

Apostles C. A. Butterworth and P. M. Hanson, then in Australia, were in charge of the work there until the latter returned to America, since when the former has remained in charge, directing the affairs of the mission. He reports that though Australia has been hard hit by the great war, yet loyalty and devotion to the church and devotion to its cause has grown, and he is heartened by the young men who are rallying to his and our support. He has visited all parts of the mission but West Australia and New Zealand. On the whole the missionaries there have made a goodly report. For this mission see report in another place, in the report of the second mission conference held December last, and pronounced to be a marked success—"the most profitable gathering ever held" by the church in that country, says Brother Butterworth.

Brother Hanson left Australia in August, and spent one month in New Zealand and two weeks in Hawaii en route to America, which he reached in time to attend the fall council of the Presidency and Twelve held in November.

Of the death of Apostle James E. Kelley, the Twelve has taken due notice in the resolutions which will doubtless be presented.

Apostle F. M. Sheehy has, in harmony with instructions from the Presidency, devoted his attention largely to study and research into the literature of archæology, but has taken several trips to places needing his official attention in regulating, etc., and has been in frequent consultations with the Presidency and others of the Twelve on various matters coming to the Presidency's office. Under his direction the Far West Stake was organized last spring.

Apostle Peter Anderson has by ill health been kept close to home; but as his strength permitted he attended near-by district conferences and reunions and assisted Apostle Sheehy in the organization of the Far West Stake, and has been of much assistance to the Presidency in counseling and advising in matters coming to the Presidency's office and others referred by the office to him.

Apostle Gomer T. Griffiths, President of the Twelve, reports having been abundantly blessed by the Lord of the harvest; in fact he reports that never has he had richer spiritual experiences in his forty-two years of ministerial service, and reports having been loyally supported by the ministry wherever he has traveled in his efforts to labor among them. But he calls attention to the fact that in many branches the Saints are starving because of the lack of shepherds to properly feed the flock, and holds that the attention of the church must be paid to this matter of providing good executive officers to have charge of branches and districts, and considers this to be one of the chief works of the Joint Council. Under the direction of and in harmony with the First Presidency, Brother Griffiths has traveled and labored diligently throughout the year, going

where his services as one of the regulating officers of the church were needed.

Apostle U. W. Greene after the spring council went East and labored through the eastern districts of fields giving attention to matters coming under his direct observations there, and spending most of the time up until the fall council in the field usually spoken of as the Eastern Mission. Though struggling against some hindering causes he was able to spend a great deal of time in the field while in that part of the country. After the meeting of the fall council, Apostle Greene traveled through the Northwest and West, familiarizing himself with the needs of the field in that part of the country, though before completing the trip he was called home on the account of serious sickness in the family. But with his work in the field and the various councils which have been held during the year, his attendance at reunions and other places and conferences, he has found his year a very busy one indeed.

After the spring council mentioned above, Apostle J. F. Curtis traveled in what has been known as the Great Lakes Mission, finishing up work which was left unfinished by him the previous year, traveling through Illinois, Indiana, Michigan, Ontario, New York, and Pennsylvania, returning by way of Ohio and West Virginia, looking after matters in that field and familiarizing himself with a portion of the general field with which he had no acquaintance previously. After the fall council, in company with Brother Hanson he traveled in Missouri, Kansas, Oklahoma, Texas, and New Mexico, and then Arizona, California, Nevada, Utah, and Idaho, dedicating churches, attending district conferences, settling difficulties, and discharging the general functions of one of his quorum.

Apostle W. M. Aylor, following the spring council, in company with Apostle Gillen, traveled through Iowa, North Dakota, and the prairie provinces of Canada, getting acquainted with an entirely new field to him and doing much good in preaching and visiting among the Saints at the various district conferences and reunions. After the fall council, Brother Aylor, in company with Brother Greene, visited the Spokane and Washington countries, going down the Pacific Coast to the California districts and returning by way of Utah and Colorado. On their trip they got in touch with many of the brethren under General Conference appointment and were enabled, by instruction and encouragement, to do much good towards stimulating greater activity and a broader conception of the work. What with attending district conferences, reunions, and presiding over priesthood meetings, and meeting and talking with the various missionaries in groups and locally, Brother Aylor has indeed spent a busy year. He reports this the most active year of his ministerial life and he is much encouraged in his work.

Apostle R. C. Russell has been hindered a great deal during the year by sickness. Just before the close of the spring council until sometime in June he was at the Sanitarium; then going to his home he remained there until the reunion season. After that he visited reunions at Erie Beach, Low Banks, and Kirtland. Despite his physical handicap, he

traveled considerably through Ohio and other eastern States and was able to do a great deal of good in church work. He was in attendance at part of the council which was held in the fall, missing some of the earlier sessions. After the close of the fall council Brother Russell remained in and around Independence, attending to such matters as were turned over to him by the First Presidency's office and assisting in the councils and consultations which were frequently held on church matters at the office of the First Presidency. Besides this he was able to attend district conferences at Topeka, Eldorado Springs, Springfield, Holden, and in fact has been able to accomplish a great deal in spite of his handicap. He reports having enjoyed his work and having been greatly blessed therein.

Apostle John W. Rushton has traveled over the western States extensively, including Washington, Oregon, California, Arizona, and British Columbia, attending such duties as he found within his province, assisting also in adjusting difficulties in Colorado Springs, and Bisbee, Arizona. His attention has been given to conferences and reunions in various parts of the western country, besides preaching and lecturing where opportunities permitted. As secretary of the Quorum of Twelve and responsible for the work in the western part of the country, he has had, of course, to carry on a large amount of correspondence. Brother Rushton, though in attendance at the spring council, was, because of his distance from the office in the fall, not present at the fall council, but he has kept busy in his work as a church officer and has found pleasure therein.

Apostle James A. Gillen after the spring council traveled with Brother Aylor through Iowa, the Dakotas, and in the prairie provinces of Canada, but was recalled from that field by the Presidency to assist in office work, and from that time up to the present he has been engaged as a very industrious assistant in the Presidency's office, helping to care for the voluminous correspondence of the office. He has proven a splendid assistant and his faithfulness and zeal in helping carry the burden of the office are duly appreciated. Besides his work as office assistant to the President he has visited many conferences and reunions in the near-by territory and has made several trips to adjust difficulties in which it was necessary to have the attention of the Presidency's office.

PRESIDING BISHOPRIC

Touching the work of the Presiding Bishop it must be said that in the expansion of church work there has developed an interlacing of the detail work of the Presidency and Bishopric that renders the offices quite inseparable in their activities. The splendid spirit of cooperation manifest by the Presiding Bishopric and the loyal assistance rendered the Presidency by them is valued. By instructions of the President, Bishop McGuire and Bishop Keir have traveled as extensively as their duties would permit; this, for the purpose of getting acquainted with the Saints and their needs in various parts of the country and permitting the Saints to meet these men in whom it is necessary for the Saints to

have such unbounded confidence. In thus traveling, the members of the Bishopric have gathered an insight to the work and a knowledge of affairs which cannot but be of great service to them in their department, and of service to other general church officers.

Under the direction of the Presiding Bishopric several industries have been started in the nature of stewardships which make towards the development of the general work, and hold promise of progress toward Zionie conditions. Under their direction also the Holden Home has been opened and is receiving inmates. This is a consolidation of home interests which will be to the interest of the work.

COUNCIL MEETINGS HELD

In mentioning the work of the various members of the apostolic quorum, reference has been made to a fall council. In November the Presidency called the Twelve who were available from their various fields for consultation in the Presidency's office at Independence; and for some days the council was in session discussing matters which pertained to general church affairs and taking such actions as were justified. From this council much benefit was derived and great good was done to the church work. After the council, under the direction of the Presidency, the Twelve went into various fields or assumed various activities. Of this mention was made in setting out in detail the work of the individual members.

Besides this council of the Presidency, Twelve, and Bishopric held in November, there were held at different times during the year councils to which great importance must be attached. Under the direction of the Presidency, at different times during the year, there have been called to Independence the presidents and bishops of the various stakes and these in connection with the Presiding Bishopric of the church have met with the Presidency for the discussion of such affairs and activities in the stakes as touched upon and pertain to the general Zionie development. From these councils there has been great strength of determination gathered and the influence emanating therefrom will be felt eventually in all parts of the church. The brethren counseling were heartened and strengthened, and of even greater importance has been the resultant unity of action in the various stakes, and dissemination of the knowledge of details and working plans which has greatly enhanced and fortified the work in the stakes. It is the full intention of the Presidency to have these councils with as great frequency as might be demanded by the needs of the work or as may appear wise.

It would be difficult to say too much for the benefits accruing from the various councils which have been held during the year in the Presidency's office. This movement marks a distinct period in the history of the church, and good reasons appear why it should be encouraged and promoted. It will now be seen that while the Presidency has been short one counselor, and while one has, because of physical disadvantages, been prohibited from doing his work as a member of the Presidency, yet there

has been utilized by the President, not two, but a large number of counselors; an opportunity gladly seized by him, grateful indeed that there is accessible such a body of counselors with whom to share the responsibility of making decisions looking towards the promotion of general administrative and executive affairs of the church. Appreciation is herein expressed for the splendid service and assistance given the Presidency in this way by the various brethren.

SCATTERED MEMBERS

We wish to call attention of the conference to the portion of the report of the Church Recorder which states that of the total membership of the church there are 34,500 who are reported as scattered members, or who are reported as not being in branches. Many of these, without doubt, with the proper care can be recovered to the records, but this means that there should be assigned to some officers the task of looking up these scattered ones and reclaiming them. And to this matter the Presidency is quite determined to give careful attention in the hope that we can organize or perfect some plan by which information in regard to these scattered members may be gathered. We are encouraged by the fact that in some places live pastors have given their attention to this matter, and in at least some instances have succeeded in discovering practically all of the scattered members. This gives us hope to believe that with proper attention the statistics now given can be changed, with great benefit to the scattered members and the church.

GRACELAND COLLEGE

The attention of the delegates of the conference is directed to the report from Graceland College, with particular reference to the work this institution is doing in the way of assisting the Government in its wireless and other work. Notice should be taken of the recommendation of the college president in regard to a new dormitory and a library building. The Presidency urges that some provision be made by this conference for the erection of these new buildings for Graceland College. They are badly needed, particularly the library building, and some way should be devised by the conference to supply these pressing needs of the College. The work of Graceland College as the head of the educational system of the church is becoming splendidly organized, and the efforts of those who have this work in charge are to be commended.

CHILDREN'S HOME

Attention is directed, too, to the report from the Children's Home trustees, particularly that paragraph speaking of the possible use of the home as a clearing house. This is an important matter. For long have we felt that the work of this Children's Home was not being carried on in as scientific a manner as is desirable; and this suggestion by the trustees is timely. Some action or references should be had looking to the carrying out of the plan suggested very briefly by the trustees.

NAUVOO

Attention is also called to the report of the committee on memorial to martyrs, to the suggested need or advisability of locating a man with his family at Nauvoo to take care of the property of the church there, and particularly that property on which in all probability will be located whatever memorial to the Martyrs it is decided to erect. This matter should have the attention of the church.

LIBRARY COMMISSION

Adverting to the report of the Library Commission, it may be said that perhaps this commission has been carried long enough to serve the purpose of its creation, viz, to tide over a transitional period. The Presidency believes that our development as an organization has been such as to justify recommending that the church librarian become identified with the librarian of the college; that the college library be made the library of the church in fact, or the chief division thereof, and to the work of the librarian be referred the task of unifying all our library interests. This can be done by the organization of a library force under the direction of the general librarian, and the library at Graceland College can be made the basis or nucleus for all library interests of the church; and, as has been suggested previously, there can be attached to the general church library such departmental libraries as are made necessary by our church work in its various aspects. This carries with it the question of the erection of the library building at the college to which reference has been made in another part of this report.

CHANGE IN HISTORICAL DEPARTMENT

The Presidency also recommends the discharge of the standing committee we have had, known as the committee on revision of church history. There exists a necessity for a reorganization of our historical department, and this is touched upon by a resolution which will reach us from the joint council. The work of revision, if necessary, can be left to such committee as may be appointed by the Presidency and those they call in consultation thereon without the necessity of carrying this standing committee.

CHURCH ARCHITECT

The Presidency feels that we have reached the point in our church development when we should have a general church architect to whom shall be referred all matter pertaining to church buildings in which the church is generally interested, and to whom might be assigned the task of developing what will, we hope, be eventually a distinctive type of church architecture. This matter has been suggested to others of the brethren. The Presidency asks authority from the conference to so appoint a church architect.

CHURCH PHYSICIAN

It will be remembered that for some years the church has been without a church physician. The President of the church has had this matter under contemplation and advisement for some time, and we present now the name of Doctor G. Leonard Harrington as church physician, and ask ratification. Under the direction of this chief medical officer we should make and maintain decided and distinct efforts to promote the health interests of the church. An important work in preventive medicine should be fostered.

QUORUM WORK

The Presidency has had from time to time reports from various quorums of elders, priests, teachers, and deacons organized in various parts of the country, but these quorums are not keeping up as high a standard of work as is desirable. It is, however, possible that this can be greatly improved by a closer supervision of this work from the First Presidency's office, and this task will be undertaken. To the brethren of the Twelve there must be assigned to a large degree the task of visiting with these various quorums in different parts of the country with the idea of stimulating, enlivening, teaching, instructing, and other necessary work. Quorum presidents in all parts of the country are urged to keep closely in touch with this office, reporting their difficulties as well as their successes. In the stakes, where the organization is more complete, to the stake presidents must naturally be referred the task of looking after these local quorums more closely, and where they are thus organized with better and larger machinery it is expected that the quorums will attain a higher degree of excellence and set a standard of activities as educational factors in the church, which will go far toward enhancing our spiritual development and welfare.

The Presidency some two years ago urged the reorganization of the Standing High Council with a view to having it more easily convened, without delay and large costs. This was done, and with satisfactory results. On several occasions this council has been convened for the purpose of hearing matters submitted by the Presiding Bishop, on which he desired counsel and advice, an opportunity which the Bishop has gladly seized to share responsibility with this body of advisers to the bishop.

THE BOY MOVEMENT

Because it was felt that there existed a well-defined demand for it, the Presidency, in the course of the conference year, appointed Brother Floyd M. McDowell general director of the boy movement. Brother McDowell has somewhat reluctantly taken up the responsibilities of this task, but we are fortunate indeed in having one of Brother McDowell's training to assume the leadership of this responsible movement. Attached hereto is the report which Brother McDowell has submitted to the Presidency, of the work so far accomplished by him and of what he has

in mind. Those interested in the boy movement should note well this report of Brother McDowell to the Presidency:

"IOWA CITY, IOWA, March 10, 1918.

"To President Frederick M. Smith; Dear Brother: When I, in December last, after repeated requests from you, finally consented to assume the responsibility of attempting to work out a plan for centralizing the so-called 'Boy Movement,' I did so because I was supremely anxious that the church do something in a systematic way for the boys, and not because I considered myself qualified to offer at once a solution to the problem. If the task seemed immense to me at that time, it seems doubly so at present, since I have been thinking over it. If anything is accomplished it will be due to the hearty and prayerful support of the Saints.

"My time during the winter has been almost completely taken up with my school work and if I seem to have accomplished little this is all the excuse I have to offer. I have secured from Sister Audentia Anderson much of the correspondence of her committee which was appointed at the last General Conference to consider this work. In this material I found many helpful, yet widely divergent, suggestions. I have also reviewed some literature on boy's organizations-as time would permit, as well as endeavoring to get in touch personally with capable men who have had experience in working with boys. In addition to this I have been recommended as an assistant scoutmaster and have been put in charge of a local patrol of Iowa City boys. This I believe will result in the best possible experience for me, as the boys are well trained scouts, and the chief scoutmaster one of the ablest boy leaders in the country. Since my name appeared in the church papers I have received many inquiries and a few valuable suggestions from interested Saints throughout the church.

"I have recently submitted to the *Herald* a short article setting forth my views as far as they have matured and offering a tentative plan of procedure. In brief the points emphasized were as follows:

"1. That it would be unwise to draw up at present an elaborate constitution for a general organization and proceed to hand it down ready-made to local clubs, irrespective of their particular needs. The more flexible the general organization the better.

"2. That the work of the general director should for a time be limited to collecting information, encouraging local organizations, acting as a sort of clearing house for the experiences of the various groups, and imparting such information to those interested.

"3. In order to facilitate this work, each of the local organizations was asked to furnish me with certain definite information in regard to its organization, its constitution, members, etc.

"4. That branches having no organization but desiring to do something should write me, stating their needs and desires and expressing a willingness to cooperate with the general movement as far as possible.

"5. That at least a year should be spent in a united effort to collect information and try out plans and theories, in the hope that we might as a result be better able to devise just that sort of an organization best suited to the purposes and needs of the church.

"6. That wherever we could find a group of boys willing to organize, and a competent leader, a member of the church, we should encourage them to secure the boy scout's literature, and, if thought desirable, join in with that organization, keeping close tab on the results and reporting their experience as suggested above. This, we suggested, was made possible by the very nature of the boy scout organization itself, which intends that each church look after the religious training of its boys, and only provides those activities that encourage a clean, healthy, normal life. I have gone over their literature and I find nothing objectionable in it to my way of thinking.

"7. That local organizations already formed may either join the scouts as suggested or continue their own form of organization for the year, reporting their experiences and making every attempt to find the best.

"8. That some attempt be made to coordinate this movement with one of the auxiliaries of the church so as not to increase the already preponderant number of such organizations.

"These suggestions are based on practically no experience with boy movements, and very little time devoted to serious study of the problem. As a result they may seem very incomplete and immature. They represent, however, the best that I can do at present with the limited time at my disposal. I am ready and anxious for constructive criticism. I am convinced that there are a large number in the church ready to go to work to do something for the boys. Here is an opportunity. Let them not worry so much about not having a general organization of our own at present. Let them see to it rather that capable and dependable leaders are chosen to work with small groups of boys of similar age and interest, and the organization will later take care of itself. Let us all think together, work together, and pray together for the success of the movement, keeping in touch with the 'central office' at all times, and perhaps a year from now we may be able to report to you some more tangible results.

"Respectfully submitted,

"F. M. MCDOWELL,

"Acting General Director of the 'Boy Movement.'"

REPORT OF COORDINATING COMMITTEE

Special attention of the delegates and ex officios of the conference is directed to the report of the coordinating committee. This committee is a joint one appointed by the church and the three auxiliary societies. For some years the Presidency has been of the opinion that in the work of the auxiliary societies there has been too strong a tendency toward independence of activities, and even government, and we feel that the report of the coordinating committee, looking to the correction of this

evil, is opportune and is worthy of the careful consideration of the conference.

WOMEN'S BUILDING

A building owned by the church was by the Presidency and Bishopric last spring turned over to a committee of the local Woman's Auxiliary for use as a woman's building. Later, the local Woman's Auxiliary having relinquished control thereof, the Presidency appointed a committee to conduct the affairs of that building. The committee is Mrs. Joseph Sturges, Mrs. Joseph Mather, Mrs. Ellis Short, Mrs. Dora Glines, and Mrs. F. M. Smith. Something of the work of that committee is reflected in the following report submitted April 1 to the Presidency:

"We, the members of the Women's Building Committee, have the following report to submit: With the exception of a short time during the coal famine at the holiday season, the building has been open since July, 1917.

"During the summer a knitting class met at the Women's Building and eighty garments were made for the Navy. Millinery, dressmaking, and Spanish classes were held there from September until the close of the Independence Institute at holiday time. . . .

"As far as limited space would permit, a home has been prepared for girls; a labor exchange has been established; and provision made for a home economics class, under Government supervision; a complete conference directory, also names and addresses of Saints in the stakes; and for the past six weeks warm lunches have been prepared for the school children and others who cared to come."

COMMITTEE ON CHURCH OFFICES

For some years there has existed by appointment of General Conference a committee to provide church offices. For the present, at least, this committee has become unnecessary because of the outcome of another matter referred to the Presidency and the Bishopric. It will be remembered that the auditors called attention to some accounts which needed adjusting, and by proper action, adjudication or the task of making the adjustments was referred to the Presidency and Bishopric. One such account was that of the former presiding bishop, E. L. Kelley. It is pleasing to report these adjustments made on the basis of details submitted to the Standing High Council and approved by that body. In the settlement the church came into possession of the residence building on the corner of West Lexington Street and North River Boulevard, Independence, Missouri, now known as Bartholomew Hall. Although the General Conference has twice or more times authorized the erection of an office building, under the present prevailing high prices of building materials, it was deemed wise to use Bartholomew Hall for office purposes for the present at least. So with such alterations as are necessary this building is now used for general office purposes, and occupied by the First Presidency, Presiding Bishopric, and provisions are being made

there for the Church Recorder, and assistant Church Secretary, with meeting place for the Twelve and desk room for its secretary.

The Presidency has striven for a closer working arrangement of the general offices with a view to closer cooperation and to avoid unnecessary duplication of efforts and records, and this is a step there towards, and it is hoped to promote a closer working affiliation of still other offices with that of the Presidency.

The committee to provide church office building is now unnecessary and it is recommended that it be discharged.

On the whole the work is distinctly onward. From many quarters come the evidence that the Spirit of the Master is working mightily with the people. Men of the ministry are enthused by the sense of increased power when working whole-heartedly for the general interests. Malcontents there are, conspicuous at times, but under the action of the sifting forces they are becoming more outstanding with consequent diminution of influence. Everywhere are the lines of loyalty and disloyalty being more rigidly and distinctly drawn. Loyalty is the demand of the hour. Loyalty to God, to our Nation, to the church, to each other. May God grant that we measure up to the demand!

FREDERICK M. SMITH,
President.

Much of the conference business was presented as suggestions and recommendations from a joint council composed of the First Presidency, the Quorum of Twelve, and the Presiding Bishopric.

No movement was made towards completing either of these quorums, leaving them as they were last year with one vacancy in each.

It will be seen that the introduction of these suggestions will work some radical changes in the conducting of church business.

The two members of the First Presidency, Frederick M. Smith and Elbert A. Smith, presided over the sessions. The Church Secretary, Richard S. Salyards, sr., and his assistant, Richard S. Salyards, jr., acted in their official capacity for the conference.

On the first day of the conference, the joint council, mentioned above, brought in a recommendation providing for the rearrangement of the Historical Department with a historian

and two assistants. After some delay the recommendation was adopted, and the council directed to carry the provisions into effect. This finally resulted in sustaining Heman C. Smith, the present incumbent, historian, and the appointment of Herbert S. Salisbury, assistant; leaving the second assistant to be provided for later.

The conference provided for the first paragraph of the President's report to be telegraphed to President Wilson. This was done and due acknowledgment was received.

One of the most important measures presented to the conference was a basis of agreement which had been adopted by the joint committee of the church and the Church of Christ. It was announced that the Church of Christ had adopted it, and it was adopted by the conference. It read as follows:

REPORT OF COMMITTEE ON CHURCH OF CHRIST

During the dark and cloudy day that followed the disruption of the church, at the death of Joseph and Hyrum Smith, and the apostasy of the leading elders of the church at Nauvoo, Illinois, there were many attempts made by the disappointed Saints to find safe ground, and the true light. Several of these, seeking to find the better way, united to form the nucleus of the reorganization of the church. One of these groups of old-time Saints, which was striving to honor the law revealed in the restoration of the gospel, was located in Woodford County, Illinois. As early as 1856 these Woodford County Saints sought to unite their efforts with those forming the Reorganization. Elders Granville Hedrick and Jediah Owen, who had been elders in the old church, were sent to represent them, and were accepted and given the right hand of fellowship by the conference of the brethren of the Reorganization. No definite union, however, was formed, and the Woodford County Saints continued their work alone, gathering to themselves other elders who had received their ordination from the church, before the death of Joseph Smith, among them being Zebulon Adams, David Judy, John E. Page, and Adna C. Haldeman.

About 1867 these with others removed to Independence, Missouri, and organized, or rather continued the branch organized by these brethren in Woodford County, Illinois. Elder Granville Hedrick was the presiding elder until his death. Subsequently the branch has been presided over by elders who received their authority through ordination, from these older elders and their successors; and have always maintained an honorable

name and place among men, and have held their priesthood in righteousness before God.

At various times since 1856 efforts have been made by the eldership of the Church of Christ and of the Reorganized Church of Jesus Christ of Latter Day Saints to form a working basis of harmony between them.

In 1897 overtures were again made by the elders of the Church of Christ, and a joint committee composed of Elders Richard Hill, John R. Haldeman, George P. Frisby, George D. Cole, and James A. Hedrick of the Church of Christ; and Elders Joseph Smith, Alexander H. Smith, Roderick May, George E. Harrington, and William H. Garrett of the Reorganized Church. This group of men conferred from January 16 to 20, reaching a number of points of agreement.

Again in 1900 another joint committee, composed of Elders George P. Frisby, Abraham L. Hartley, Richard Hill, Alma Owen, George D. Cole, and John R. Haldeman of the Church of Christ; and Elders Alexander H. Smith, Edmund L. Kelley, Heman C. Smith, Joseph Luff, Roderick May, and Richard S. Salyards of the Reorganized Church conferred from March 6 to 11. They reaffirmed the agreements of the former committee with slight alterations and amendations, and adopted a further series of agreements and adjourned; no permanent mutual working basis was then established; but a much better understanding of the grounds held by each organization, was gained.

During the latter part of the year 1917, a desire was expressed by the Church of Christ for further conference upon the question of a working basis of harmony, and accordingly, on December 30, 1917, a joint committee, composed of Elders George D. Cole, Clarénc L. Wheaton, and James H. Hartley of the Church of Christ; and Elders Francis M. Sheehy, Walter W. Smith, and Mark H. Siegfried of the Reorganized Church, met. There were also present, by invitation of the elders of the Church of Christ, Eslic Stafford, Thomas J. Sheldon, and Israel A. Smith, the latter acting as secretary of the meeting. The former articles of agreement were adopted with slight alterations and amendations. The whole ground of differences was reviewed in a spirit of candor and brotherly solicitude for the welfare and progress of Zion. Adjournment was taken to January 27, 1918, when additional articles of agreement, and a plan for submitting these articles for the approval of the two organizations at the April General Conferences was adopted.

We most respectfully submit the following articles of agreement adopted by the joint committee, and recommend that they be adopted as the working basis of harmony between the two organizations:

AGREEMENTS OF WORKING HARMONY

1. Agreed, that we believe in the restoration of the gospel, and the angel's message through Joseph the Seer.
2. Agreed, that so far as the fundamental principles of the gospel

of Christ are concerned, both organizations believe the same, as per copies of the epitome attached.

3. Agreed, that the Book of Mormon is a divine record, and the redemption of Zion must be by purchase.

4. Agreed, that we indorse the revelations contained in the 1835 edition of Doctrine and Covenants.

5. Agreed, that we indorse the revelation found in the letter from Joseph Smith, the Seer, to W. W. Phelps concerning the "one mighty and strong," dated November 27, 1832.

6. Agreed, that we indorse the articles on Marriage and of Governments and Laws in General, in the 1835 edition of Doctrine and Covenants.

7. Agreed, that we believe that there are individuals in the different factions who hold the priesthood.

8. Agreed, that where there are six or more regularly baptized members, any one of which is an elder, there the Church exists.

9. Agreed, that an organization is necessary and such an organization as the number of members, and the will of God enables them to attain to.

10. Agreed, that wherever a branch exists the power of church extension exists also to its fullest extent, when acting in harmony with the law.

11. Agreed, that any man holding the priesthood, and possessing the proper qualifications, may be chosen by the church, by acting in accordance with the law to act in any specific position.

12. Agreed, that faith and righteousness and the call of God are the chief essentials for the possession of the Melchisedec priesthood.

13. Agreed, that in the opinion of this council, in order to accomplish the work of the Lord committed to his people, it is necessary for them to unite in one organization, in harmony with the law of God.

14. Agreed, that the city of Zion will be built at Independence, Missouri, and that the Saints of God will gather there.

15. Agreed, that the principle of consecration is necessary to the establishment of Zion.

16. Agreed, that the law of Christ requires that every man be made a steward, and that none are exempt from this law who belong to the church of the living God, whether officer or member, and that all shall be equal in temporal things, and that not grudgingly, in order to be united according to the law of the celestial kingdom; and that the time has fully come to apply this law in Zion; and that we will labor together to see that it is enforced as soon as possible.

17. Agreed, that we believe in the literal gathering of Israel, and the restoration of the "Ten Lost Tribes."

18. Agreed, that Christ will reign personally upon the earth, and the earth will be restored to its paradisaical glory.

19. Agreed, that the question of who the one "mighty and strong" is, whether Christ or man, be left an open question until further revelation from God shall definitely determine who it is.

20. Agreed, that the doctrine of baptism for the dead (by proxy) be not taught as a part of the faith and doctrine of the church, unless commanded by a revelation accepted by the church.

21. Agreed, that what is known as the "King Follet sermon" and the book of Abraham be not accepted as the basis for doctrine.

22. Agreed, that the branch of the Church of Christ on the Temple Lot, which was presided over by Elder Granville Hedrick and his successors, shall be continued, and that no change be made in the custody of the Temple Lot.

23. Agreed, that all other minor points of difference in belief and practice, that may exist between the officers and members of the two organizations, be left to the elders for settlement as they assemble in council from time to time.

24. Agreed, that whereas the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority, conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the church, organized April 6, 1830, and, whereas, both organizations stand for and maintain the same fundamental doctrine and practice, and have the same purpose and ideal in their church government and work; therefore, be it mutually agreed, that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as legally constituted, and the administration of each as equally binding before God, when done in accordance with the law.

Resolved, that these articles of agreement be submitted to the General Conferences of both organizations, which are to be held April 6, 1918, at Independence, Missouri, for approval as the working basis of harmony between the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints.

FREDERICK M. SMITH, *Chairman,*
WALTER W. SMITH, *Secretary,*
For the Committee.

Several ordinations were provided for to the Quorum of High Priests and the Seventy. James W. Davis was ordained a president of seventy, and provision was made for the ordination of Samuel G. St. John, Phillip R. Burton, John D. Car-

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lile, Hale W. Smith, Joseph W. Curtis, Lyman W. Fyke, and Edward J. Gleazer to the office of seventy.

Washington S. Macrae was ordained counselor to the president of the High Priests' Quorum, and provision was made for the ordination to the office of high priest of George H. Parker, Elwyn R. Davis, Charles E. Jones, Jesse Hardin, Ralph A. Harder, William A. Blair, James L. Gault, and David E. Dowker.

George W. Burt and Richard Baldwin were set apart as evangelical ministers.

The report from Bishop McGuire showed a healthy financial condition which can be best appreciated by reference to his report, and that of the Order of Bishops as found in minutes of the conference.

Thirteen evangelical ministers, not including the president; three bishops, not including the Presiding Bishopric; forty-four high priests; ninety-two seventies; sixty-eight elders, and two priests, a total of two hundred and twenty-two, received appointments from the conference. There were fourteen seventies, two high priests, four elders, and two priests, a total of twenty-two, whose appointments were deferred to be considered by authorities. One seventy was superannuated.

Some other items of more or less importance are as follows:

Committee on revision of church history was discharged and the matter referred to such committees as may be appointed by the First Presidency and those they will call in consultation.

The several auxiliary societies, Board of Publication, the Children's Home, Homes for the aged, Graceland College, and the Sanitarium each reported a prosperous and hopeful year.

Eight o'clock lectures to the priesthood were a daily fea-

ture at which addresses were made by different parties, President Frederick M. Smith being the principal speaker.

Doctor Leonard G. Harrington was appointed Church Physician.

Considerable prominence was given to the boy movement, and Floyd M. McDowell was appointed in charge of the movement.

After conference several council and quorum meetings were held, including the joint council of First Presidency, Twelve, and Presiding Bishopric, for the consideration of deferred appointments and other important business. A joint council composed of the First Presidency, Quorum of Twelve, and Seventy was held for the purpose of hearing an appeal from the decision of President Frederick M. Smith, in a case in Kirtland, Ohio; this council refused to sustain the decision.

The work hitherto performed by the Library Commission was delegated to Graceland College.

The following resolution of loyalty was adopted by the conference.

Resolved, That as citizens of the United States, we hereby reaffirm our belief in and fidelity to the Constitution and laws of the United States, and as officers and delegates of this sixty-fifth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, hereby renounce all organizations of any name or character which have expressed opposition to, or sought to hinder the administration of the Government's purpose in the conducting of the present war; and unreservedly express our loyalty to and support of the United States Government in its conducting of the war against the Teutonic allies, humbly praying God's blessing on the allied cause so that complete victory may bring to us an enduring peace, preparing the way for the coming of the kingdom of God.

CHURCH OF CHRIST

Since steps have been taken looking towards an agreement between the Reorganized Church and the organization hitherto known as the Church of Christ, it is proper that a sketch of this movement be presented to the readers of the JOURNAL OF HISTORY. Already we have received some inquiries. What is presented here is given without prejudice for or against the movement, or, of the action looking towards an agreement.

The organization was effected soon after the Reorganized Church began operation, composed partly of members holding membership in the days of Joseph Smith, and partly of new members converted by those who took part in this movement.

There was a gathering near Bloomington, Illinois, and it seems evident that the members first contemplated becoming identified with the Reorganized Church, and, with this in view, two of their leading representatives, viz: Jedediah Owen and Granville Hedrick, attended the October conference of 1857 held at Blanchardville, or Zarahemla, Wisconsin, where they were received as representatives of the Saints in Woodford County, Illinois, and vicinity, and given the right hand of fellowship. Mr. Hedrick was appointed with Elder Jason W. Briggs to write a pamphlet setting forth the true position and doctrine of the church. For some reason he failed to cooperate with Elder Briggs, and at the April conference of 1858 the conference passed the following:

Resolved, that Jason W. Briggs be and is truly exonerated from acting in connection with Granville Hedrick, of Bloomington, Illinois, in writing out matter for publication as directed by the previous fall conference.

Elder William W. Blair gave an account of these and other activities of these people as follows:

I have had more acquaintance with Mr. Granville Hedrick than with any other person of their church. As to his character as a citizen, I know but little or nothing about it; but in regard to his career in religious matters, I do know some things, as told me by himself, and as

seen, read, and heard of him, for myself since June, 1857, up to the present time. Mr. Hedrick told me that he joined the church, near where he now lives, not long before Joseph's death. He was brought into the church (I think he said) under the labors of Hervey Green. He soon apostatized entirely from the faith, after which he went to a place called "New Diggings," in the lead mines near Galena, where some time after Joseph's death he heard William O. Clark and others, and joined the church under their preaching. After this he moved back into Woodford County, and after a season became an adherent of Gladden Bishop. After leaving Bishop, or just before (I am not positive which), he became engaged to some extent with the spirit rappings. After this he wrote a little book against polygamy, and in advocacy of the priesthood of the church assembling and voting to themselves a prophet, seer, revelator, and president of the church and priesthood. This much I write from memory of things he told me.

In 1857, by invitation I attended a conference held by him and others at the house of Mr. Judy, near Mackinaw, Illinois. Here I plainly saw that Mr. Hedrick was the head and front of their little association, his suggestions and counselings shaped the whole course and conduct of the conference, and consequently I had but little confidence in either him or those composing the conference; and while I readily accorded to the most of them honesty of purpose in what they were trying to do, I saw to my full satisfaction that the blind were leading the blind, and from that time till now, I have believed that Mr. Hedrick was aspiring to the leadership of the church.

In 1858 [according to conference minutes this should be 1857.—H. C. S.], Mr. Hedrick and Mr. Owens went to a conference of the Reorganized Church at Zarahemla, Wisconsin. Mr. Hedrick rode with me in my buggy and we talked very much on church matters, and he gave me to understand that he was quite satisfied that the position which the Reorganized Church occupied was correct, and he seemed ready to unite with us, but wanted his brethren and sisters to unite when he did. He therefore gave me a pressing invitation to visit him and them at an early day, and lay our views fully before them. He said that he thought that some of our elders could do it better and more successfully than himself.

I conferred with Elders J. W. Briggs and Z. H. Gurley relative to the matter, and by their request I went down in company with Elder E. C. Briggs, to the Hedrick conference at Bloomington. . . . At Bloomington we were very kindly entertained by Mr. A. C. Haldeman, whom I then could fellowship as a brother. The conference (composed of perhaps twenty persons) appointed Mr. Hedrick their president. He preached, and such a sermon (if a sermon you could call it) I pray God I may never hear again from the lips of a professed saint. It consisted mainly in a tirade of abuse directed against the martyred Prophet. Stories were told about him, the telling of which by his vilest enemies would

have been to their everlasting shame. . . . [Elder E. C. Briggs confirms the statements of Elder Blair as given above.—H. C. S.]

Mr. Hedrick came to another conference of the Reorganized Church, held near Amboy. It was understood that Mr. Z. Brooks (who was then engaged in building up a faction) desired to speak to the people and present his peculiar views, and also that Mr. Hedrick would like to present his views, and also a Mr. Israel Huffhaker, a Rigdonite, wanted to present to the people the peculiar tenets of Rigdonism. It was, therefore, agreed that the first evening should be devoted to that purpose. Mr. Brooks left very unceremoniously, stating afterwards (as I heard) that we would not permit him to speak. In the evening Messrs. Hedrick and Huffhaker occupied what time they chose, and Brother J. W. Briggs replied to them briefly. Since this time I have had but little personal acquaintance with Mr. Hedrick or his followers. Suffice it to say, that when they have come to our conferences, we have endeavored to treat them courteously, and have always given them a chance to speak in our meetings. When Brother Briggs and myself went to the Bloomington conference no such chance was offered except in their prayer meetings, where the discussion of those points which we were invited to come and present, would not have been proper.

But little more is known of this people until 1864 when they came into prominence as a claimant as the Church of Christ, and about this time commenced the publication of a monthly periodical called *The Truth Teller*. The first issue appeared under date of July, 1864. This paper was published at Bloomington, Illinois. The first issue contained two revelations purporting to have been received through Granville Hedrick, "President of the Church," that discloses the attitude of this people toward the early church as well as the Reorganized Church. The first bears date of August 16, 1863, and reads:

Given August 16, 1863, to the Church of Christ, (of Latter Day Saints) through Granville Hedrick, president of the church.

Thus, saith the Lord God of Israel, write: I say unto you inasmuch as you have asked counsel of me, your Father in heaven, who knoweth all things, concerning you as a people who have professed my name. Therefore, prepare yourselves to do that which shall be given unto you, that you may be prepared to escape that which is to come, and walk in all righteousness, that peace may be again established with all those who love righteousness: Hear then and know of a surety, inasmuch as you keep the commandments that you have received, . . . You are the children of light,

therefore you shall be led by the counsel of Him who rules all things, who is your Father in heaven, who will lead and direct his people, that they shall escape the judgments that are to come. That is my promise unto you. And was promised unto your brethren at the beginning; but they strayed from my ordinances, therefore my promise unto them was of none effect, for my people cannot enjoy the blessings that I promise unto them except they keep all my commandments. Therefore, inasmuch as your brethren, at the beginning, forfeited their blessings and were driven out, I have reserved in store those blessings for all who keep my commandments according to the covenant and promise which was made unto the prophets, to whom I promised a day of righteousness and peace to all those who love and serve the true and living God, in the day of wrath and indignation that shall be poured out upon the wicked and unbelieving, in the day of my reckoning of accounts unto the nations, these judgments which were foretold by the prophets, which should fall upon the land. Therefore I established my church among the Gentiles, that all that would come unto me and receive the covenant according to the principles of my everlasting gospel, and walk therein, should be delivered from those curses and judgments in the burning day of the Lord, and receive the blessings that I have promised in the covenants which I made unto the church, that they might be a blessed people upon the land of promise, and covenant which I made with the house of Joseph; that inasmuch as they would keep their covenant with the Lord, according to the fullness of the everlasting gospel, they should enjoy the blessings and promises that the Lord has made with the house of Joseph. Therefore, inasmuch as the church to whom these covenants and promises were made, in these last days have rendered themselves by transgression unworthy to enjoy those blessings, they have been scattered and driven from off the land which I the Lord consecrated unto my church and people in the State of Missouri, for a beginning of the gathering of my people, from which place they were driven out. Now hear and know my friends, for I speak unto you as such, who have sought to know counsel and to have understanding of these things at my hand, I say unto you that the driving out of the church from their consecrated lands which I promised unto them for an inheritance, if they would keep my covenants and commandments according to the fullness of the everlasting gospel, which I gave unto them through that Seer whom I blessed with power from on high to bring forth and establish my church among the Gentiles. And because of discord and contention among them their minds became darkened, consequently they treated lightly the things that were given for their salvation and deliverance of the burning day; and in consequence of their not hearkening unto these things which I the Lord prepared for them, they were not acceptable before me. Therefore the enemy had power over them to cause them to receive false teachings and doctrines which was not of me, and I suffered them because of their own iniquity to be deceived, because they would not walk in the light that I had revealed unto them through my servant whom I had appointed to give revelations and

commandments unto my people, and because of their afflictions which fell upon them. After they were driven out many began to grow doubtful and fearful, consequently great contentions arose among them, and because of these iniquities I the Lord designed and purposed to chastise them for their iniquities, which things I revealed unto my servant Joseph, concerning the awful chastisements and calamities that should fall upon them for their disobedience which would subject them to the powers of darkness for a season and time of the chastening hand of the Lord, until the day and time when the redemption of my people shall come, which thing I said unto my servant Joseph should come by power; for I said unto him I would raise up a man who should lead my people by power, as I led Israel in the day of her deliverance. Therefore, I say unto you, that Joseph, foreseeing that another should arise and deliver Zion by power, which caused my servant Joseph to fear and quake exceedingly lest he should lose the honor and glory of delivering my people, which caused him much trouble in thought and mind, in which he did not humble himself sufficiently before the Lord, wherein Satan had power to deceive him and lead him astray in coveting and desiring that which was not appointed unto him. Therefore I withheld my Spirit from him. Satan having power, tempted him to practice a fraud by assuming that he was the servant spoken of in the parable of the vineyard which was given concerning that servant of the Lord who should deliver Israel or the Lord's people, wherein he suffered himself to be called Baurakale, by a name that the Lord gave not. Thus I say unto you, my friends, I the Lord withheld my counsel from the church through Joseph Smith, because of their iniquities, and thus the church was left without a seer from that day, because of the blindness of his mind and the iniquities of my people. I suffered them to walk in the blindness of their own hearts until the time should be fulfilled sufficiently for their chastisement, that I might redeem my people by power, and raise up a righteous multitude unto me, saith the Lord. Now I say unto you my friends, prepare your hearts and minds to live humble and walk holy before me in keeping all my commandments, and counsels unto you, which are given for your salvation and preservation in the burning day of the Lord. Inasmuch as you do these things, you are my covenant people, and I the Lord your God will give unto you counsel and instruction from time to time that you may be led by the hand of your Father in heaven—and if you do these things you shall escape all the power and cunning of the wicked one. Now I say unto you, let all your labors in all your service as ministers in the things that I have appointed unto you be done in the spirit of meekness and condescension before the Lord. I the Lord will make known your duty and preparation towards your brethren wheresoever you shall be required to labor before me in your duty and calling—thus saith the Lord. Amen.

Given in conference, held by the church in Livingston County, Illinois, in the presence of fifteen members, including the quorum of four apostles. And we, as apostles of the church, bear witness of the truth of this

revelation as being given by the power of the Holy Spirit, whereunto we set our names.

JOHN E. PAGE,
DAVID JUDY,
ADNA C. HALDEMAN,
JEDIDIAH OWEN.

A. C. HALDEMAN, Clerk.

—*Truth Teller*, pages 5 and 6.

It will be readily seen that as the Reorganized Church had accepted the teachings and administration of Joseph Smith, these revealments made a clear cut issue between their indorsers and the church, and opened controversies between the representatives of the two bodies. Much criticism was indulged in by the representatives of the two bodies in the two official church organs, the *Saints' Herald* and the *Truth Teller*. To enter into a resume of these controversies would be unprofitable at this time.

Bearing date of April 24, 1864, another revelation was promulgated as follows:

The following revelation was given through Granville Hedrick, in the presence of thirteen members, in answer to solemn prayer, and much fasting, to Almighty God, for two days previous, and this is the word of the Lord unto all the Saints:

April 24, A. D. 1864.

Hear, O ye people, and hearken to the counsel of your Lord and Savior Jesus Christ, who are called by my name and keep my commandments, you who have sought to know my will concerning my people, who have professed my name, and entered into the new and everlasting covenant to keep all the counsels and commandments of the only true and living God; hear, then, these things which are revealed unto you by the power of his Holy Spirit: prepare, O ye people, yourselves in all things, that you may be ready to gather together upon the consecrated land which I have appointed and dedicated by my servant, Joseph Smith, and the first elders of my church, in Jackson County, State of Missouri, for the gathering together of my Saints, that they might be assembled in the day of my chastening hand, when your Lord will pour out his wrath and indignation upon the ungodly. And inasmuch as my church and people have been driven and scattered, therefore take counsel of me, your Lord and director, who says unto you: prepare yourselves and be ready against the appointed time which I have set and prepared for you, that you may return in the year A. D. 1867, which time the Lord, by your prayers

and faithfulness in all things, will open and prepare a way before you that you may begin to gather at that time. Hear, now, O ye people of my church—take counsel together that you may escape the awful calamity of war and famine which shall fall upon this people of the Northern States, beginning in the year 1871, at which time the sword shall fall heavily upon the people and famine shall quickly follow, and thus shall the sword continue to be drawn, and by bloodshed shall this Nation war and contend until they are overthrown and their liberties taken away from them, which shall terminate in the year 1878, and thus anarchy and destruction shall reign throughout the dominions of the wicked, while you, the people of my church, shall be assembled and grow up into a peaceable multitude where I, the Lord your God, will raise up a strong and mighty people, whose delight will not be to shed blood, but will trust in God and live in peace—for I, the Lord God, will protect them. Wherefore, all ye people who have covenanted with the Lord your God to keep all his commandments according to the fullness of the everlasting gospel, I say unto you, lay aside all your contentions and false doctrines and teachings, and turn to the pure principles as they are given in the everlasting gospel. If you do these things you shall be a blessed people.—*Truth Teller*, page 4.

The following persons are named as having been present at the giving of one or both of these revelations and having given them indorsement: Zebulon Adams, Dennis Burns, John E. Page, David Judy, Jedidiah Owen, C. E. Reynolds, Granville Hedrick, G. W. Gifford, James Bradley, J. W. Frazy, William Eaton, Adaline Eaton, J. H. Hedrick, Ann Hedrick, Ann M. Hess, and Nancy Bradley. Of these, Adams, Burns, Page, Judy, Owen, Reynolds, Granville Hedrick, William Eaton, Hess, and Nancy Bradley were members before the death of Joseph Smith. The others were late accessions. These people, or the leaders, and some others manifested their faith in these revealments by removing to Independence, Missouri, at the time indicated.

On pages 30 and 31 appears the following which sets forth the claim made for Granville Hedrick:

The first number of the *Truth Teller* contains two important revelations. If you have access to them you can readily see the cause of the present divided and distracted condition of the church; you will also see what is the duty of every one of its members to bring about a union.

The awful scourge that awaits this Nation—how, when, and where you can flee to escape it, is plainly shown. Remember this, that these revelations were given through him whom the church in general conference selected by vote, and was ordained president, prophet, seer, and revelator of the church by members of the Quorum of Twelve. About 17 persons were present on these very memorable occasions when the God of Israel, in answer to fasting and prayer, filled the house where they were assembled with his Spirit, which made every soul present rejoice in the God of their salvation. Brethren it never will be forgotten by those who were thus favored with the privilege of being present when God again spoke to his church through the means he had ordained.

Though Mr. Hedrick did not actively affiliate with the church he was evidently considered a member for several years.

The following notice of him is found in *Saints' Herald* for August 1, 1869:

Of Granville Hedrick and his movements, we do not now know much, except that a number have gone into Missouri, under his direction. What will be the issue remains to be developed.

The peculiar relationship of Mr. Hedrick requiring some definite action, the Annual Conference of 1871 adopted the following:

Whereas Granville Hedrick has a name on the record of the Reorganized Church of Jesus Christ of Latter Day Saints, and has left the church, and assumed to be the leader of a separate body, having no connection with said church, and opposed to it, be it resolved that this conference does hereby instruct the Secretary to prefer a charge against him for having separated himself from the church, and notify him to appear before a court of elders to be appointed at the next semiannual conference to try such cases as may properly come before them.

The minutes of the semiannual conference for the year 1871 contains this entry:

A committee, consisting of J. M. Putney, James Caffall, and Ralph Jenkins, was appointed to investigate any cases which might be presented. On the 24th they reported, and their report was acted upon as follows:

Committee on cases for trial reported as follows:

To the President and Brethren in Conference Assembled: We your committee on cases that might be presented for us to adjudicate, beg leave to report that the Secretary of the church presented before us the evidence in the case of the Reorganized Church of Jesus Christ of Latter

Day Saints versus Granville Hedrick, and finding no evidence that Granville Hedrick ever united with said church, as a member, we declare he is not a member thereof. J. M. Putney, Chairman." On motion, it was resolved that we receive and indorse the report of the committee in the case of Granville Hedrick, and that the committee be discharged.

The two organizations continued as separate and independent bodies until the present. Some efforts were made at reconciliation, as set forth in report of committee found elsewhere in this issue.

During these investigations some developments came to light which are of very peculiar interest and throw light upon the situation. During the investigation of 1900, there was an agreement upon the part of both committees to inquire for divine light upon the situation. The result of this inquiry was that a communication was received through Alexander H. Smith, chairman of the joint committee, reading as follows:

The following communication to the joint council received by the chairman, Brother A. H. Smith, and indorsed by the committee of the Reorganized Church, was presented to the council:

Verily, Thus saith the Spirit: My children of the Church of Christ are not sufficiently humble or willing to submit to my will; they still contend against my words, and thus deprive themselves from receiving many of the blessings I have in store for them. Let them cease to contend against my servant Joseph, whom I called to bring forth my church out of obscurity and restore mine ancient order and ordinances. And this he did, and was faithful to me; but because of the wickedness of the world, and the falling away of his brethren, and the failure of my children to keep my commandments given through him, I have taken him to myself.

Let my children of the Reorganization of my church and my children of the Church of Christ cease to contend one against the other in the spirit of contention for the mastery, but commune one with the other in peace and loving kindness; and let my children of the Church of Christ cease to contend against the revelations I have given through my servant because they do not understand all the things I have given. Behold, I have spoken as it seemed good in me, and in mine own time will I make it plain.

Behold, it is my will that you become reconciled to thy brethren of the Reorganization of the church and join with them in the work of building up Zion, and the gathering of my people, and the building of my temple, which I will command in mine own time to be built. Be not

overly anxious; thy sacrifices and sufferings I have witnessed, and am well pleased; yet in many things ye have been deceived. It is my will now that my children no longer stand in the way of the progress of my work, neither make thy brother an offender for a word. There are and will be mistakes, but they are the mistakes of men. They cannot hinder my work, but will cause loss to those who suffer themselves to be deceived thereby. Be ye wise and obedient, and I will bless thee, and thou shalt in no wise lose thy reward. Amen.

This was indorsed by the committee of the Reorganized Church, but the committee of the Church of Christ failed to indorse, and hence an agreement was not then consummated.

When the Church of Christ went to Independence in 1867, or a short time thereafter, they acquired titles to some of the lots on the original temple block, and have held possession until the present. The Reorganized Church in order to quiet the title about 1887 entered suit. After a long examination Judge Philips, of the Circuit Court of the United States for the Western Division of the Western District of Missouri, handed down a decision to the effect that the title of the property was in the Reorganized Church. An appeal was taken from this decision and the Court of Appeals, though it did not disturb the findings of Judge Phillips so far as title was concerned, enjoined the Reorganized Church from taking possession on the grounds of "Laches." This is the status of the case at the present writing. What the effect of the present agreement may be on title to property or the relation of the two organizations remains to be adjusted.

FIRST BISHOPRIC OF THE REORGANIZED CHURCH OF
JESUS CHRIST OF LATTER DAY SAINTS IN
BRITISH ISLES

BY WILLIAM R. ARMSTRONG, MANCHESTER, ENGLAND

BISHOP THOMAS TAYLOR

The late bishop of the British Isles, High Priest Thomas Taylor, was born at Birmingham, England, on the 15th day of June, 1825. At that time opportunities for obtaining education were few except among the wealthy classes, so our brother obtained but little learning in his youth. He says: "I went to school when there was one." In his boyhood he went to work for an uncle, a manufacturer of gas meters. He spent fifty years of his life in this factory, first under his uncle and then under his cousin. Being of an inventive turn of mind our brother was very useful to the firm, for an invention of his did much towards enhancing the financial position of the firm. For many years prior to his retirement from active service he was the manager.

Brother Taylor was converted to the latter-day work by the teaching of a man named Argyle, who had formerly been a drunken reprobate. Prior to this, our brother had been a Congregationalist.

In 1854, he emigrated to Utah with his wife and two boys. He sailed from Liverpool on February 12, and landed at New Orleans on May 1. The outward passage occupied ten weeks and was fearfully stormy. Indeed, the opinion of those on board was that the ship would founder. However, at the close of a fellowship meeting held during this eventful voyage our brother retired to his cabin and sought the Lord in prayer. He has testified both publicly and privately on many occasions since, that an angel of the Lord appeared to him and assured him that they would all reach land in safety. Shortly

after this fire broke out on board. Sister Taylor with her two boys under her arms prepared to rush up on deck when the hatches were battened down and all the women and children



WILLIAM R. ARMSTRONG

were thus kept securely below, while the men, including Brother Taylor, were taken away to work the hose. The fire was at length gotten under control and they were all spared a second time from an awful death. The perils of the voyage

did not end here, for smallpox broke out, with the result that seventeen perished and were buried at sea. Sister Taylor went in and out of the ship's hospital without suffering in any way from the dreadful scourge.

They landed at New Orleans on the first of May, 1854, and, having obtained a suitable team and wagon, they set out with an emigrant train for Utah. They were about thirteen weeks crossing the plains, reaching Utah about October 28, 1854.

Brother Taylor first found employment under the American Government. He helped to build a barracks for the United States troops. Our brother saw much during his stay in Salt Lake City, in the leaders of the Utah Church and the conduct of affairs, that completely shook his faith in that body. Your correspondent has heard from the lips of Elder Taylor and his good wife of the awful deeds perpetrated in the name of the Most High. How the dwellers in these western valleys ever dared to link their hellish doings of their vulgar, depraved, and benighted leaders with the sacred things of God's kingdom is past our comprehension. Brother Taylor was a man of few words, consequently the Utah leaders looked upon him as a safe man, whilst his wife, who was outspoken, displeased them. In consequence of this our brother was graciously given permission to leave his wife, which privilege he failed to appreciate.

During a grasshopper famine our kind-hearted brother was enabled on one occasion to save a poor widow and her family from starvation by carrying a sack of flour on his back to her home. Her supply of food was exhausted when this godly man arrived with his timely aid.

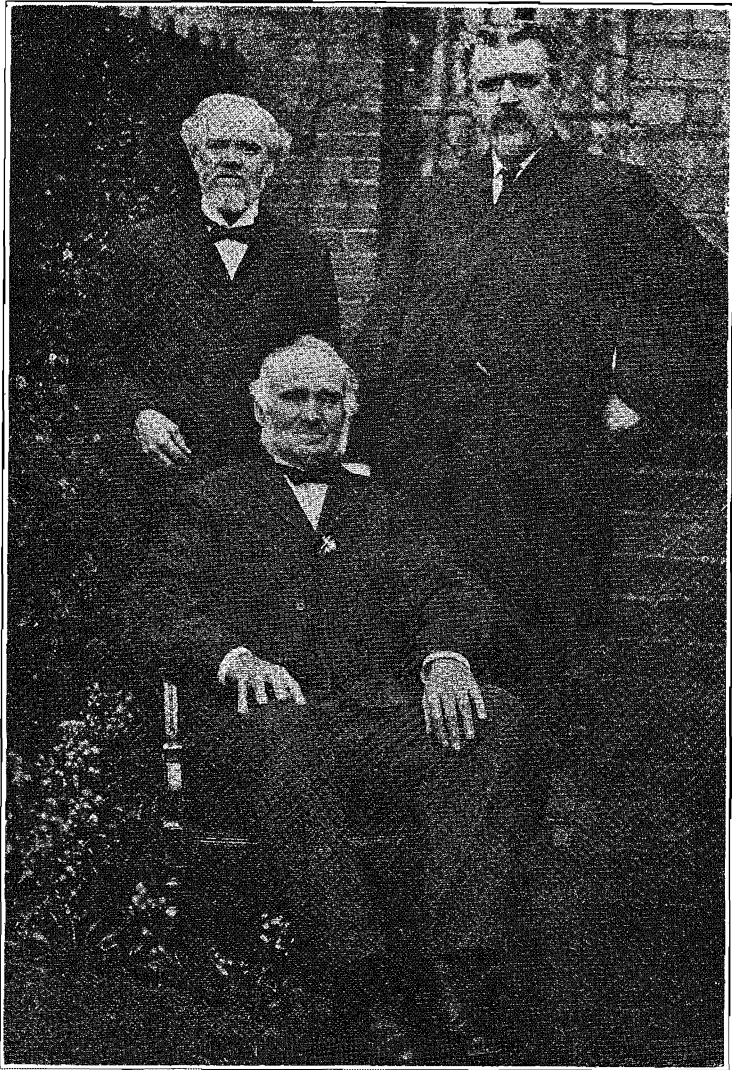
Together, our dear brother and his noble wife agreed to escape from this western inferno with their two boys. They could not have done so but for the fact that some United

States troopers were leaving Utah for a distant part. Under the protection of these men our brother, his wife, and children were carried by the Government teams to the Green River. Many weary miles were now traversed on foot over prickly pear and other shrubs. A monotonous sea of gently undulating prairie land, with its tall, waving grass, stretched wearily before them. Oh, if they could but change the scene for one short half hour and see instead, the beauty of an English orchard county like Hereford. But no, they must trudge wearily on, this gently nurtured mother and her two boys, until the moccasins were worn off their feet. Yet it was for life and liberty. At length they reached a coast town and having found a suitable vessel, set sail for dear old England where they landed in 1860, just before the outbreak of the American Civil War. Oh, what a sad experience. A good, noble-hearted Christian man and a pious wife had left all they esteemed dear—country, home, friends—and set out for Zion. They had sung—who of us had not sung—those delightful words:

O Zion when I think of thee,
 I long for pinions like the dove,
 And mourn to think that I should be
 So distant from the land I love.

Perils by land and sea had been faced, and worse than all, perils among false brethren had been experienced. Their cup of sorrow was indeed full. We cannot wonder if we learn that they resolved to have nothing more to do with religion, especially if it bore the name Latter Day Saint.

However, in 1863 Elder Charles Derry came to England in behalf of the Reorganization. He called at Elder Taylor's home in Birmingham, where he had some conversation with our departed brother. Brother Derry was treated hospitably. At the conclusion of the interview Brother Taylor said that he would never join them any more and that he believed the



CHARLES H. CATON.

JOSEPH DEWSNUP

THOMAS TAYLOR

Reorganization was only an offshoot of the church in Utah. In July, 1864, Brother Jason W. Briggs called upon Brother Taylor. He had come upon a mission to England at this

time. The result of this visit was that Brother Taylor was convinced of the truth of the claims of the Reorganization and he gave his name for baptism. When Brother Briggs questioned Sister Taylor about doing likewise, she at first refused but afterwards consented. Brother and Sister Taylor were then baptized with several others. They claim to be the first members of the Reorganized Church in England.

Brother Taylor now labored to build up the work in Birmingham. A branch was soon organized under the presidency of a man named Owen. He proved to be untrustworthy so our Brother Taylor was chosen president in his stead. The Hanley Branch was the next one organized by Josiah Ells and Jason Briggs in 1869. Elder Seville now returned from America. He had been undeceived by Robert Elvin's family and sent back to England to warn others. He labored in Stafford and built up the work there.

The first person to receive the work in the Manchester District was Brother BoydeU, a miner of Farnworth. He, too, had been out to Utah, found that he had been deceived, and returned to his native land. He was subsequently baptized into the Reorganized Church by Elder Thomas Taylor. The rite was performed in one of the running streams of his beloved Lancashire, in truly Christian fashion. This man in his quaint, homely dialect which possesses a music of its own, brought numbers to believe in the Christ of Nazareth. He remained faithful to our cause until death, being laid to rest in the Farnworth churchyard.

On one occasion Brother Taylor, having missed his train, was standing in the city of Manchester, listening to a street preacher. He fervently prayed on that occasion, that the Lord might establish his work in the place, for it is large, populous, and influential. It was not long before a serious division took place in the Utah body here. About twenty

members left that church and our departed brother had the pleasure and privilege of baptizing sixteen of them into the Reorganized Church. This occurred in 1876.

Our brother was for many years the president of the English Mission, with the late Elder Charles H. Caton as his secretary. He was at length called to the office of high priest and when General Conference granted the British Isles a bishop in 1901, Brother Taylor was the one chosen, with High Priests Charles H. Caton and Joseph Dewsnup as his counselors. In 1906 Elder Taylor was compelled to resign this office through advanced age and infirmity of body. When your correspondent visited him on December 10, 1906, he was confined to his bed. He was then eighty-one years of age, and, after asking us to pray with him, declared that the work was his meat and drink.

His noble wife, the partner of his joys and sorrows, bore him five children, three of whom survive him: Sister Roberts of Bournbrook, Birmingham, and two sons in America, one of whom is a resident of Saint Louis. Our sister was laid to rest at the age of sixty-nine years, in the cemetery at Birmingham. Our aged brother survived his dear wife but a few years. He passed away at eleven p. m., on March 18, 1907, and was laid along with his departed wife in the Key Hill Cemetery at Birmingham.

Bishop Thomas Taylor was in character unobtrusive, yet genial and pious. He was a man of few words, yet wielding a remarkable influence for good. He was one of nature's gentlemen whose presence impressed you rather than his words.

Thus passed from the ranks of the church militant one of earth's pilgrims whose place we look in vain to fill.

COUNSELOR JOSEPH DEWSNUP

Elder Joseph Dewsnap, of the High Priest's Quorum, was born in Manchester, England, on March 6, 1839. He was baptized into the Utah Church in his eleventh year, his parents being members of that body. After a time they became affected by the teaching of "the gathering." The result was that they paid their son's passage out to Philadelphia by the good ship *Siddons*, in February, 1855. He landed at that port after a passage of fifty-four days. Our brother soon found lodgings in a Saint's home, obtained employment, and at the age of nineteen years married Sister Ann Ritson, who had been a fellow passenger on the voyage. She was born at Castletown, in the Isle of Man, and has borne a large family of sons and daughters, the best known of whom is the late president of Graceland College, and Elder Joseph Dewsnap, our mission financial secretary. Our sister, who is one of the mothers in Israel, is much beloved in the British Mission.

Brother Dewsnap remained in Philadelphia with his wife about three years after his marriage, when he returned to England, August, 1860.

About this time polygamy began to be actively propagated by the Utah elders. The result was that the church in the British Isles was affected as by a blight, and that the membership, which was over 32,000, began to decline. Many, very many honest men and women fell away. Some clung to the work in spite of its false teachers; relying on their former experiences and believing that all would come right in the end.

During this period of unrest Brother Dewsnap's parents left the church. They reunited however, after his return from Philadelphia, and finally emigrated to Utah, settling in Fillmore about 1865.

Their son now entered actively into local church work in England and was soon rewarded for his diligence by being

called to the office of elder. Speaking of this period he says: "A blind, unreasoning prejudice dominated my reason and held me captive to the man of sin. I never believed that the living oracles would deceive me." He verily thought that these men had been under the droppings of the sanctuary. Verily they had. However, by degrees the truth was forced upon Elder Dewsnup that the teachings of these men were not according to God's law, and ultimately an open rupture occurred which culminated in our brother and nineteen others withdrawing from the Utah body.

On the 16th of September, 1876, Elder Dewsnup and a number of others were baptized into the Reorganized Church by Elder Thomas Taylor. This godly man was then the president of the English Mission. On the following day Brother Dewsnup was ordained elder and appointed secretary of the Manchester Branch, then organized under the presidency of Elder John Miller. In 1877 he succeeded Elder Miller as the president of this branch. When the Manchester District was formed Elder Dewsnup was chosen president of it and remained so until 1901, when he retired. In 1894 he was ordained to the office of high priest and, lastly, to the position of counselor to Bishop Taylor, from which position he retired in 1906. Our brother has performed little active labor since.

He commenced his civil life in the American merchant service, where he remained but two or three years. He then returned to England, when he entered the Manchester police force where he subsequently rose to the rank of inspector. He was present with a detachment of men at the last public execution in this city, when several men belonging to the Fenian organization were hung for the murder of Police Sergeant Brett, who was shot whilst in charge of the van conveying prisoners to the city jail. Later Brother Dewsnup became a relieving officer, and ultimately superintendent re-

lieving officer and adviser to the Guardians of the city of Manchester for the poor. He passed away when about to retire on pension from the last named position.

We offer no apology for calling attention to the character of our departed brother. He lived amongst us in Manchester for nearly seventy years. His lot was cast and his work was done, not in hermit cave, or cloistered cell, but in the midst of the activities of our busy city life. Here he was born and lived the greater part of his life, leaving it but for a few brief years. Here, too, he worked as a public servant for over half a century. Those who labored with him during this time knew how earnest and thorough a worker he was, and how resolutely and cheerfully he performed every duty that came to hand, never sparing himself. His motto, "self abnegation," was uppermost. He lived a busy life. His leisure time was spent fully in writing, reading, preaching, and planning how to build up the Master's work. His chief anxiety was to be of service to the church and to render that service in a fatherly, Christian spirit. How eminently suited are the words in his case:

There are, in this loud, stunning tide
Of human care and crime
With whom the melodies abide
Of the everlasting chime,
Who carry music in their heart
Through dusty lane and wrangling mart,
Plying their daily tasks with busier feet,
Because their secret souls a holy strain repeat.

All who knew Elder Dewsnup can truthfully say that "he carried music in his heart," for he loved the song service and was frequently found in his home singing the sacred songs of the church.

If I were asked to state in a few words the guiding principles of his life, I would say, strong faith in God and unswerving attention to duty.

Brother Dewsnup was a devoted husband, a loving father, and a true patriot and friend. As an advocate of the truth he was strong, forceful, manly, and dignified. He was a non-smoker and an abstainer from strong drinks for many years, and he wore "The little bit of blue," in company with a band of his brethren of the ministry.

We honored this servant of the Master in life, and now after he has passed to join the great throng, which no man can number, we desire to leave upon record our testimony of the value we attach to the sterling worth of a manly man; one who possessed a heart of tenderness and charity, excited frequently by feelings of the broadest human sympathy.

We feel that we are the richer for the memory of our departed brother. His life will remain with us as an example for every day and every duty great or small, and we have the supreme satisfaction of knowing that the inspiration of that life was Christ. A life like his is always a strong power for good in the world. Where the tongues of men and of angels would fail, there is an eloquence in living goodness which will often prove persuasive. From this let us gather up courage; let us wage a good warfare, for

Time passes onward with returnless wing,
And action, too, like time may seem to pass,
To pass and be no more; but 'tis not so
For influence never dies! and every act,
Emotion, look, and word makes influence tell
For good or evil, happiness or woe
Through the long future of eternity.

Your correspondent has had intimate personal acquaintance with Brother Dewsnup from childhood. He has labored side by side with him as a minister of Christ and as a teacher in the Sabbath school. We have been ardent advocates of total abstinence from strong drink and the use of tobacco

for many years. Indeed, the Word of Wisdom has largely guided our lives. We have shared many of our brother's joys and sorrows. Together we have traversed the roads from Manchester to the surrounding villages to preach the gospel of the Son of God, and have had great satisfaction in seeing the work grow from a handful in 1876 to hundreds in later years. May the good work go on and the memory of Elder Joseph Dewsnup, God's servant for Christ's sake, ever remain green in the memories of God's people.

All's well that ends well
Still the fines the crown;
Whatever the course
The end is the renown.

COUNSELOR CHARLES H. CATON

High Priest Charles Henry Caton was the son of a potter. He was born at Stoke-on-Trent, the capital of the Potteries, in the county of Staffordshire, England, on the twenty-seventh of February, 1847. He was brought up in the Episcopal Church of England and attended its day and Sunday schools, along with Charles H. Hassall, who afterwards became an elder of the church and a prominent medical botanist.

Brother Caton joined the latter-day work on December 12, 1869. He was baptized on a Sunday morning at the Burslem baths, along with Brother Charles H. Hassall. Neither of these men knew that the other was going to join the church until they met on the way to the baths, although they had known one another from boyhood.

Elder William A. B. Thompson, of Hanley, was mainly instrumental in bringing Brother Caton into our ranks. The latter became a member of the Hanley Branch the president of which was William D. Brunt, a collier, who was a really good man.

Brother Caton married early in life a neighbor's daughter, with whom he had been brought up. Both were delicate, yet hopeful for the future. During the first part of their married life they underwent many privations. Our brother earned scanty wages as a postman, and at length was compelled to remove to Stafford where he was taught shoemaking by Elder Henry Greenwood, now a patriarch of the Manchester District. Here Brother Caton was unable to earn sufficient to maintain his increasing family, so at the invitation of Elder Thomas Taylor, president of the English Mission, he removed to Birmingham in 1874. A situation was now found for him in a factory which manufactured gas meters, the manager of which was our Brother Taylor. Elder Caton remained in this situation during the remainder of his days.

For many years our departed brother was secretary of the English Mission, and was of great assistance to Elder Thomas Taylor in the conduct of affairs. He became president of the Birmingham Branch, and also president of the Birmingham District during his ministerial career. When Brother Thomas Taylor was ordained to the office of bishop in 1901, he chose as his counselors High Priests Charles H. Caton and Joseph Dewsnap, sr. These two men continued in this office until death. Strange to relate they lay sick at the same time and passed away within four days of each other.

Brother Caton was twice married. His first wife, by whom he had several children, died in middle life of a painful disease. She was a good sister, much blessed of the Spirit during her membership in the church, having sung and spoken in tongues to the strengthening of the Saints, and was greatly missed when she passed away.

His second wife was the widow of the late Elder Henry Hoole of Sheffield, who was instantly killed by a defective grinder's wheel, January, 1898, at Sheffield.

Brother Charles Caton will long be remembered in our conferences for the wit and humor with which he enlivened the debate. He prided himself on his forensic ability. He had read much, was fond of music, a passionate lover of botany, and a fearless defender of the latter-day work, to which he remained faithful until death, which occurred at Sparkbrook, Birmingham, at the age of sixty-one years, on April 27, 1908.

WAITING

Though he that ever kind and true
 Kept stoutly step by step with you
 Your whole, long gusty lifetime through,
 Be gone awhile before,—
 Be now a moment gone before,—
 Yet doubt not, soon the seasons shall restore
 Your friend to you.

He has but turned a corner—still
 He pushes on with right good will
 Through mire and marsh, by heugh and hill
 That selfsame arduous way,
 That selfsame, upland, hopeful way
 That you and he through many a doubtful day
 Attempted still.

He is not dead—this friend—not dead;
 But in the paths we mortals tread,
 Got some few trifling steps ahead,
 And nearer to the end;
 So that you, too, once past the bend
 Shall meet again, as face to face, this friend
 You fancy dead.

Push gayly on, strong heart! The while
 You travel forward mile by mile,
 He loiters with a backward smile,
 Till you can overtake,
 And strains his eyes to search his wake
 Or, whistling, as he sees you through the brake
 Waits on a stile. —Robert Louis Stevenson.

BIOGRAPHY OF ARTHUR EDMUND MORTIMER

BY SAMUEL POPE

Arthur Edmund Mortimer was born July 2, 1841, in Wales, and was the son of Doctor Charles Mortimer. His mother's maiden name was Wentworth, her birthplace being Hereford, England.

Doctor Mortimer was at one time a surgeon in the British Navy, afterwards practicing in London, England; also different parts of Devonshire. He emigrated to Canada some time during the forties, and resided in Kingston for a while, afterward in Port Hope, Toronto, and Aurora, where the late Elder Mortimer first went to school.

It was his father's desire that he follow the medical profession, but having had to accompany his father so many times at night in all kinds of weather he did not like the idea, and instead learned harness making and carriage trimming. Very early in life he had a great love for music and was at one time a splendid cornet soloist, and once traveled with a minstrel troop. He was for a number of years master of a military band at Saint Marys, Ontario.

It was at Saint Marys that he first became acquainted with the Latter Day Saints, mainly through the efforts of "Old Brother Brown," as he was usually called, father of Elder Samuel Brown of the missionary force. Among the first elders he heard preach were Richard C. Evans, Arthur Leverton, and Joseph Luff. Elder Mortimer's father was a Roman Catholic and his mother a member of the Church of England. He had followed the faith of his mother up to this time, but on November 30, 1884, he was baptized at Saint Marys, Ontario, by Elder Joseph Luff, as was his wife also.

Brother Mortimer was ordained a priest on December 8.

1885, by Elders John H. Lake and Samuel Brown; an elder, January 17, 1887, by John H. Lake; and a high priest, June, 1900, at Saint Thomas conference by President Joseph Smith, Richard C. Evans, and Robert C. Longhurst.

He entered the missionary field in 1889, and labored in London and Chatham Districts in Canada, and also one year in Michigan. Just how much good he accomplished we are unable to say, or how many he was instrumental in bringing into the church.

In Church History, volume 4, page 655, we find the following: On May 8 Elder John Shields reported a debate that had taken place between Elder Arthur E. Mortimer and an Elder Woolner of the Disciple Church, at Marsville, Canada, resulting in the baptisms of five persons, four of whom were members of the Disciple Church represented in the debate."

Having been blessed with a fairly good education, and being a great reader with a remarkable memory, he had been able to accumulate a wonderful fund of knowledge, which made him a really good conversationalist. If there was a funny side to anything he was sure to see it. Although not enjoying robust health, he was generally cheerful and pleasant and believed "a little humor now and then is cherished by the best of men." It was not as a proselyter that he excelled, but in laboring among the Saints, having a very kind and sympathetic nature, he could easily weep with those that weep or suffer with those who suffer, and many a careworn Saint who was almost ready to give up under the burdens and trials of life has taken fresh courage and started afresh after listening to his comforting and encouraging words. I have a letter before me that he wrote to a friend who was undergoing a severe trial, which will show to some degree the soul of the man. It is in part as follows:

RIDGETOWN, March 6, 1905.

My Dear —: Your letter of the 3d instant was taken out of the office about half an hour ago. I read it in the office and my heart was at once filled with emotion, and upon my arrival home I retired to my room and at once bowed at my bedside and earnestly did I supplicate the throne of divine mercy. I arose with lightened heart and now, my dear —, allow me to write some encouraging words. It is for some wise purpose in the inscrutable wisdom of our loving Father that this transient trial is permitted to come upon you. David often felt the force of severe trial and could say by his experience, "Weeping may endure for a night, but joy cometh in the morning"; or as the margin has it: "Weeping may endure in the evening, but singing in the morning." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." These are very encouraging words and are calculated to make the weary and burdened one turn to that Source for help who has power to help and will not refuse. A beautiful little verse of poetry that has often been of much comfort to me and others is as follows:

"Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears;
And then, ah then, we'll understand."

Things hidden from us now will be unveiled in the day of the Lord. Sometimes the Master raises the corner of the curtain and gives us a glimpse, and though we see as through a glass darkly, yet that sight entrances our souls. Another little verse from the American poet, James Whitcomb Riley, says:

"The underside of every cloud
Is bright and shining,
And as I turn my clouds about,
I always turn them inside out
To show the lining."

There is a grand lesson in these beautifully arranged words, and it is, my dear —, that we try to look on the bright side of our dark canopy. I know how nice it is to have some one to whom we can confide our life troubles. The divine part of our nature draws us to our God in whose ears we pour our tale of sorrows, and his sympathetic and loving heart is touched with the feeling of our infirmities; but the human side of our nature demands human sympathy as did Jesus in the Garden of Gethsemane. Too often those to whom we come for help or counsel are asleep to our condition; their selfish disposition refuses to awake to our perplexities and distress. Others are full of lively anxiety and their compassion is aroused to devise ways and means of helping. The last verse of Longfellow's "Rainy Day" is very expressive:

“Be still, sad heart, and cease repining;
 Behind the cloud the sun’s still shining;
 Thy fate is the common fate of all;
 Into each life some rain must fall;
 Some days must be dark and dreary.”

If it were not for the days of darkness we would not enjoy the bright ones. If all were bright, if all were pleasant, all joy, no pain, no tears, how monotonous and wearisome life would be. A beautiful picture has dark shadows to more clearly reveal the brightness. The majestic and awe-inspiring sunsets with their varying tints of crimson, amber, and gold are thrown out in reflected beauty on the dark background of cloud-land. So our lives are. The bright epochs of our pilgrimage are only made to reveal their brightness by contrast with the dark hues of our life’s trouble. The heavy boom of the drum with the deep tones of the bass cause the upper register to sound more sweet and beautiful. Take courage, but a little while and your sorrow shall be turned into joy. Only don’t allow yourself to be discouraged when everything seems to fail. Hang on to the promises of the Father. “I will never leave thee nor forsake thee,” is a precious promise we gather from the words of promise. “I will not leave you comfortless, I will come to you,” comforting words of our blessed Master.

“God bless our going out, nor less
 Our coming in, and make them sure;
 God bless our daily bread, and bless
 Whate’er we say, whate’er endure;
 In death into his place awake us,
 And heirs of his salvation make us,”

is a very expressive little poem. You will begin to think me full of these verses, and I am glad I have such inclination. . . .

In bonds, A. E. MORTIMER.

Sympathy, kindness, and consideration for other people’s troubles and perplexities were the noble traits of his character. Kind words and deeds never die. Here is an extract from a letter written to Sister Pope a short time ago:

As I retrospectively view history’s pages there stands out prominently before me a scene in my life when sorrow and affliction rested heavily upon our household. It was a trying time, when human friends were few and far between. I was only a boy, yet I have never forgotten the true friendship and kind words of consolation and comfort received from your beloved father during that trying epoch of my life. His memory and his kindness has been dear to me, and he has always had a warm place in my heart.

That boy has grown to be a man, is an elder, and president of a branch, and the deed of kindness still lives in his soul. The words of Bickers are very appropriate,

“You gave on the way a pleasant smile,
And thought no more about it.
It cheered a life that was sad the while,
That might have been wrecked without it,
And so for the smile and the fruitage fair
You'll reap a crown sometime, somewhere.”

On the 29th of October, 1864, Brother Mortimer married Frances Elizabeth, third daughter of Dr. A. F. Ried, of Richmond Hill, Ontario. Of this union were born two children, Frances Jessica and Editha Louisa. The former died when about eleven years of age. The latter is still living and is the wife of Elder Samuel Pope of New Westminster, British Columbia.

Elder Mortimer attended the General Conference at Lamon, 1909, and while there was taken sick. He arrived home about ten days before his death, which occurred May 8, 1909. Dropsy was the immediate cause of death. High Priest John Shields was with him the last day and night and assisted in caring for him. They had labored in missionary work together and were old time friends. His end was peaceful and happy, conscious to the last. Knowing that his end was near he bade farewell and left messages to a number of Saints.

Two sisters survive him. They are Mrs. George Mead, New Westminster, British Columbia, and Mrs. D. Howard, Barrie, Ontario.

“There is no death. The stars go down
To rise upon a fairer shore,
And bright in heaven's jeweled crown
They shine forevermore.”

"AN ITEM FROM THE ISLANDS"

BY EMMA B. BURTON

It was in the year 1905, I do not remember the month, that a peculiar sickness broke out among the Saints of Tiona. It commenced with a sister, Teeva by name, who had an affliction of the eyes for about a year previous to this time. The sight was not impaired, but the eyes were weak, watery, and squinted nearly together. The affliction was aggravated greatly by the light. She was administered to several times, but received no permanent benefit.

After this sister had been sick a few days she was administered to by the native elders of the branch, but no benefit was derived. Her husband and others became sick in the same way, and they, seeing that the administrations did no good, sent to Tarona to me for medicine. I sent the remedies I usually used in their sicknesses, but they did no good. Next day a messenger was sent from Tiona to tell us that all the people out there were sick. When Mr. Burton made known to his wife their condition, she expressed herself thus, "Are they all in transgression that they should be thus smitten?" Presently, one said to the other in words of faith, "Let us go out to Tiona in the same spirit and power that Brother Joseph went among the Saints at Nauvoo, rebuking sickness, and rebuke this disease." The other replied, "I was just going to say the same thing; let us go at once." We walked through the town of Papeete to the livery stable and procured a conveyance and went to them. We found that there were no children sick, nor the real old women, but eight of the principal members of the branch were, and others were ailing. We called at the different houses, talking with them. While at the house of Teeva, she had one of her bad spells. What seemed to be the

heart commenced a rapid and heavy beating, which would leave the left side, rise higher and more in the center than at the side and continue the heavy thumping until she was thrown into a temporary spasm, which left her weak and exhausted. After that spasm Joseph commenced administering alone, and rebuking the affliction until he had administered to eight, not only rebuking the malady from the individuals, but from their households, and the place. All were permanently healed at once except the sister with whom it started. Word was brought to us the next day that when she awoke the next morning she was free from it. Her eyes regained their normal condition in a short time. To God be all the praise and the glory.

We as the living witnesses
Declare the word to you,
And bear our testimony
That what we teach is true;
Beware how you receive it,
Do not yourselves deceive,
For God himself revealed it;
We know what we believe.

The Lord has truly blessed us
In this the latter day;
In Spirit he doth answer us
When we do humbly pray.
We have the gift of unknown tongues,
The gift of healing too,
And this is testimony
That what we teach is true.

DAVID H. SMITH.

LOCAL HISTORIANS

LAMONI STAKE, BY DUNCAN CAMPBELL

(Continued from page 249.)

The district treasurer reported on hand, last report, \$2.10, balance on collection from Robert M. Elvin, seventeen cents; expended for sundries, ninety-four cents; balance on hand, \$1.33.

It was ordered that Thomas J. Burch be ordained a priest on recommendation of Pleasanton Branch. (The brother declined the ordination.)

A motion for a district fund was voted down. It was moved to take up a collection for district expenses. A report of the Sunday school convention just held was given. The collection for district expenses amounted to \$4.78. Preaching by Elders David W. Wight, Joseph R. Lambert, and Robert M. Elvin. The conference was an enjoyable one. David W. Wight, of the preachers of the conference, was a grandson of Apostle Lyman Wight.

Joseph S. Snively, Robert M. Elvin, and Joseph R. Lambert went to Concord church, near Lineville, Iowa, to hold services with a number of ministers of other churches, on Sunday, June 16, when a platform for a common faith was to be discussed.

Angeline Loach died at Lamoni, June 10, aged 53 years.

Joseph Smith delivered the Fourth of July address at Decatur City, Decatur County, Iowa, and Joseph R. Lambert performed a similar service at Lamoni.

The Allendale Branch suffered the loss by death of Elder Milton H. Gregg, March 22, aged 71 years. He had served as branch president several times.

Elder Ekin Lovell died near Lamoni, June 29, aged 74 years.

Bishop Kelley, accompanied by Sister Kelley, visited and held services with the Saints at Pleasanton, July 14. Samuel V. Bailey and Asa S. Cochran held services at Allendale on the same day, and a week previously. Thomas Wellington baptized three near his residence, three and a half miles northeast of Lamoni.

He had been preaching at intervals near there all summer, and those baptized were some of the results following.

William Anderson, Edmund L. Kelley, Frank Criley, Thomas J. Bell, Samuel V. Bailey, and David W. Wight held grove meetings three miles south of Blythedale, from Saturday night to Sunday night, July 20 and 21; attendance large and interest good. On the same Sunday, Hudson R. Harder, Henry A. Stebbins, and Edward L. Page held grove meetings at Wirt, Iowa. Three were baptized and other good accomplished. Asa S. Cochran and Samuel V. Bailey held services at Grand River, Iowa, on Sunday, July 28, and Henry A. Stebbins was at Allendale the same day, while Thomas J. Bell, Marcus Shaw, and others held services at local points.

Robert M. Elvin wrote to the *Herald*, July 19, from Lucas, Iowa, as follows:

When last I wrote you I was leaving Olmitz for Hiteman. Mr. S. P. Smith left his labor and took me to my appointment. Such acts of kindness I greatly appreciate, and thank both the individual and my heavenly Father. The next day I was permitted to lead Mrs. Caroline Town, of Flagler, into the Cedar, and bury her with Christ in baptism. The day was delightful, the surroundings were enchanting, while the good order was all we could desire. I preached in the schoolhouse for a week. The attendance was fair, attention and order good, but I was not satisfied, and thought we should be able to reach more of the people; so the brethren procured lumber and prepared seats near the center of the town, and the congregation was increased more than ten-fold, and for outdoor meetings had good order, and a number gave evidence of interest in the cause we represent.

On June 3 I assisted the brethren to set the "chief corner" post for

a house of worship; closed meetings the evening of June 7. Both Saints and friends urged my return in the near future. I gave a conditional promise, for past experience has taught me that we cannot always do as we desire.

June 8, went to Davis City and took part in the business of the district conference. Brother David W. Wight gave the first sermon. It was of interest, and if this young man continues faithful, advances in knowledge of the divine law, having the Holy Spirit as a guide, he will become a useful man in the church. The sermon by Apostle Joseph R. Lambert, on the office work of the Spirit in the church, was the ablest effort I ever heard him make. The Saints' meeting was good, but rather short, considering that it was raining and we could not leave the building. The undersigned preached at night to the few that came out; for it was hot, dark, muddy, and rainy. The only "lost man" was Elder Joseph S. Snively, and a searching party brought him in "right side up with care." I went home to spend a few days, and found plenty to do to keep me out of mischief.

June 11, attended the funeral of Sister Angeline Loach, preaching the sermon. The next evening attended the Scott-Whittier wedding. We were storm-stayed till midnight. June 15 I came here. Brother David Daniels and others had been preaching some ten miles in the country, and awakened quite an interest. Sunday, after a hard ride of fourteen miles, I preached in the Lipe Schoolhouse on baptism. Only about half the people could get into the house. We went directly from meeting to Nyswanger's pond and baptized Miss Elgie B. Curtis. This was the first fruit of Brother Daniel's labor. Preached again in the afternoon to a crowded house, and returning here spoke to a few in the evening; continued during the week. The farmers were busy, and the nights too short to continue week night meetings in the country.

On June 20 came a Holiness band with their tent. Oliver Fluke, a self-constituted evangelist, was in charge of the singing, which is by far the best part of their exercises. Fluke advertised their coming in the following words:

"Let every saint of God pray for a mighty smashing among dry bones. Lucas is a very wicked town, given up to idolatry, whisky, and beer drinking."—*Christian Witness*, June 20, 1895.

W. E. Stevenson of Dallas, Iowa, another self-constituted evangelist, who, by his own testimony, was once a drunkard and gambler, was in charge of the tent. I was credibly informed that he was an exhorter for one year in the Methodist Church, when they called in his license. The chief speaker was B. H. Irwin of Lincoln, Nebraska. According to his own statement he was deposed from the pastorship of a Baptist church for preaching holiness. If his preaching here was a fair sample of that for which he was deposed, I take off my hat and say to that Baptist church: "Well done." These men seemed to be void of care or regard as to whom they abused or insulted. Without provocation they made an attack on the Saints, and kept it up for nine days. Brother

Elvin attempted to reach the man by correspondence, but he deigned no reply.

After the departure of the Holyites, the brethren procured the use of the Presbyterian church, because it is larger and more centrally located than our own. I spoke plainly and with power for four evenings, using freely the Book of Covenants and the Book of Mormon. The people gave me a good hearing, and it was evident that considerable prejudice was laid, and friends made for the cause. I also spoke four times in Knott's Opera Hall. The Saints seemed quite cheered by the efforts. I preached a number of times in R. C. Crook's grove, and on the 30th baptized Mary E. and Catherine Cackler. I was the orator for the Fourth, and made the oration educational, instead of a display of rhetoric. From the expressions of those in charge it was a happy hit.

On the evening of July 6, by the advice of the district president and under the direction of the branch president, I ordained Brother Isaac Phillips to the office of elder. I preached a funeral sermon some five miles north of Chariton. The surroundings and circumstances gave distress to my soul, and I could not help feeling thankful that the little one was removed from shame and a world of folly and wickedness. I have been hindered in my work some by ill health, and considerably by the frequent rains. Crops are looking fine. I have yet much that I might include in this, but for fear that it might be thought long, I will wind up with

On duty,

ROBERT M. ELVIN.

About the college the *Herald* of August 14 said:

On Monday, August 12, ground was broken for the college at Lamoni—Graceland College. Rock, sand, and brick are on the ground. We understand that work will soon begin on the Saints' Home, probably this week. We might remark in this connection, for the benefit of those whom it may concern, that workmen are abundant, the supply of labor already here being greater than the demand for it. We say this that there be no rush to Lamoni for work.

Sister Martha Young died at the home of her son David, near Lamoni, at the age of eighty-two years. Sister Lovina Newman died at Lamoni, July 30, aged seventy-four years. Brother William Cook died at Lamoni, August 4, aged fifty-five years. William N. Graham died at Leon, Iowa, August 4, aged 67 years. Sarah Robinson died at Lamoni, August 14, aged 84 years. She was the mother of Levi Atkinson, having ten children, forty grandchildren, and twenty-five great-grandchildren. Elizabeth Ann Watkins died at Forbush, Iowa,

August 7, at the age of 13 years. She was the daughter of John J. and Jane H. Watkins.

In continuation of a former letter, Robert M. Elvin wrote from Lamoni, August 18:

On June 18 an anxious mother wrote to Brother David Daniels to come and heal her daughter who had been sick for four years, and that she was unable to obtain any medicine that would help her. I wrote and explained the gospel, and urged a careful and prayerful consideration of the same, and suggested that whether death or restoration to health, the proper thing to do was to comply with the law of God and trust in him, let the consequences be what they might.

On June 30 both mother and daughter were baptized and were confirmed the same day, and the young lady was administered to and has been improving in health ever since. Praise should be the fruit of our lips continually unto God for the plentitude of his mercy and loving kindness to needy mortals.

July 14 was an eventful day with us. Brother Evan B. Morgan and David Daniels, with a number of sisters, went with us to the Hazel Dell Schoolhouse. I spoke in the forenoon and again in the afternoon, but had only been preaching a little while when a severe storm of wind and rain beat upon the house. I tried to preach till the storm rolled by, but the windows were all shut down to keep the rain out, and it was so intensely hot that after an hour and twenty minutes, I suggested that Brother Morgan talk awhile, and he made a good sermon of forty minutes. The storm having subsided, we went to a pond near by and he baptized a lady of the neighborhood. I spoke in the Norwood Schoolhouse in the evening.

On the 20th I went to Hiteman and was made both glad and sad; sad because the Evil One had entered the ranks and stirred up ill feeling among the little band of Saints, setting one against the other. I did not discover that anyone had willingly done evil or wrong, but that misunderstanding was the real cause of the trouble; and all will be healed by the exercise of patience and forbearance, doing as the Master directed, "And as ye would that men should do to you, do ye also to them likewise."

I was glad that the little handful of Saints had so faithfully wrought that in seven weeks from the time they broke ground and set the "chief post" they had a neat little chapel in which to worship. The building is not yet paid for, but is such a triumph over the past rebuffs and trials, suffered from professors. The opening was by the Sabbath school, and the children seemed fired with enthusiasm, while some of the older members were too full for utterance, and the silent tear gave proof of their joy. I preached over two Sabbaths, and the attendance was good. A few seem interested in our cause.

On the 30th ultimo, I was called home by telegraph on account of

sickness, and have been a watcher at the bedside ever since. On account of an accident to Brother Henry A. Stebbins I filled an appointment for him on the 4th, at Davis City, preaching twice. I am still anxious to be about the Master's business. I never saw the people more willing to hear our message than now. The Holy Spirit is richly given, and Satan is active.

Brother Thomas R. Allen, of Lucas, Iowa, reports the branch at that place as working together in harmony. They had recently elected officers and all were moving together in unity.—*Herald*, vol. 42, p. 584.

A local society of the Sons of Zion was organized at Lamoni, Iowa, on the 10th instant (September) with Brother Duncan Campbell as its presiding officer.

THE REUNION NEAR NAUVOO

The Nauvoo, Eastern Iowa, Decatur, and Des Moines and Northern Illinois districts reunion was held at Bluff Park, Montrose, Iowa, September 6 to 16. Owing to heavy rain, organization was not effected until the morning of the 7th. Elders Joseph R. Lambert and Alexander H. Smith were chosen to preside; Elder James McKiernan was made secretary, Elder Francis M. Weld, assistant; Elder Frederick G. Pitt, chorister; Elder William T. Lambert, assistant; Mr. Elmer Reed, township constable, was made chief of police, with Brethren Daniel Tripp, George Wallace, Samuel Siegfried, and William T. Lambert, assistants. Brother William Rider, in charge of torches; Brother George C. Dykes, bell ringer.

There was preaching by Joseph R. Lambert, James McKiernan, John S. Roth, Alexander H. Smith, Columbus Scott, Frederick A. Smith, Frederick G. Pitt, Morris T. Short. Prayer services were held at 9 a. m. in charge of Brethren Solomon J. Salisbury, Francis M. Weld, Henry T. Pitt, William T. Lambert, and others.

At 2.30 p. m. of the second Sunday, a Sunday school convention was held, in charge of Francis M. Weld; in which

James Wright, of Burlington, gave a talk on methods of work. James McKiernan talked of the work in general and of his home school. Ella Whitehead spoke of the work at Lamoni, and the help afforded by the *Quarterlies*. Hattie McKiernan spoke of the work in intermediate classes; Brother McKiernan speaking also of the use of the blackboard. A committee of three was appointed to make arrangements for the Sunday school work at the next reunion.

The total expense of the reunion was \$64; the receipts were \$71.61; leaving a balance in the hands of the committee of \$7.61.

It was voted that the same districts, with the Kewanee District, meet again next year in reunion. James McKiernan, Joseph R. Lambert, Daniel Tripp, Frederick G. Pitt, and John S. Roth were made a committee to locate grounds and make all necessary arrangements and petition General Conference to make this a general reunion of the church.

All who attended this reunion expressed themselves as highly gratified with the location and accommodations. The prayer meetings were spiritual, the preaching edifying and strengthening, and the associations of that character, calculated to cement more closely, and bind together more firmly, the ties of brotherhood and sisterhood that should be with the children of God. James McKiernan, secretary, Francis M. Weld, assistant.

The petition to make the reunion near Nauvoo a general one was granted by the General Conference of 1896, and the committee presenting the petition was made the Conference committee.

Robert M. Elvin held some meetings at Hiteman during the early part of September and baptized five. The Saints presented him with an Oxford Bible and a copy of Orson

Spencer's Letters, as a token of respect and appreciation. The membership at Hiteman had now reached forty.

Lyman Lehi Wight died near Ridgeway, Harrison County, Missouri, September 8, aged 61 years. He was a son of Lyman Wight of the early church.

Graceland College at Lamoni, opened its regular work of instruction on September 17, with three instructors and a class of about twenty in number. The work begins modestly, but earnestly, and is destined to become an established fixture for good, we believe. Work progresses on the college building.—*Saints' Herald*, vol. 42, p. 617.

The work of instruction was begun in the France business block in Lamoni, before the completion of the college building.

In a letter to the *Herald* from Lucas, October 7, Amos M. Chase writes:

We are at present very pleasantly located on the farm of a Mr. Kent, west of Lucas. We arrived here one week ago, and held our first meeting here last Tuesday night. Brethren Snively and Elvin have spoken, one of them, each evening since coming here; and yesterday (Sunday) we held three services. Audiences during the week have ranged in number from twenty to fifty. Sunday, began raining and our audience did not number more than twenty or twenty-five in the forenoon, but the weather turned off fine, and there were probably sixty or seventy at the afternoon service, and in the evening the tent was filled. Through the kindness of Mrs. Kent we were permitted to have an organ at the tent, at the last two services. I think the word spoken was with the help of the Spirit, and that all present were interested, if not pleased.

I think that during our stay at Norwood the three weeks previous to coming here, much good was accomplished, and hope and pray that we may not be without good results in this place. Brethren Snively and Elvin are both suffering somewhat from colds. I am in good health as usual.

Brother Louis Phillip Krucker died at his home near Davis City, September 17, aged 56 years. He was born in Paris.

Sister Ida, wife of Brother Albert Bailey, died at her home in Davis City, October 10, aged 18 years. She had been baptized in 1893.

The corner stone of Graceland College was laid on the afternoon of Tuesday, November 12, with appropriate ceremonies. The exercises were in charge of Bishop Edmund L. Kelley, of the College committee. There was music by the band, prayer by Henry A. Stebbins, speeches by Mayor William W. Scott, President Joseph Smith, Honorable Zenos H. Gurley, of the State Legislature; Professor Daniel F. Lambert, Principal of Lamoni schools and member of the College Board; and Alexander H. Smith, member of the College Board. The corner stone was laid by President Joseph Smith, and it bore the inscription, "Graceland College, Nonsectarian; Erected 1895; Reorganized Church of Latter Day Saints."

In it were placed copies of the *Chicago Times-Herald*, *Inter-Ocean*, and *Tribune*; *The Saints' Herald*; *Independent Patriot*; *College City Chronicle*; *Autumn Leaves*, *Gospel Quarters*, *Zion's Ensign*, Inspired Holy Scriptures, Book of Mormon, Book of Doctrine and Covenants, and Articles of Incorporation.

Joseph R. Lambert wrote to the *Herald*, from Allendale, Missouri, November 12, as follows:

Having obtained permission of President Joseph Smith and the president of the Decatur District, to come here with Brother Joseph S. Snively and do some ministerial work, as I felt impressed that I should do, I trust that none will think me to be intruding.

We commenced here on Sunday, November 3; have held five preaching services in the Saints' chapel, and five in the Dry Schoolhouse, about six miles southeast of here. But little preaching has been done by our people at this place; but of late it has been an objective point of interest with Elder T. E. Glendenning, of the Advent Christian Church. Here, as elsewhere, he has exposed the dogma of Platonic philosophy, relating to the immortality of the soul; challenged the world to meet him; stated that propositions had been sent to Elder Lambert, but he would not meet him, etc.

Well, Elder Glendenning was present last Sunday morning for the first time, and we had a lively time of it. I would not talk debate until he made a direct and formal challenge, so he arose and offered his challenge, in the presence of the congregation, on two propositions relating to the mortality of man, his unconsciousness between death

and the resurrection, and the final destiny of the wicked. He then tried hard to make the people believe that I was bound by the exact wording of his propositions, else it was a backout, you know. However, we finally agreed upon the following propositions:

1. Does the Bible teach that man is wholly mortal and unconscious between death and the resurrection, and that the final destiny of the wicked is the cessation of their conscious being? T. E. Glendenning affirms.

2. Is the Reorganized Church of Jesus Christ of Latter Day Saints the Church of God in fact? And is it in harmony with the New Testament Scriptures, in doctrine and church organization? Joseph R. Lambert affirms.

The debate will consist of ten daily sessions of two hours each, commencing on December 10, at 2 p. m., and will be held in Allendale. Elder Glendenning would not affirm that his church is the Church of God in fact, and in harmony with the New Testament in doctrine and church organization.

We have had some very good meetings here, but I regret to say that the branch is very far from being in good working condition. What a pity!

Brother Charles H. Jones put in an appearance here last Saturday. He is as lively as ever. He preached in the Saints' chapel Sunday at 11 a. m. and last night.

Sister Sarah Lucky died at her home in Lamoni, November 22, aged 86. She went through all the persecutions of the Saints in Missouri.

FALL CONFERENCE

This conference met at Lone Rock, Missouri, October 26, with William Anderson presiding; Edward L. Page secretary. Branch reports: Allendale 94, 9 baptized; Cainsville 50, 3 baptized; Pleasanton 114; Davis City 69; Hiteman 44, 5 baptized; Lucas 158, 11 baptized; Greenville 40; Leon 45, 1 baptized; Wirt 45, 2 baptized; Lamoni 1,071, 1 baptized; Lone Rock 88, 3 baptized; no report from Centerville.

Ministerial reports: Joseph Smith, Alexander H. Smith, Joseph R. Lambert, Heman C. Smith, William Anderson, Robert M. Elvin, Joseph S. Snively, Asa S. Cochran, Duncan Campbell, Richard S. Salyards, Columbus Scott, Charles H. Jones, David W. Wight, Samuel V. Bailey, Thomas J. Bell,

Joseph M. Brown, Price McPeak, John Shippy, Francis M. Weld, Edward L. Page, Ebenezer Keeler, Horace Bartlett, Frank E. Cochran, Edward McHarness, Charles W. Dillon, Jeremiah A. Gunsolley, Amos M. Chase, George F. York, William E. Evans, Andrew K. Anderson, Thomas Cole, and William Birk.

Bishop's agent reported on hand last report \$1,439.56, received from Bishop \$122, donations, bills receivable \$320, cash \$304.83, total \$2,186.39. Disbursed: cash \$1,820.08, notes to Bishop \$200, notes on hand \$120, total \$2,140.08, balance \$46.31.

The recommendation of the Hiteman Branch for the ordination of James W. Loach to the office of elder, and Morgan Lewis and George Young to the office of priest was referred to the district president. The recommendation of the Allendale Branch for the ordination of Albert Whorlow to the office of priest and Edward W. Whorlow to the office of deacon was also referred to the district president.

The treasurer reported on hand last report \$1.33, received on collection \$4.78, total \$6.11, paid for stationery 10 cents, balance on hand \$6.01. The district Sunday school association reported.

SUNDAY SCHOOL CONVENTION

The sixteenth convention of the district Sunday school association met at Lamoni, October 25, Frank E. Cochran presiding and James A. Gillen secretary pro tem. The officers reported encouragement in the work; every school but one had been visited, and one successful local convention had been held. There were reports from the schools at Lamoni, Lucas, Greenville, Pleasanton, and Andover. Papers by several of the workers were read, and a number of addresses made, all bearing on the subject of Sunday school work.

DEDICATION OF THE GREENVILLE CHAPEL

This took place November 24, Joseph Smith preaching the sermon, Edmund L. Kelley offering the prayer, and William Anderson in charge of the exercises. The cost of the building was \$267.38, not including the site and labor. All but \$3 of the labor was donated. The Lamoni choir assisted in the musical part of the program.

GLENDENNING AND LAMBERT DEBATE

As arranged for, the debate began at Allendale December 10, Mr. James Hunt being chairman, Elder Williams, of Leon, being moderator for Elder Glendenning, and Brother Joseph S. Snively, moderator for Brother Lambert.

There was a fair attendance, considering the size of the place. The propositions were those noted in Elder Lambert's letter of November 12. A vote taken at the close of the first proposition gave Elder Glendenning sixty-two and Elder Lambert ninety-eight; the vote at the close of the second proposition gave Elder Glendenning ninety and Elder Lambert eighty-three. A summary of the arguments furnished by Elder Lambert will be found in *Heralds* for January 1 and 8, 1896. An account of the progress of the debate will be found in letters of William Anderson, published in *Herald* for December 18, 1895, and January 1, 1896.

Robert M. Elvin was called to Grant City, Missouri, to preach the funeral sermon of a young woman not of the church. This was followed by several discourses on gospel topics delivered in the Christian church. The following friendly notice of the effort of Brother Elvin appeared in the *Worth County Times* of November 28:

Elder Robert M. Elvin came down from Lamoni, Iowa, last Thursday and conducted the funeral exercises over the remains of Miss Addie Barber. His sermon was so well thought of that, by special request of a number of our citizens, he remained in our city and preached in the

Christian church Thursday, Friday, and Saturday nights, and also Sunday, at eleven in the morning, and at night. It is a pleasure to listen to Elder Elvin. He is a strong, argumentative speaker, talks slowly and deliberately, apparently weighing every word as carefully as the assayer weighs gold, draws rich comparisons that are readily understood, and then applies them with masterly logic. We admire his method, whatever we may think of his creed. He says, "I believe," but disdains to say, "I know." We do not believe it lies in the mouth of any man to say, "I know," when speaking of futurity. To believe is the fulfillment of the highest obligation imposed upon man by the divine law. That at least is our belief. No man knoweth, because at such an hour as ye think not, the Son of man cometh.

Brother James Baguley, son-in-law of Brother Thomas France, died at Lamoni, December 12, of consumption, aged 41 years.

Elder Robert Lyle died near Lamoni, December 29, aged 75.

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Daniel Walker, the son of Sister Thorp, who is living at Lamoni, an elder of the Utah church, addressed the people of Lamoni, on the evenings of the 6th and 9th of January, in the Saints' church. He spoke on the claims of the church in Utah, and was reviewed by Brother Joseph R. Lambert, on Sunday night, January 12. Elder Walker was present at such review. He publicly and privately refused to discuss with representatives of the Reorganized Church in public.—*Saints' Herald*, vol. 43, p. 56.

Brother George W. Blair, son of Brother William W. Blair, has been appointed postmaster at Lamoni by President Cleveland. The Senate has confirmed the appointment.—*Ibid*.

Sarah Broliar died at Lamoni, January 11, aged 80 years. Elder Myron Haskins died at his home in Harrison County, Missouri, January 17, aged 51.

The seventeenth convention of the district Sunday school association met at Lamoni, February 20, Frank E. Cochran in charge. The superintendent and associate reported that they had visited every school in the district but one. Every branch in the district had a school but Wirt. Of the thirteen schools some were closed for the winter. The schools at Hiteman, Lamoni, Davis City, Pleasanton, Lucas, Andover, Leon, Lone

Rock, and Greenville reported. The desirability of setting the district officers free to spend considerable time with schools, organizing training classes, etc., was suggested. There was a program of addresses, papers, and music, with one session devoted to the relation of experiences in Sunday school work. The officers of the previous year were continued: Frank E. Cochran superintendent, Amos M. Chase associate, Elbert A. Smith secretary, Israel A. Smith treasurer.

WINTER CONFERENCE

The conference met at Lamoni, February 22, William Anderson presiding, Edward L. Page secretary, Jeremiah A. Gunsolley assistant. The president referred in feeling terms to the faithful services and dying testimony of Elder Myron J. Haskins, recently deceased. Branches reporting: Leon 42, Joseph M. Brown president, Edward McHarness clerk; Lone Rock 88, Price McPeck president, Ebenezer Nixon clerk; Cainsville 50, David W. Wight president, Sina Wight clerk; Lucas 158, Thomas A. John president, James W. Talbot clerk; Davis City 68, James McDiffit president, Mary L. Ewing clerk; Hiteman 43; Centerville 40, David Archibald president, George T. Angell clerk; Lamoni 1,093, 12 baptized, Jeremiah A. Gunsolley president, Frank E. Cochran clerk; Pleasanton 114, Alfred W. Moffet president and clerk; Greenville 40, Joseph Boswell president, Alfred Lovell clerk; Allendale 81, Ebenezer Keeler president, Hiram E. Pinkerton clerk; Wirt 34, George Brown clerk.

Ministry reporting: Joseph Smith, William W. Blair, Joseph R. Lambert, Henry A. Stebbins, William Anderson, Robert M. Elvin, Joseph S. Snively, George Derry, Asa S. Cochran, James Whitehead, David Dancer, Martin M. Turpin, Richard S. Salyards, Isaac P. Baggerly, William N. Ray, John Shippy, David W. Wight, Marcus Shaw, James Allen, Edward L. Page,

Thomas J. Bell, James W. Loach, Price McPeek, Samuel V. Bailey, Hugh N. Snively, Joseph M. Brown, Brother Lane, Samuel Ackerly, Ebenezer Keeler, John Wahlstrom, Courtland H. Blakesley, Salida D. Shippy, Edward E. Marshall, Edward McHarness, George F. York, Frank E. Cochran, Jeremiah A. Gunsolley, Soren K. Sorenson, Elijah Sparks, John Harp, Charles F. Church.

The seventeenth convention of the district Sunday school association reported. Bishop's agent reported: Balance on hand last report \$1,440.20, tithes and offerings \$1,226.20, from Bishop \$1,035.06, house rent \$28, total \$3,729.46. Expenditures: to elders' families \$3,185.32, elders' expenses \$43.79, others \$298.18, notes to Bishop \$200, repairs on house \$1.95, postage 22 cents.

The request of Lamoni Branch for the ordination of Jeremiah A. Gunsolley to the office of elder was granted. The report of tent committee was accepted and committee continued. A collection was ordered for tent purposes. Thirty-three delegates to General Conference were chosen, those present to cast the whole of the seventy-two votes to which the district was entitled. William Anderson was continued as district president and Benjamin M. Anderson was elected as secretary. Edward L. Page declined reelection. A vote of thanks was extended Brother Page for his long and faithful service, such an amount to be paid him as might be decided by the district president, secretary, and Bishop's agent. Benjamin M. Anderson was appointed district treasurer. David Dancer was sustained as Bishop's agent. Elder's licenses were ordered for Isaac Phillips, Jeremiah A. Gunsolley, James W. Loach, and Price McPeek; and priest's licenses for Morgan D. Lewis, George Young, George F. York, and Edward McHarness.

Brother Abel Marble died at Davis City, Iowa, March 1, aged nearly 92.

Elder Thomas J. Bell, of Lamoni, has preached seventy-nine sermons since last General Conference, baptized eleven, administered to two hundred or more; and all this notwithstanding his daily employment as salesman in one of the general stores at Lamoni. His preaching has been done within a radius of about fifteen miles of Lamoni and on Sundays.—*Saints' Herald*, vol. 43, p. 179.

Cyrus B. Rush wrote to the *Herald* from Ellston, Iowa, March 9:

Elder Joseph S. Snively has been preaching the word of eternal life to the people of this place during the past week, declaring the glorious truth of the Son of God. The attendance at the meetings is fairly good. A marked and close attention is being paid to the word preached; quite a large number of young people attending; good order prevails during the service. Brother Snively is blessed with great liberty of the Spirit, and we are led to believe that some are very near the kingdom—"almost persuaded" and ready to accept the glorious truth revealed in these the latter days. . . .

The Presbyterians of this place, thinking, we suppose, that too much truth was being preached for the good of their craft, sent to headquarters for one of their "big guns" so we are told. He came and preached in their chapel on Sunday evening. From the large crowd that attended the Saints' meeting in the evening we are led to believe that most of the people prefer wholesome food, rather than being fed on husks. . . .

Meetings concluded by Brother Snively preaching the funeral sermon of an aged lady, Rachel Hanshett, the like result having followed a series of meetings held here about two years ago, by the same brother. The Christian chapel where the funeral services were held was filled, a large crowd being present, some having to stand.

The Saints here are feeling cheered and encouraged, and it is the general desire of them all, as well as of the many friends, that the conference appoint Elder Snively again to this district.

A letter from Joseph R. Lambert to the *Herald*, dated Lamoni, Iowa, March 26, says in part:

Recently I made two trips to Leon, preaching four times at each visit. Found the little band (diminished in numbers by removal) doing quite well, under the circumstances. They received me kindly, and what they have done and are doing, indicates that their love for the work has not expired. I have believed and do still believe that the work can be more fully established in Leon, if the matter is managed as it should be. Much more might have been done for the work there had it been thought wise and practicable, by those in charge, to have placed a suitable man

there, for two months or more, in the winter of 1894 and 5. But, of course, we must bear the inevitable the best we can. No doubt we all have much to learn before we can say that we have found the best methods of presenting work, or of using all the available forces for the greatest good of the work we love.

Through the labors of different ones, no doubt, including the branch officers, two were baptized last Sunday, a man of eighty-four and a maiden of fifteen.

Brother William Curwen died at Lamoni, March 27, aged 58 years.

Hattie E. Crosby Banta, widow of Elijah Banta, died at Lamoni, April 10, at the age of 49 years.

President William W. Blair died on the train, near Chariton, Iowa, on the morning of April 18, as he was returning from the General Conference at Kirtland, Ohio. The illness which caused his death began with a cold contracted on his way to the conference. His age was 67.

The General Conference adopted the following resolution with reference to the district:

Resolved, that in the opinion of this body it will be advisable to place Decatur District under the charge of the missionaries who are in charge of the territory in which said district is found.

Alexander H. Smith and Joseph R. Lambert were put in charge of the territory in which Decatur District is situated. William Anderson and Robert M. Elvin were appointed to the district by the General Conference.

Brother Seth P. Bass died at Lamoni, April 16, aged 74.

SUNDAY SCHOOL CONVENTION

The convention met at Hiteman, on the evening of June 18, Frank E. Cochran presiding. The superintendent reported sixteen schools in the eleven counties of the district, three having been organized since last session, and all but four had been visited. The schools at Davis City, Greenville, Pleasanton, Lucas, Hiteman, and Cainsville reported. Good and prof-

itable work was done during the five sessions of the convention and the outlook was encouraging.

SUMMER CONFERENCE

The conference was at Hiteman in charge of William Anderson, Frank E. Cochran and Robert M. Elvin being secretaries pro tem.

The following branches reported: Pleasanton 114, Lamoni 1,117, Lucas 158, Centerville 40, Greenville 41, Leon 45, Davis City 79, Lone Rock 85, Cainsville 51, Hiteman 45.

The ministry reporting were: William Anderson, Samuel V. Bailey, Price McPeek, David W. Wight, Robert M. Elvin, Joseph S. Snively, James W. Loach, Thomas A. John, Isaac Phillips, James Allen, Thomas R. Allen, Russell Archibald, sr., Frank E. Cochran, David Archibald, Morgan D. Lewis, George Young, Thomas Hopkins, John Jervis, Daniel Williams, John Brennan, Thomas Williams, John Harp, James Richardson, Robert D. Williams, John T. Williams.

The following resolution of respect was adopted:

That while we humbly bow to the will of our heavenly Father, we feel to express our deep sorrow and regret at the death of our respected and beloved brother, President William W. Blair, who was so suddenly taken from our ranks by the hand of death while attending to the trust imposed in him as a minister for Christ, and we feel that the church as a whole has lost one of her ablest and best men. We hereby extend and express our sympathy to his bereaved family.

Resolved that these sentiments be spread upon our records, and that a copy of the same be prepared by the secretary of the district and sent to Sister William W. Blair.

The treasurer's report showed a balance of \$6.97 on hand. The report of the court in the case of Elder Andrew Himes sustained the president in calling in his license; it was adopted. Further action in the case of Amy A. Page and Mabel Gaulter was deferred till next conference. It was recommended that the Pleasanton (formerly Little River) Branch restore the

name of Sister Martha Dunlavy to their record and issue her a letter of removal to the Nebraska City Branch.

A question regarding the care of houses of worship was referred to a committee consisting of Robert M. Elvin, Edmund L. Kelley, and Richard S. Salyards, to report at next conference. The Sunday school convention reported. The services were well attended, especially the preaching meetings. Visitors were present from Nauvoo and Des Moines districts. The business was transacted pleasantly and without a jar. The Spirit of Christ was present, bringing peace and the fraternal feeling so noticeable in such gatherings of the Saints, and characterized the entire conference.

Joseph R. Lambert wrote June 23:

I left home on May 9 with the intention of doing some ministerial work near Lineville, Iowa (but actually in Mercer County, Missouri), Glenwood, Missouri, and then proceeding to Saint Louis.

I remained in Mercer County until the 19th, being kindly cared for by Brother Robert Moore and family. Only preached three times, on account of excessive and almost continuous rains. Not only did the rain and mud work against me, but the measles were in that region of country, and kept many from attending our meetings. However, I felt well in preaching and I think good was done. On account of ill health it became necessary to recall my appointments and return home.

Sister Christiana Landers, widow of Elder John Landers, died at Lamoni, July 15, aged 90 years.

The Chariton *Herald* of July 30 thus noticed the labors of two of our brethren at that place:

Reverends Robert M. Elvin and Amos M. Chase, of the Latter Day Saint Church, of Lamoni, have both been callers at the Herald office the past week. They are the men holding a tent meeting at the corner of Eighth Street and Linden Avenue. They say they are having good and orderly audiences and "doing well for a town where people's religious views are pretty well established already."

The labors of these brethren were further taken note of in the *Saints' Herald* for August 19:

Robert M. Elvin and Amos M. Chase, who have been doing tent work at Chariton, Iowa, raised their tent at Creston on the fifteenth

instant. They are operating on new ground, in the tent of the Decatur District.

Of the Chariton effort Amos M. Chase wrote August 10 as follows:

Brother Robert M. Elvin and the writer have been at this place since July 22. We have held twenty-one meetings with attendance averaging about fifty. Have been compelled to miss three nights on account of rains, and one night for lack of congregation. We have slept in the tent and with the exception of two meals, have also eaten there. A good many printed sermons and tracts have been distributed, and people—some of them at least—are thinking.

As we could not hold meetings during the day the writer took advantage of circumstances and attended the teacher's normal, held here during the past two weeks. I feel that I have obtained some benefit mentally, got acquainted with a good many teachers, and made some friends for our cause in so doing. The work here has been quite hard, as we were strangers in a strange town, and so many are *perfectly* satisfied where they stand that it is hard to get them to make an examination of any truth that may be presented. Their watchmen have cried "peace and safety" so long that they are secure, in their own estimation.

We have found a few who were ready to hear, and we think there are some that are not far from the fold. We may not baptize one here at present, but feel assured by the blessing of the Spirit that the seed will grow and in His own good time "bring forth both flower and fruit."

We have found a few faithful friends here who have done what they could for the work. Some of the Saints and friends of Lucas have been very kind, and we feel as though we were "their children," as Brother Elvin expressed it. They have visited us when they could and brought us of the necessities of life. May God regard their efforts and reward them.

Our health is good. If all goes as expected, will ship for Creston on Thursday.

Robert M. Elvin wrote from Creston August 19:

This is a hard town, but our attendance is much larger than it was at Chariton. We are hopeful and trusting.

BLUFF PARK GENERAL CHURCH REUNION

The above reunion began at Bluff Park, Montrose, Iowa, August 21, continuing to September 1. The first two days were occupied by Sunday school and conference sessions. The principal speakers were Joseph R. Lambert, Alexander H. Smith, Thomas W. Williams, John A. Robinson, Columbus

Scott, Frederick A. Smith, Rudolph Etzenhouser, Myron H. Bond, John R. Evans, Edmund L. Kelley, Orlin B. Thomas, John S. Roth, Joseph S. Snively, Morris T. Short, and Thomas J. Sheldon. A number of other brethren gave valuable assistance in the services. Large crowds attended both Sundays. Not many except the campers and people in the immediate vicinity attended during the week. Still the reunion was a complete success, and so far as actual good accomplished may exceed others of greater magnitude.

One day was spent in visiting places of interest at Nauvoo. The Sunday school work was a prominent and successful feature in charge of general officers. An excellent prayer meeting under its auspices was held Saturday morning. A temperance program rendered gave general satisfaction.

Adjournment was had with the understanding that another meeting be had next year to be known as the Nauvoo reunion. A general committee on location and arrangements was chosen consisting of Alexander H. Smith, Daniel Tripp, Richard S. Salyards, James McKiernan, Frederick G. Pitt, and Francis M. Weld. There were fourteen baptized, and others much impressed.

In relation to the tent work Amos M. Chase wrote from Albia, Iowa, September 7, as follows:

We closed our meetings at Creston the night of the second, having held twenty-three meetings there with an attendance ranging from twenty-five to a hundred and fifty. We baptized none there, but left many thinking seriously and, we think, some believing. The few Saints there and some friends of the cause did nobly in the way of sustaining us, giving us all the help they were able to. Who could do more? While there, we enjoyed a visit from Sister Lillie Conover, who was on her way to Lamoni from her visit at Glenwood. She gave us good aid in the music while she stayed.

Brother John A. Evans, of Lucas, was with us during one service, and Brother S. E. Ballou also stopped one evening with us as he was passing through. Doctor Messinger, of Prescott, attended two services with us, and Brother Fred Johnson, of West Burlington, was with us one service; and, last but not least, Brother Charles France drove up

from Lamoni, bringing Sisters Mamie Elvin, Pearl Jones, and the writer's wife and bairns, arriving Thursday evening and returning Monday morning, August 31. Such things as these help and cheer us on our way.

We shipped for this place the third instant, and put the tent up and commenced meetings on the fifth. Saturday evening, Sunday morning and afternoon services were attended by about thirty each session. On Sunday evening at 7.30 we were greeted by a larger audience, fully a hundred coming to hear. The Hiteman Saints are coming to our aid nobly, and prospects are good for our cause. The political tide runs high, but some get time to think of other things. In our congregation last night were about fifteen of the colored race, and they were quiet and attentive. Much thought seemed to be aroused by the discourse of Brother Elvin as he showed the gospel platform. Quite a delegation of Foster Saints were present with us yesterday and they are anxiously looking for us there when we leave this place. A Reverend Snow, who claims to be the grandson of an elder in the old church, called at the tent this morning. We are rejoicing in the possession of an organ with our tent, which we find to be a help in the work.

The *Herald* of September 23 said:

Brother Joseph R. Lambert is at Allendale, Missouri, preaching the word and defending the work and the character of the early elders against influences designed to cast odium upon them.

Sister Mary A. Foster died at Lucas, August 22, at the age of 80.

Sister Lucinda Bissell died in Harrison County, Missouri, August 27, at the age of seventy years.

Robert M. Elvin writing from Foster, October 6, said:

It is getting cool for meetings and sleeping in the tent. We are having a most excellent hearing, with several deeply interested. On Sunday I baptized two. Married a couple last evening. Both Chase and I are under the weather with cold. Have been out seventy-six days, missed seventeen services on account of storms, removals, and want of congregations. Five meetings by others, and I have preached seventy-eight times. On Sunday we held five services. Pray for us.

Sister Bertha M., wife of President Joseph Smith, died suddenly at the family residence, Lamoni, October 19, aged 53 years.

SUNDAY SCHOOL CONVENTION

The nineteenth convention met at Lucas, October 22, Amos M. Chase in charge, John T. Evans secretary pro tem. Green-

ville, Davis City, Pleasanton, Lucas, Foster, Cainsville, and Hiteman schools reported. David A. Anderson was elected secretary in place of Elbert A. Smith, resigned. Classes in senior, intermediate, and primary grades were instructed by Amos M. Chase.

FALL CONFERENCE

The conference met at Lucas, October 24, William Anderson presiding, Benjamin M. Anderson secretary. Branches reporting: Allendale 92, Greenville 42, Wirt 36, Lamoni 1,159, Davis City 82, Cainsville 54, Lucas 159, Hiteman 41. Ministry reporting: Alexander H. Smith, Joseph R. Lambert, William Anderson, Asa S. Cochran, Joseph S. Snively, Henry A. Stebbins, Robert M. Elvin, Edmund L. Kelley, Richard S. Salyards, Columbus Scott, John R. Evans, Charles H. Jones, Thomas J. Bell, James Allen, Samuel V. Bailey, Hugh N. Snively, Jeremiah A. Gunsolley, David W. Wight, Ebenezer Keeler, John J. Watkins, Isaac Phillips, Joseph M. Brown, Frank Criley, William H. Kephart, Horace Bartlett, Thomas A. John, Thomas R. Allen, Frank E. Cochran, William T. Shakespeare, Nephi Lovell, Amos M. Chase, Charles W. Dillon, Morgan D. Lewis, Thomas Hopkins, Green Cloyd, John A. Evans, David E. Daniels, John T. Evans, Andrew K. Anderson, John Harp, Samuel Shakespeare, William E. Evans, Robert S. Grey, George Gobin.

David Dancer, Bishop's agent, received \$216.74; paid out \$1,190.99; received from the Bishop \$768.72; the balance \$205.54 being advanced by the Herald Office. District treasurer reported on hand last report \$6.97; received since \$10.69; paid out \$16.95; on hand 71 cents. Committee on care of houses of worship reported as follows:

Report of committee on the question, "Who has the right to look after the church building, and to open the door in time of meetings, or can any one do so unless they are appointed by the members?" We beg leave to report; viz: The law in Doctrine and Covenants, section 83, para-

graph 22, makes deacons "standing ministers unto the church." And by mutual understanding throughout the church and in the absence of a "Thus saith the Lord" or an act or resolution of general or district conference, it has by custom passed into rule, that when a branch by its vote shall choose one of the deacons to the office of "deacon of the branch," he shall have the watchcare of all branch property, to be responsible to the branch for his stewardship, to act as janitor and usher. However, this does not prohibit the presiding officer to exercise a general supervising watchcare over the house of worship, of holding a key to the same, and by himself or other person open the door when a necessity shall demand; nor does the choosing of a deacon of the branch prevent the branch or its presiding officer granting the use of the house for other purposes than the regular branch meetings; in such an event the party obtaining the grant may by himself or by other party open and close the house of worship. And further: the branch can by vote define the duties of the deacon, choose some other person than the deacon to act as janitor, also choose other person or persons to act as usher. No one has the right to assume the watchcare of church property when these other officers or either are present or to act in any office in the branch or to act as janitor or as usher or to keep order without the voice and vote of branch, or appointment by the presiding officer or those in immediate charge subject to the voice and vote of branch if the appointment is for continuous duty. Respectfully submitted, Robert M. Elvin, Edmund L. Kelley, committee. Adopted.

Robert M. Elvin reported very favorably of the tent work in the district in which he was associated with Brother Amos M. Chase, having made some new openings and hundreds heard the gospel. The expenses were \$27.55, receipts \$36.38, leaving a balance on hand of \$8.73. President reported that unless he had an assistant it would be impossible for him to do the work of the district justice, whereupon he was given the privilege of nominating an assistant to be confirmed by the conference; Samuel V. Bailey was so chosen. Robert M. Elvin, Mark H. Forscutt, and Henry A. Stebbins were made a committee to draft rules of representation. Robert M. Elvin, Samuel V. Bailey, and Amos M. Chase were named a committee to secure a musical instrument for next year's tent service. On recommendation of the Hiteman Branch and order of the conference John M. Hooper was ordained a teacher

and John Griffiths a deacon. Adjourned to Lamoni, on the Friday nearest to the full moon in February, 1897.

Jeremiah A. Gunsolley, president of the Lamoni Branch, announced to his flock, Sunday morning, October 25, that there had been fifty-four baptisms in the branch during the past four months. This had been the result of steady work, not aided by any revival or protracted effort.

Thomas Loach died at Hiteman, Iowa, October 15, aged 64 years.

Margaret Gurley, widow of Zenos H. Gurley, sr., died at Lamoni, Iowa, November 3, aged 88 years. She had been a member of the church sixty years.

William Anderson, president of the district, announced the following appointments for George H. Hilliard, of the bishopric; Allendale, November 21, 22; Lone Rock, November 24, 25; Green Schoolhouse, November 26, 27; Davis City, November 28, 29; Leon, December 2, 3; Hiteman, December 5-7; Lucas, December 9-11; Pleasanton, December 12, 13.

William Wright died in Hamilton Township, Decatur County, Iowa, November 12, aged 66 years.

Anna M., wife of Brother Isaac Monroe, died at her home near Lamoni, November 29, at the age of 32 years.

Joseph R. Lambert, in a letter to the *Herald*, dated Lamoni, Iowa, December 8, writes as follows:

I returned home from my mission field on July 3, and since that time my field labor has been very limited.

In August, I attended the Bluff Park Reunion, presided, in connection with Brother Alexander H. Smith, and spoke three times.

In September, Brother Joseph S. Snively and I conducted a two days' meeting at Lone Rock, Missouri. We did not find the branch in a condition to receive the benefit that it was privileged to receive from such an effort, but tried to do the best we could under the circumstances. I spoke three times. I also spent a couple of weeks at Allendale, Missouri, and vicinity. Preached twelve times and had good company in my labors. When the Spirit of God is with us, as *an abiding* "Comforter," what joy, what peace and light, it brings to the soul!

While at Allendale I attended a debate on the nature of man and his

condition in the intermediate state, between Elder Dillen, of the Baptist Church, and Elder Glendenning of the Christian Advent Church. I enjoyed the opportunity of hearing, comparing, and learning. Do we realize how many opportunities we have to learn the right, be confirmed in previous methods and positions, if found correct, or corrected, if found wrong, if we only have the wisdom and disposition to improve them? We need all these opportunities, for they help to broaden our thoughts, make us more humble, and increase our charity. I am under the impression that it is wrong, decidedly wrong, and injurious to us and the cause we have espoused, to apply God's tests of truth and right to others, while we are unwilling to have them applied to us in matters of religion, politics, and all the affairs of life.

Brother Keeler stood by me and assisted me in all the services held. He has done a good work at Allandale. As usual, Brother and Sister Hunt furnished me with a good home, and they, with Brother and Sister Robedau and others, were kind to me, and they did what they could to move on the work.

Passing by an occasional sermon at Lamoni, Davis City, and Leon, also the October conference at Lucas, which was a good one, I come to the latter part of November, which found me at Lucas, Iowa, kindly cared for by Brother David E. Daniels and his mother, and others. We had good meetings. The kind Father, ever mindful of the needs of his children, did not leave us alone. Those who attended, and who cultivate a love for the practical duties which belong to their profession, and are willing to be *corrected* as well as instructed, were benefited, and, I believe, satisfied with the services.

I was about nine days at Lucas, and preached nine times, including the Thanksgiving address. There is some trouble in the branch, but if all concerned will cultivate the true Spirit, try to get at the right, rather than to have their own way, and submit with good grace to the provisions and operation of the divine law, all will be well in a short time, and the work which we all claim to love will move on there as in the past.

Late in the year Amos M. Chase labored at Hiteman, Foster, and Cedar Mines, Iowa. He organized a mission Sunday school at Foster, among outsiders, and in which he succeeded in placing our Sunday school literature.

Brother Jasper H., son of Brother Jacob B. VanMeter, of Lamoni, Iowa, died, by his own hand, at Peoria, Illinois, December 3, at the age of 30.

Charles E. Willey wrote to the *Herald* from Jamison, Clarke County, Iowa:

You might say in *Herald* for the benefit of any of the elders or Saints who might come this way, that my residence is two and one half miles due east of Jamison, a station on the railroad running from Des Moines to Kansas City; and while we cannot entertain them royally, we will make them welcome.

(To be continued.)

EDITORIAL NOTE

[With pleasure we present to the readers of the JOURNAL the history of Pottawattamie District which commences in this issue. It supplies a link and contrast between the organization which reorganized at Council Bluffs, in 1847, under Brigham Young and others, and the Reorganized Church of Jesus Christ of Latter Day Saints which is very valuable to the student of history.]

POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN, LOCAL
HISTORIAN

Early in the year 1846 that portion of the rejected church which supported the claims of Brigham Young and his associates, having been forced to leave Nauvoo, Illinois, emigrated westward reaching that part of Iowa, now known as Pottawattamie County, sometime in June.

Here, at what is now known as Council Bluffs, the United States Government had maintained a military post known as Fort Krogan, but at this time it had been abandoned by the removal of the soldiers to another post and the Pottawattamie Indians to Kansas. There were three log cabins which were taken possession of by the refugees and camps were established along the water courses. The principal camp seems to have been an Indian creek near the old fort. A man by the name of Henry Miller having acquired a claim of four hundred acres caused the site to be known as Miller's Hollow.

The new settlers soon built numerous log houses and put

in crops to provide for the coming winter, also building a log tabernacle nearly north of the old fort, on the opposite side of the shallow stream which meandered through the valley. The street where it was located being now known as Harmony Street. Here the people conducted their religious services and held their business assemblies as well as their balls which were always opened with prayer and closed promptly at midnight.

Early in the year 1848 one, Evan M. Green, was commissioned as postmaster, and with the establishment of the post office, the village received the name of Kaneshville, in honor of Thomas H. Kane, a brother of Elisha Kent Kane, the Arctic explorer. Colonel Kane ever manifested a friendly interest in the community, and it was largely through his influence that arrangements were made between the Government and the Mormon authorities for enlisting six hundred men, known as the Mormon Battalion, to proceed to California for service in the war with Mexico. They were mustered in at Council Bluffs July 16, 1846, and marched to Los Angeles, California, where they were mustered out just one year later; none having been killed in action, and but one dying en route. The records show that many drew traveling allowances from Los Angeles over the old Mormon trail to Salt Lake City, then just laid out by Brigham Young. Some settled in California and a few returned to Iowa.

On September 21, 1848, Pottawattamie County was organized, and the Mormons, being in control, filled all the offices. On the 24th day of December, 1847, a conference held in the log tabernacle chose Brigham Young as the president of their organization. This had been provided for in a council of the Twelve, held in the house of Orson Hyde, on the 5th day of December, 1847, of the quorum as left at the martyrdom of the Prophet and Patriarch. There were only seven present, John Taylor and Parley P. Pratt being absent in the East, as

also were Lyman Wight, William Smith, and John E. Page, who had dissented at Nauvoo from the remaining apostles. It will thus be seen that there was a bare majority present at this council which chose three of their number for the First Presidency; leaving four of the quorum present and five absent. It was estimated that at this time there were eight or ten thousand inhabitants within ten miles of the tabernacle and about one thousand of these attended the conference, which approved the nomination of the council.

The first newspaper published in this region was the *Frontier Guardian*, of which Orson Hyde was publisher and editor. The paper was Whig in politics, but the chief object of its publication was the promulgation and defense of the faith. Its publication continued until 1852.

Outside of the tabernacle there was no observance of the Sabbath. There were no other religious organizations during this period. On the 7th of April, 1847, the westward movement again began; one company after another following the head of the false prophet, who established himself near the Great Salt Lake in Utah, on July 24, 1847.

[When it is remembered that the tabernacle in which they met was only 40 by 60 feet it will be seen that a thousand attendance is a large estimate.—EDITOR.]

In 1852 a call came from the general church authorities for those who yet remained in Kaneshville and vicinity to gather to the new ecclesiastical center. As a result there was a general exodus of the faithful. The gold discovery in California had brought a large influx of Gentiles; many of whom remained here, and now obtained control, so that by January 19, 1853, they succeeded in getting the name of the town changed to Council Bluffs. The most of the church membership who remained lost faith, many of them seeking solace in the intoxicating cup.

With the advent of Brigham's following, the restored gospel had been introduced into these regions, and though in a corrupt form it was the best the people had until the latter part of July, 1859, when Elders William W. Blair and Edmund C. Briggs, representing the Reorganized Church of Jesus Christ of Latter Day Saints, reached Pottawattamie County in the prosecution of their mission and first presented the claims of that church. Coming into the neighborhood of Council Bluffs they visited and distributed tracts until the seventh of August, when they held the first public service of which we have any record, near Park's Mills, just east of Council Bluffs. Of this effort Brother Blair says:

We were sharply opposed by some who had abandoned Mormonism and taken up with Spiritualism and infidelity; and though young and inexperienced in gospel work, nevertheless the Lord stood by us and enabled us to both defend and advocate the work we had in hand with gratifying success.

On September 15, Elder Blair, after having visited various parts of western Iowa and eastern Nebraska, left Pottawattamie County for the East; leaving Elder Edmund C. Briggs to look after the work in western Iowa. In a letter from Brother Briggs, dated from Council Bluffs, November 1, 1859, to the *Saints' Herald*, he says, "There is great inquiry after the old paths in this vicinity. I have more calls for preaching than I am capable of responding to." He continued in the mission through the winter, faithfully ministering to the joy and comfort of the scattered ones in this territory.

At the General Conference held at Amboy, Illinois, April 6, 1860, a special conference was appointed to be held at Council Bluffs, Iowa, commencing on June 1, 1860. This, the first conference held in the mission, commenced at the appointed time in Glendale, near the intersection of High School Avenue and Glen Avenue. On motion of Elder Zenos H. Gurley, sr., Elder Jason W. Briggs was chosen to preside, with Elder

William Marks assistant, and William Slater clerk. Calvin Beebe was appointed agent for the *Herald* and treasurer of funds for that purpose, for this region.

In the evening a prayer meeting was held at the home of Isaac Beebe, when a good spirit prevailed and much testimony was given of the work. At the morning session of June 8, Elder Zenos H. Gurley congratulated the Saints on the harmony and good spirit prevailing among them. Elder Benjamin F. Leland reported the Boomer Township Branch containing fifteen members, including three elders, one seventy, one teacher, adding that they are enjoying the Spirit of the Lord. This, so far as we can learn from the records, was the first branch organized in Pottawattamie County; but the records fail to show when or by whom it was organized, or who were its first officers.

To the call for laborers in the vineyard, the following responded and were appointed to their several localities: Brethren John Smith, Hugh Lytle, David Jones, Calvin Beebe, Archibald Patten, Benjamin F. Leland, Isaac Beebe, George R. Outhouse, Samuel Scott, Uriah Roundy, William Van Auddall, Richard Y. Kelley, Richard Price, and J. Thomas. Curtis F. Stiles and George R. Outhouse were ordained to the office of seventy, and John A. McIntosh, one of the seven presidents of the Seventy.

The preaching Sunday morning was by Elder Zenos H. Gurley, sr., and at night by Elder Jason W. Briggs who spoke on the right and duty of presidents of branches to prohibit all teaching in their branches not strictly in keeping with the written law, whether by high priests, apostles, or any other; exhorting the Saints to give no heed to strange and unfounded doctrine which had crept in among us in the dark and cloudy day.

There being some difference of opinion on the subject of

“rebaptism,” Elder Jason W. Briggs stated that the question had been discussed at a conference held at Beloit, Wisconsin, in April, 1854, when it was decided that legal baptism once having been received, and no evidence of expulsion or apostasy, rebaptism was not required in order to unite with the Reorganization; but rebaptism was a matter of conscience and optional with the individual. This was indorsed by the conference at Council Bluffs. The conference sustained by unanimous vote Brother Joseph Smith as presiding high priest over the high priesthood of the church. After appointing a two days’ meeting to be held at Gallands Grove, on October 6 and 7, 1860, the conference adjourned to meet at Sandwich, Illinois, October 6, 1860. Elder Jason W. Briggs in reporting to the conference at Sandwich says the attendance at Council Bluffs was large and unusual interest was manifest throughout. The foundation of a good work is laid for this region. To God be the glory. The attendance was estimated at from 1,500 to 2,000.

Elder Edmund C. Briggs writing to the *Herald* from Council Bluffs, Iowa, July 16, 1860, says, “On the first instant I baptized nine persons and organized the North Star Branch. Since that time others have united with the branch. Yesterday nine more united with the branch by baptism. The branch now numbers about twenty-five members. . . . Elder [Samuel] Waldo is president and George Graybill priest. The other officers are not chosen yet.

“Elder [John A.] McIntosh is preaching and baptizing. He organized a branch in Crescent, two weeks since, of fourteen members”; Absalom Kuykendall, presiding; Cornelius G. McIntosh, teacher; Thomas Slater, clerk.

Elder Briggs further says, “The interest generally of the people is growing more intense and effective, rather than abating, and truly the prospect is glorious and good for a

great work in this country. While many are turning to the Lord, hundreds are convinced of the truth."

At the semiannual conference held at Sandwich, Illinois, October 6 to 9, 1860, Elders Edmund C. Briggs and William W. Blair were again given a mission to western Iowa. To this conference Elder Edmund C. Briggs reported the Crescent Branch with twenty-one members; North Star forty-nine, and Boomer eleven. The records fail to explain the difference between this report and the one to the June conference when the branch was reported as organized with fifteen members. This conference ordered a special conference to be held at Council Bluffs, Iowa, commencing on the first Friday in June, 1861.

In the early part of December, 1860, Elder William W. Blair states:

By constraint of the Spirit we proceeded on to Council Bluffs, Crescent City, and to the North Star Branch, preaching, visiting inquirers, and seeking in every proper way to seek and save the erring ones. Preaching services were well attended, and our prayer and social meetings were blessed with a large measure of the gifts and blessings of the Holy Spirit.

Met Brother Edmund C. Briggs on the ninth, and we labored together in word and ordinance at the aforementioned places and their vicinities till the twentieth, when we held an investigation of the requests of one John N. Burton for membership and ordination, at Union Grove. After patient examination of the case, we decided that he desired to unite with and labor in the church for the purpose of building up a badly damaged reputation more than for the glory of God, and so rejected him.

On January 10, 1861, when preaching in the hall in Crescent City, I was opposed by — Brown, who was in sympathy with Brighamism, and I received testimony of the Spirit that some of the Utah "Danites" would become mountain robbers. I continued preaching here and at various points on North Pigeon and Mosquito Creeks, also at Council Bluffs and Gallands Grove, and on Boyer River, assisted by Brethren Cornelius G. McIntosh, James H. Blakeslee and John A. McIntosh, having full and attentive congregations, was blessed very greatly, and the Lord added to the church many whom we hope to meet in the world to come.

During a prayer meeting the evening of the 14th, at Brother Skinner's, near Crescent City, the Spirit testified that the Lord would ere long feed the oppressing leaders of the Utah Saints with judgment.

On the 15th, met Brother Edmund C. Briggs in Council Bluffs, and we continued together preaching the word there, at Crescent City, and in their vicinities, also visiting the scattered Saints and others where we could find or make opportunities, baptized a goodly number, and rejoiced greatly in the cheering and comforting power of the Holy Spirit.

Writing to the *Herald*, February 16, Elder Blair says that he and Elder Edmund C. Briggs had baptized twenty or more since January 14, at which time he had reported the work very prosperous. "We did preaching and baptizing and the Lord confirming his word with signs following."

On March 1 Elder Blair writes that they were "at Brother Jairus M. Putney's, ten miles east of Council Bluffs, where we held meetings, and where for the first time we met Brother Charles Derry." He had come on foot from Fontanelle, Nebraska, to find Elders Blair and Briggs, having heard they were at or near Council Bluffs. At this place Elder Briggs baptized three; after which they proceeded to Farm Creek; and on Sunday, the third, Elder Blair baptized Charles Derry who was ordained an elder that same evening by Elders Briggs, Beebe, and Blair, in a prayer meeting at the home of Calvin Beebe.

In the minutes of the General Conference held at Amboy, Illinois, April 6, 7, and 8, 1861, it is reported that branches at Boomer, Council Bluffs, Crescent, and North Star, were represented, but this is an error so far as Council Bluffs is concerned, as that branch had not been organized at that time.

On Friday, June 7, 1861, the special conference met at Council Bluffs, according to appointment. Elder Blair, who had gone east in March to attend the General Conference, having returned to the mission on June 3, was chosen to preside over this conference, and Elder Dexter P. Hartwell served as clerk. Elder Blair, assisted by Edmund C. Briggs, Charles Derry, and others, entered at once into the work at Crescent,

Council Bluffs, and regions adjacent. In writing of his work Brother Blair says:

Here we found it proper to define the position the Saints should take and maintain in respect to national affairs, and we were gratified to find that all our membership, with but slight exceptions, were thoroughly loyal to the Government and had abiding confidence that God would bring the Nation through its perils to the high destiny to which it was divinely ordained before it was founded. The elders in talking and preaching on these matters, quoted freely from the writings of Joseph the Seer, including the Book of Mormon and Doctrine and Covenants. The session was a great success, the Saints were united and hopeful, and the citizens, generally, were well satisfied as to their loyalty. Two-day meetings were appointed at many available points, and the elders went to their work diligently and with fervent zeal. During the summer and fall a large number were added to the church, and the Lord gave the Saints much favor with their neighbors and the people generally.

At this conference reports were had from North Star Branch, 113 members, including 4 elders, 1 priest, 2 teachers, 1 deacon.

A court of elders was appointed to investigate the cases of Howard Smith and Wallace W. Wood. The court consisted of Calvin Beebe, Hugh Lytle, Silas W. Condit, George Out-house, and Charles Derry. They reported Howard Smith as unfit to act in the office of elder at present, and that Wallace W. Wood "be excused on account of his inexperience, hoping that in the future his knowledge might keep pace with his zeal." The decisions were sustained by the conference. Alexander McCord was ordained a seventy, and James Williams, Barton S. Parker, Wilson Sellers, Francis Reynolds, and Rees Price to the office of elder, under the hands of Edmund C. Briggs, Crowell G. Lanphear, and John A. McIntosh.

The reports of the progress of the work by the elders was encouraging in a large degree. Elder Edmund C. Briggs also reported to the semiannual conference, October 6, 1861, that the work was progressing rapidly in western Iowa. Elder Blair was appointed to the western Iowa mission, Elder Edmund C. Briggs going east.

Elder Blair says:

Thursday, August 8, at the house of Brother Joseph Wild, above Crescent City, we received testimony by the Spirit at evening prayers that the Lord would preserve the life of Brother Joseph and inspire his mind with wisdom to lead the Saints so they would escape the judgments coming on the earth. This was most encouraging in view of the fact that everything in our land was in commotion, and men's hearts failing them with fear.

At the special conference held at Little Sioux, Iowa, August 30, and September 1, 1861, Elder Charles Derry was appointed to take charge of the work in the counties of Pottawattamie, Mills, and Fremont, Iowa, and a portion of Nebraska, contiguous to Pottawattamie County; and John A. McIntosh in charge of Harrison, Crawford, Shelby, Monoua, and Cass counties. A two-day meeting was appointed to be held in the North Star Branch, on October 12 and 13.

Elder Blair writing to the *Herald* November 27, 1861, says:

I am now living two miles south of Crescent City, and six miles north of Council Bluffs. We are comfortably situated for the winter.

He located his family on what is now known as the Ellisdale farm. On December 30 he says that the "work seems rather prosperous in western Iowa," and that the North Star Branch had added "some eighty more since the last August conference."

The winter was spent in preaching throughout western Iowa, and the Lord added a goodly number to the church through the joint labors of the ministry, prominent among whom were Elders Charles Derry, John A. McIntosh, and Silas Condit.

The Spirit of the Lord abounded among the Saints. Unity and love prevailed, and though times were hard and trials many, the church as a whole was a happy and prosperous people. The gifts of the Spirit were richly enjoyed and the promise of God at times was very notably manifest.

On April 6 and 7, 1862, the conference for the mission convened at Gallands Grove. Brother Blair writes that owing to extremely bad weather it was quite small and uninteresting. To this conference Elder William D. Lewis reported that he had been preaching in the vicinity of the Boomer Branch, that some ten persons had been baptized of late, and more about to come in. This conference appointed Elder Blair to take charge of Pottawattamie and Harrison counties. The conference adjourned to meet June 7, in the vicinity of the North Star Branch.

On April 29, 1862, a branch of ten members was organized at Wheeler's Grove, Pottawattamie County, Iowa; Elder John Smith presiding. At the conference held in the following June, they reported fifteen members including one high priest, and one elder. On April 30 Elder Blair removed his family from this district to Little Sioux. May 11 Elder Cornelius G. McIntosh organized a branch with six members, including two elders and one priest, to be known as the North Pigeon Branch, with William McKeown, president, and George Drake, clerk.

On May 18, 1862, Elder Charles Derry organized the Council Bluffs Branch of ten members, including three elders and one teacher, with Elder Thomas Revel as president, and John Clark and Hans Hansen, counselors; John Clark also serving as clerk.

On June 7 to 9, 1862, the special conference promised for this mission was held in the North Star Branch, near Council Bluffs. Elder William W. Blair was chosen to preside, and Elders Dexter P. Hartwell and Charles Derry, clerks. Branches reporting were Council Bluffs, North Pigeon, North Star, and Wheeler. The North Star reported fourteen baptized since the August conference. Samuel Waldo presided over this branch, and Dexter P. Hartwell and George W. Bays

served as clerks. The Boomer Branch reported a membership of thirty, including two seventy, four elders, one priest, one teacher, and one deacon. Seventeen had been baptized since last report and two cut off; all in full fellowship with two exceptions. John W. Roberts, president; George Wright, clerk. Two-day meetings were provided for at Wheeler's Grove, North Pigeon, Crescent, and North Star; good results having followed similar meetings the previous year.

Daniel Evans, George Derry, James Gillen, Lyman Campbell, and William Cowlshaw were ordained elders under the hands of Andrew Hall, John A. McIntosh, and Thomas E. Jenkins. Henry Cuerdon was also ordained an elder at this conference, but the minutes fail to show by whom.

As Elder Blair had a large territory to travel over in his mission Elder Leland offered to sell him a horse worth seventy-five dollars for forty dollars. A subscription was taken and a good part of it paid down; the remainder being later paid to Samuel Waldo. Officers of the conference reported an attendance of over one thousand. Love and unity prevailed throughout, and though some evil-disposed persons had threatened to disturb the gathering at the evening prayer meeting, the Saints were protected by the "home guard" who, although not Latter Day Saints, cheerfully rendered this service in the interest of human rights and liberty.

On July 24, 1862, at a meeting called for the purpose on Keg Creek, Elder Charles Derry presiding, and Leonidas Crapo, clerk, a branch was organized to be known as the Union Branch. It was composed of twelve members, including three elders and one priest, the latter being ordained at this meeting. Jarius M. Putney was chosen to preside and Leonidas Crapo clerk.

Elder Blair writing to the *Saints' Herald* from Council Bluffs, July 29, says:

We feel authorized to say the work in this region is progressing finely. We baptized three yesterday, eight . . . on the 12th, and 13th, ult., and two . . . on the 20th. Other elders are likewise adding to the church in their respective fields of labor and there is a decided and marked reformation and improvement in the Saints, and its influence is felt and manifested by many who are not united with us. A number of new branches have lately been organized.

From this brother's journal we glean the following:

In the latter part of August, a Brother William Lewis, lately returned from Utah, had baptized some in North Pigeon Branch and failed to use the form of words prescribed in the church standards, thereby causing doubts and controversy. This coming to my attention, I counseled that the form of words provided should be strictly observed, both in baptism and partaking the sacrament. This gave satisfaction to all but the erring elder, he persisting in his error and refusing any advice.

How natural (and harmful) for self-willed mortals to stiffly maintain erroneous ideas and reject the counsels plainly written and given of God! This brother's misstep led him to another wherein he stated that I preached that electromagnetism was of the Devil, when in fact I said that Satan was the "prince of the power of the air," using electromagnetism (a force of nature) for bad purposes, as do wicked men also.

Elder Blair says:

September 1 found Brother Derry and me at Wheeler's Grove, he to have a discussion with a Reverend Roberts, a Campbellite; but the latter, doubtless esteeming prudence the better part of valor, failed to appear. Faithful efforts resulted in planting the work at this point in a good way. On the 5th, 6th, and 7th we held a series of meetings in Crescent City, assisted by Brother Cornelius G. McIntosh. The prayer and testimony meetings were largely attended and very spiritual, the Lord confirming the word with signs following. Five were added to the church by baptism.

In the latter part of September President Joseph Smith, Bishop Israel L. Rogers, Elders James Blakeslee, J. Harvey Blakeslee, George Rarick, and Crowell G. Lamphear passed through Council Bluffs on their way to the fall conference to be held in Gallands Grove. They left Elder John Shippy at the North Star Branch. To this semiannual conference, commencing October 6, 1862, the Council Bluffs Branch reported a membership of twenty-four, including three elders and one teacher, nine received by baptism and six by letter. North

Pigeon reported ten members; three elders, one priest, and three baptisms; Crescent, thirty-five members, four elders, twenty added by baptism, eighteen removed since last report; Union Branch, sixteen members, four elders, one priest; Wheeler's Grove, fourteen members, one high priest, one elder; North Star, 246 members, one seventy, twenty-eight elders, one priest, one teacher, thirty-one baptisms, eight removed.

Bishop Israel L. Rogers at this conference announced his appointment of Jonathan D. Heywood of North Star Branch as his agent in this western part of the church, to receive the tithings of the Saints.

At the General Conference held at Amboy, Illinois, April 6, 1863, Elder William W. Blair was appointed to preside over the churches in western Iowa, Nebraska, and Minnesota.

A special conference was appointed to be held in the North Star Branch, Saturday, June 6, 1863, and the next semi-annual conference at the same place, commencing October 6, 1863. Elder Edmund C. Briggs reporting to this conference says: "Since I last reported I would say that I went around the branches in western Iowa and found that great progress had been made there."

On the 9th of May, 1863, Elder Blair on his way home from the General Conference called on the Council Bluffs Branch "and found it in a divided state, owing to intermeddling and officiousness on the part of ministers, who claimed that, by virtue of their high grade of office, they had the right to set in order the branch and its officers, not only without, but contrary to, the wishes of the branch and its officers."

He further says:

From May 28 to June 6 Brother Edmund C. Briggs and I were engaged in procuring a team and wagon and fitting out the missionaries for the Utah and California mission. On this last date a special conference met near Council Bluffs, with large attendance. There were fourteen

two-day meetings appointed in the Western Iowa District. After some discussion conference decided that district presidents were the proper officers for branches or their officers to apply to for counsel and aid in setting branch affairs in order:

"After singing and prayer it was decided that transient high priests, seventies, and elders had no right to go into branches and attempt to set them in order, that that business belonged to those who were set apart by conferences for that purpose. The decision of a high council in Zion and a solemn assembly in Kirtland, were cited as precedents governing the case. Said decisions are found in *Times and Seasons*, volume 5, page 738. The elders were exhorted to preach the gospel and let mysteries alone."—*Saints' Herald*, vol. 4, p. 28.

The decision was generally thought to be correct, and all heartily acquiesced in it.

Elder Wheeler Baldwin "bore a strong testimony to the truth of the Reorganization and said he had not enjoyed the Spirit and power of God so much for the past thirty years as he had since he united with this work last March. The power of the Spirit was with the branch at Manti (Fisher's Grove), and he hoped to see many more unite with them soon."

This conference and the Western Iowa District aided promptly and liberally in fitting out the missionaries going to Utah and California, Brethren Edmund C. Briggs and Alexander McCord, who proceeded at once to their field of labor, going with a team of mules and light spring wagon, over inhospitable plains, near eleven hundred miles to Salt Lake City.

This conference was presided over by Elder William W. Blair and had as clerks Elders Alphonso Young and Dexter P. Hartwell.

The Boomer Branch reported 25 members, including 2 seventies, 6 elders, 1 priest, and 1 deacon, 5 baptized, John W. Roberts, president, and George Wright, clerk; Wheeler's Grove, 24 members, including 1 high priest, 3 elders, 1 priest, and 2 teachers, John Smith, president, Edward Knapp, clerk; Council Bluffs, 30 members, 3 baptisms. Elder Thomas Revell having resigned on October 19, 1862, Elder John Clark was elected as president of the branch, and Benjamin Allen succeeded him as clerk.

In the assignment of missions Benjamin F. Leland, Bradford V. Springer, and Barton S. Parker were assigned to the counties of Harrison and Cass, the latter county being in-

included in the Pottawattamie District. Elder Blair in his journal says:

From this time till August 1 I was busily engaged in the ministry and had excellent success. Much was being said on the subject of "equality in temporal things" in some quarters, and it fell to my lot to explain that principle in a special conference near Brother Alfred Bybee's above Crescent City, and in doing so I cited the fact (generally overlooked by overzealous advocates) that it is a many-sided subject, and that wisdom demands that it be viewed on each side and all sides; that "needs, wants," and many other "circumstances," including qualifications and abilities, must be placed under consideration when investigating it, for notwithstanding Jesus proposed that his servants should be equal, yet "unto one he gave five talents, to another two, and to another one; to every man according to his several ability.

After a further explanation of the matter, some concluded they had erred in regard to it, and so let their "zeal without knowledge" cool down.

Brother Blair says:

"On the second day of October, at Brother Jonathan D. Haywood's, I met Brethren Joseph, Alexander H., and David H. Smith, also a Brother William Davis; all just in from Nauvoo, Illinois.

Conference commenced on the 6th [of October, 1863, at the North Star Branch], about five miles east of Council Bluffs, and Joseph Smith was chosen to preside [and Alphonso Young and Edward W. Knapp, clerks]. Reports showed a large increase in membership and excellent conditions spiritually. On question it was decided that a branch president has no right to delegate his presiding authority to anyone, but that when he is absent the next in branch authority presides; nevertheless, that a branch president has the right to call others to his assistance in ministering in word and ordinance.

Several fellows of the baser sort, because the conference would not permit them to sell strong drinks near by, threatened to raid the grounds by night. Captain Frost, learning of this, kindly tendered the service of his "home guards" and they patrolled the conference grounds at night, and peace and the best of order prevailed.

To this conference the Union Branch reported an addition of eight; Jarius M. Putney, president; Erasmus Campbell, clerk. The North Star had four baptisms since last report;

Samuel Waldo, president; Dexter P. Hartwell, clerk. Crescent reported 37 members, including five elders, one priest, two added by baptism; Jesse Copeland, president; James B. Bowen, clerk. Council Bluffs had forty members, including two seventies, four elders, one teacher, one deacon; four added by baptism and seven by letter; John Clark, president; Benjamin Allen, clerk. Boomer reported twenty-seven members, including five elders, one priest, one teacher, and one deacon; John W. Roberts, president; George Wright, clerk. Wheeler's Grove had 24 members, 2 added by baptism, one by vote; John Smith, president; Edward W. Knapp, clerk.

There were eleven baptized at this conference, and on October 7 Elijah B. Gaylord, Uriah Roundy, James Newberry, John Smith, and John Outhouse were ordained to the office of high priest, under the hands of Joseph Smith and William W. Blair. Also by the same officers, and on the same date, Rufus A. Gunsolley, David H. Smith, Joseph F. Speight, and John W. Burton to the office of elder. On October 9 Daniel Wilding, Cornelius G. McIntosh, Daniel B. Harrington, and Joseph Speight were ordained seventies by Elders William W. Blair and John A. McIntosh.

In the appointment of missions Pottawattamie and Cass counties were placed under the presidency of Hugh Lytle. This is the first record we have of these two counties of the Pottawattamie District being associated as a mission, and is probably the beginning of the Pottawattamie District as an organization of which we have no other record.

Alexander H. Smith was appointed to labor with Elder Blair in the bounds of the western conference. The conference adjourned to meet at Amboy, Illinois, April 6, 1864.

Elder Blair writes:

On the 19th of January, 1864, Brethren Alexander H. Smith, Thomas Revell, and the writer administered to Sister Pryor Stevenson, of Council Bluffs, for cancer on the underside of socket arch over the right

eye, and by the blessing of God she was soon relieved of the affliction entirely and permanently.

Of this incident, Brother Alexander H. Smith, in his journal, as recorded in his biography, says:

We were called in to administer to a sister who was afflicted with cancer of the eye, or as I discovered when she removed the plaster, the cancer was fixed between the eyelid and the eyebrow, above the eye proper, but under the brow bone, and of course affected the eye. She said she had consulted a physician as to the possibility of having the cancer cut out. He had given her no hope; said the cancer was so near the brain that in all probability its roots had already fastened on vital parts, and he would not run the risk of an attempt to cut it out. She could expect no relief from human aid, but must look death in the face until by slow process of a spider cancer the vital spark was eaten away, which might entail years of suffering. She wept as she told us how hopeless life seemed to her, unless God would have mercy and relieve her.

March 21, 1864, Elder Blair, writing to the *Saints' Herald* from Council Bluffs, said:

We have just concluded a special conference in this city for the district comprising Cass and Pottawattamie counties. We had a very good time. The question of all secret societies being contrary to the gospel, was introduced by resolution, and was by vote laid on the table, as a matter with which we had nothing to do. I am sorry to see some of our people so inconsiderate as to introduce foreign subjects into our conferences and councils.

The returns showed an increase by baptism since last October of fifty or more. Of this conference referred to by Elder Blair we have no other record.

Early in the year Elder Blair left Elder Alexander H. Smith to labor in Council Bluffs and vicinity, while he proceeded north, preaching by the way at Boomer, Crescent, and North Pigeon, and from there into Harrison County. The General Conference of 1864 placed western Iowa, Kansas, and Nebraska under the presidency of Elder Hugh Lytle. On May 21, 1864, a special conference for western Iowa and adjacent States was held in the North Star Branch, east of Council Bluffs; Elder Hugh Lytle presiding, and James C. Crabb and Davis H. Bays, clerks.

At this conference Brother Hugh Lytle was ordained a high priest under the hands of William W. Blair and Wheeler Baldwin, by order of the General Conference of the church held April 6, 1864, at Amboy, Illinois. Elder Andrew Hall reported that he had preached on Black Snake Creek and organized the Billington Branch of sixteen members on November 15, 1863, with John O. Thomas, president, and Edward Middleton, clerk. Report to this conference from this branch gave the present number of members as twenty, an increase of four since the organization of the branch. We have no other record of this branch than this report contains.

The Boomer Branch reported twenty-eight members, including one seventy, six elders, two priests, and one deacon: six baptized and five removed; John W. Roberts, president.

North Pigeon reported twelve members, three elders, one priest, and one teacher, Alfred Bybee, president; Union Branch twenty-six members, 5 elders, and one priest, one baptism, Jarius M. Putney, president. North Star reported ten added by baptism.

The elders reported forty-six baptisms, but some of them were outside of this district. On motion Elder George Sweet was chosen to preside over the district of Pottawattamie and Cass counties. Two-day meetings were appointed at North Star and North Pigeon; also at Wheeler's Grove.

The minutes of this conference say that the case of Howard Smith was examined into by the committee and he was honorably acquitted.

Marion Outhouse and Elijah Cobb were ordained elders, and Elder Sweet baptized Edmund L. Kelley, Susan Harrison, E. E. Cowlshaw, and M. A. Galland. They were confirmed by Elders George Sweet and Silas Condit. Elder Blair, though present at the conference, was too ill to preside, but of this conference he writes:

On Monday, May 23, we witnessed an exhibition of faith towards God, such as was had in ancient times, but such as, in these degenerate times, is reckoned to be rank fanaticism. Some important matters had been laid over from Saturday, the 21st, but the cold rain was falling, the winds from the east filled the grove with whistling, rustling sounds of warning, foretelling a heavy and protracted storm at hand, and outward appearances forebade any attempt to hold further services. After waiting in tents and covered wagons a short season beyond the appointed time for beginning service, Elders Wheeler Baldwin, John A. McIntosh, Hugh Lytle, Silas W. Condit, and others gathered into a tent and in faithful, fervent prayer and supplication laid the wants of the occasion before the Lord, humbly beseeching him to stay the wind and abate the storm that the business deferred might be disposed of in a proper manner. The winds soon abated, the rain ceased to fall, the business of conference was resumed and finished, and when there began to be disputations and wordy strife about matters foreign to conference affairs, the wind raised, the rain began falling, and the session closed while the storm was on. Such was the faith of the Saints in those times.

June 14, 1864, Elder Hugh Lytle, writing to the *Saints' Herald* from Council Bluffs, says:

The Saints in the West rejoice in the progress of the work of the Lord in this part of his vineyard. During the last three weeks (since our May conference), the missionaries have baptized forty-seven.

To the semiannual conference of October 6, 1864, sitting at Gallands Grove, Iowa, the Council Bluffs Branch reported forty-one members, including one high priest, one seventy, seven elders, two priests, one teacher, and one deacon, seven having been added by baptism since last report; James M. Judkins having been elected to preside over the branch on September 27, 1864, and David Evans, clerk.

The North Star Branch had added thirteen by baptism since last report; Samuel Waldo, president; and Dexter P. Hartwell, clerk.

Union Branch, twenty-six members, five elders, and one priest; nine added since last report; Jarius M. Putney, president; Richard Campbell, clerk.

Billington Branch reported nine baptized since last report; John O. Thomas, president; E. Middleton, clerk.

Boomer, twenty-four members, including one seventy, six elders, two priests, and one deacon; James W. Roberts, president; George Wright, clerk.

On October 8 the conference adopted the following:

Resolved, that Elders Charles Derry, Riley W. Briggs, and William H. Kelley, be sent and authorized by this conference to visit the Council Bluffs Branch, take all the evidence in writing in relation to the case in that branch, in which the minority were cut off for voting in the minority, and report at the next General Conference.

This committee visited Council Bluffs Branch and made inquiry into the trouble there, but the published minutes of the General Conference of April 6, 1864, fail to record any report from this committee. The trouble which for a while bade fair to result in the disorganization of the branch, grew out of dissatisfaction of the majority of the members with the conduct of the branch president, John Clark, who made a practice of playing a violin at dances, which frequently occurred on Saturday night, and, it was claimed, lasted past midnight. This the majority of the Saints thought incompatible with his profession and standing as a minister and presiding elder in the local branch, so he was invited before an elders' court which found the charges sustained, and it was decided to cut him off. When the decision of the court came before the branch for final action, a minority believing the penalty too severe voted against it, and for this failure to sustain the decision of the court, they, in turn, were cut off; the negative vote in this case being considered a violation of the law where it says: "And the elders shall lay the case before the church, and the church shall lift up their hands against him"; many at that time holding that an elders' court, not only found the verdict, but also passed sentence, and that the church was obliged to approve the action of the court.

Elder Charles Derry in his autobiography says:

July 16, 1865, I preached in North Star Branch and then went to Council Bluffs to try to settle the difficulty which the General Conference

had placed in my hands. I labored with them until 1 a. m. I decided that the action of the court in cutting off the Saints because they would not vote to cut off Elder John Clark was illegal. As the prerogative of a court is only to find the guilt or innocence of the party accused, they may recommend as seems good to them, but the recommendation is not binding. The ones expelled by the court were reinstated by this decision, but I fear some are so badly wounded that they will not return to fellowship.

The Pottawattamie District conference held in North Star Branch November 25, 1865, adopted the following:

Resolved, that this conference agrees with Elder Charles Derry in considering the action taken in the Council Bluffs Branch against John Clark as illegal, and that he should be restored to his standing as an elder in the Church of Jesus Christ of Latter Day Saints.

Resolved that the members of the Council Bluffs Branch, that were cut off in the case of John Clark, have the privilege still extended, that was given them by Elder Charles Derry, that they be received into the church as members without rebaptism.

In a letter from Elder Derry, dated May 3, 1911, he writes that the General Conference authorized him to reinstate these expelled members, but Elder Clark and some others were so much hurt that they did not accept the privilege.

November 12 and 13, 1864, a special conference for southwestern Iowa was held in the North Star Branch, George Sweet presiding and Riley Briggs, clerk. Except in the appointment of missions there was not much business transacted.

In a letter to the *Saints' Herald*, under date of January 17, 1865, Elder Davis H. Bays writes: "I returned a short time ago from a short mission in Cass County, Iowa. I preached in Lewis, Edna, and other places in the county, with a degree of success far beyond my expectations. Much prejudice seems to have melted away. I only remained a week or ten days in that vicinity, as I was obliged to return home, but Brother Asa Walden and Wallace W. Wood remained one or two weeks longer and the result was that they baptized six and ordained Curtis Rawley and set him to preaching. We were the first that ever preached in Lewis or Edna."

(To be continued.)

THE HISTORY OF THE PHILADELPHIA, PENNSYLVANIA, BRANCH

BY ELDER WALTER W. SMITH

BIOGRAPHICAL NOTE

[Elder Walter Wayne Smith, son of Martin B. Smith and Melissa A. Stephens, was born near Somerset, Pulaski County, Kentucky, September 21, 1878; baptized at Holden, in Johnson County, Missouri, August 19, 1894, by Elder Roderick May, and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints the same day by Elders John Johnson and Roderick May; ordained June 3, 1896, at Holden, Missouri, to the office of priest, under the hands of Jonas W. Hancock, Henry Resch, and Frederick Scarcliff; ordained an elder, March 17, 1901, at Saint Joseph, Missouri, under the hands of Elders Isaac N. White, Morris T. Short, and J. W. Adams; ordained a seventy at Independence, Missouri, April 14, 1903, under the hands of Elders Isaac N. White and Ulysess W. Greene; ordained a high priest at Lamoni, Iowa, April 16, 1907, under the hands of Elders Francis M. Sheehy and Frederick A. Smith. He entered the active missionary work of the church from the General Conference of 1900. He has labored in northern Missouri, Kansas City, Missouri, and Philadelphia, Pennsylvania. He served as Vice President of the General Religio Society for several terms and labored in the interest of the normal department of the Religio and Sunday school since its organization in 1907. At the reorganization of the Independence Stake in 1916, he was chosen its president, in which capacity he is still serving. Soon after his selection as president of the stake he removed from Philadelphia, Pennsylvania, where he was acting as pastor, to Independence, Missouri, where he now resides. In addition to his other duties, he is serving as Editor of *Zion's Ensign*.]

The gospel as restored by angelic ministration was introduced in Maryland, Delaware, Chester County, Pennsylvania, and Monmouth County, New Jersey, as early as 1835-36, but was not preached in Philadelphia until 1839. Elders Lorenzo D. Barnes and Harrison Sagers, en route from Chester County, Pennsylvania, to Monmouth County, New Jersey, stopped in Philadelphia and preached three sermons during the summer of 1839, but an effectual opening was not made by them.

Friday, August 9, 1838, agreeable to appointment, a number of officers and members of the Church of Jesus Christ of Latter Day Saints met in conference at the home of Brother Caleb Bennett, Monmouth County, New Jersey. The meeting was called to order by Elder Benjamin Winchester, and Elder John P. Green was nominated and elected president, and Elder Samuel James clerk. Meeting was then opened by singing, and prayer by Elder Green.

High priests present: John P. Green and Samuel James; seventies, Jonathan Dunham, Benjamin Winchester, and Alexander Wright; elders, Joseph T. Ball, and Josiah Ells, and eleven members.

The conference continued over Saturday, the 10th. Some items of business were transacted and addresses delivered by the several brethren of the conference, when it adjourned to meet in a wood near New Egypt, Monmouth County, New Jersey, on the 28th of the same month.

Wednesday, August 28, meeting convened according to previous adjournment, in the woods near New Egypt, the conference continued as organized at previous sessions. Meeting opened by singing, and prayer by Elder Jonathan Dunham. Their numbers were augmented by the arrival of Elders Oliver Granger, Lorenzo D. Barnes, Elisha H. Davis, and J. Huston. There was also a larger attendance of members. The conference continued over Thursday, Friday, and Saturday. At the

business session on Saturday, a number of appointments were made. Upon motion Elder Benjamin Winchester was appointed to labor in the city of Philadelphia. Various brethren addressed the meetings, and the conference adjourned. Preaching meetings were continued over Sunday, Monday, and Tuesday, September 1, 2, and 3.

Elder Benjamin Winchester, son of Stephen Winchester, was born in Erie County, Pennsylvania, August 6, 1818. His parents accepted the gospel and gathered with the Saints in Missouri. Benjamin went up with Zion's Camp. He was ordained an elder at an early age, and was appointed by the church to labor in the East. He spent the summer and winter of 1838 laboring in Monmouth County, New Jersey, where he raised up a branch of 50 members. He visited his parents at Quincy, Illinois, in the spring of 1839. Leaving them on June 24, he returned to New Jersey and resumed his labors in Monmouth County, where he was laboring at the time of the above conference, when he was appointed to labor in Philadelphia and introduce the everlasting gospel in its simplicity and ancient purity. Of his labors in Philadelphia, we shall speak at length in this history. He refused to support the Twelve after the death of Joseph and Hyrum Smith, lending his strength and influence to the cause of Elder Sidney Rigdon for some time. He tired of the peculiar troubles of this people and withdrew from them. He gave no further active support to the work. He married Miss Hannah Maria Stone in Brooklyn, New York, in 1840. To them were born three sons and two daughters. He settled at Council Bluffs, Iowa, in 1854, where he continued to reside until his death which occurred January 25, 1901.

He is remembered by the old Saints of Philadelphia and New Jersey as a godly man, an excellent preacher, and one very dear to their hearts. He was dark complectioned, black

hair, and laughing, black eyes, medium height, well built, and of a very manly bearing. He was a careful student, a spiritual preacher, precise in his manner, and altogether qualified to make a favorable impression as a minister for Christ. He was an uncompromising foe of unrighteousness and double dealing. Such was the man who first introduced the great latter-day work in the City of Brotherly Love.

Elder Winchester repaired immediately to Philadelphia and began at once to inquire for a place to preach, but with little success at first, being met by much prejudice, because of false reports concerning the work. He finally obtained the use of the Commissioners Hall of the Northern Liberties, where the first effective preaching services by the ministry of the restored gospel was held. The first sermon was preached Monday, September 9, at "early candle light." The following is the notice of the service as it appeared in *The Public Ledger* and *Daily Transcript*, Monday morning, September 9, 1839.

"Notice: There will be a meeting of the Latter Day Saints, or Mormons, this evening at early candle light, at Commissioners Hall, N. L. The meeting will be addressed by the Reverend B. Winchester."

The Commissioners Hall of the Northern Liberties was a three-story brick building standing on the east side of Third Street, about midway between Tammany (Buttonwood) and Green streets. It was the officers' quarters of the military barracks, erected by the Provincial Government, in 1757; it was occupied by the Continental Troops during the Revolutionary War, and as a tavern or hotel, subsequently, and purchased by the Commissioners of the District of the Northern Liberties and occupied by them as town house or hall from 1815 until the consolidation of Philadelphia in 1854. Subsequent to this it was occupied by the Consolidation National Bank, and as a police station. It was torn down in 1868 to

make room for the Northern Liberties Grammar School. It was No. 281, North Third Street, according to the old numbering, but is now Nos. 515 to 519, North Third Street. It is marked by a memorial bronze tablet, commemorating Barracks of Revolutionary soldiers.

Meetings were continued at this place through September, by Elder Winchester, who preached some twelve or more sermons, and held a debate with Doctor Bird, a Presbyterian clergyman. Some interest in the new doctrine was aroused by this discussion, and much prejudice removed.

The first of October a number were baptized, among whom were Brethren William Small, John Robinson, William H. Miles, Samuel Bennett, and Chester Andrews, afterwards prominent elders in the church. Brother Small was the first candidate baptized in Philadelphia. Being assured of support, by the favorable reception of the truth, Elder Winchester hired a hall in the second story of a building at the northeast corner of Seventh and Callohill streets, which he opened to the public by preaching Wednesday, October 16, at 7 p. m. Meetings were held here at 10 a. m., and 3 and 7 p. m., on Sundays, also at 7 p. m. on Tuesdays and Fridays.

The above building was one of the first brick business houses in this part of the city. It was a four-story building erected early in the nineteenth century. The first floor was occupied as a store, the second and third floors were halls used for schoolrooms, church services, debating societies, etc., the fourth-floor rooms were rented out for various purposes. It is standing to-day, unaltered, except the addition of a fire escape on the Seventh Street side, and the fourth floor has been cleared making it all one floor. It is occupied at present for manufacturing purposes, by Hance Brothers and White, cocoa and chocolate manufacturers.

Many gladly received the message of truth, and baptisms were frequent. During the first five months of his ministry in Philadelphia, Elder Winchester baptized sixty-five souls, and forty in the next three months. Some preaching was done by Elder Winchester in the district of Southwark during the latter part of October, the meetings being held in the Commissioners Hall.

Elder Orson Pratt, one of the Twelve Apostles, visited Philadelphia during November. He with others were on the way to England to preach the gospel in that land. His efforts were appreciated by the new Saints, and a favorable impression was made on many learned persons. The Philadelphia Saints were visited during December and January by the committee appointed by the church to ask redress of the Federal Government for the persecutions suffered by the Saints in Missouri. After they had filed their petition before Congress at Washington they visited in the East.

Elder Joseph Smith, jr., president of the whole church, arrived in Philadelphia on Saturday, December 21, and Elders Elias Higbee and Orrin P. Rockwell a few days later. President Smith addressed large audiences at the hall, corner of Seventh and Callohill streets, at the Universalist Church, Fourth and Lombard streets, and at other places, bearing testimony of the great work which God had used him as an instrument to bring forth and establish among men, which did much to advance the work.

A meeting of the members of the church in Philadelphia and the visiting elders was held on Monday, December 23, at the hall, corner of Seventh and Callohill streets, according to appointment made by President Joseph Smith, jr., President Smith presiding, and Samuel Bennett, clerk. The matter of organizing a branch of the church in this city was presented

by the president. It was approved by those present. Samuel Bennett, having been called, was ordained an elder and chosen president of the branch. William Small was also presented and ordained a priest, and chosen priest of the branch.

Thus the Philadelphia Branch of the Church of Jesus Christ of Latter Day Saints was organized on December 23, 1839, by Joseph Smith, jr., on his thirty-fourth birthday, in the building at the northeast corner of Seventh and Callohill streets. Among these early converts were Jonathan Sleeper, George Fox, Jesse Price, and Leonard Soby.

1840

The new year opened with several distinguished elders of the church visiting in the city. They were joined during the second week of January by Elder Sidney Rigdon, one of the First Presidency of the church. He, too, came from Washington, where he had been with the committee asking redress for their wrongs. The young branch of the church was greatly benefited by the preaching and teaching of these men who had been with the church from the beginning, and who were eye witnesses to the marvelous developments of the work. Strangers came daily inquiring of the elders concerning the new doctrine, which now began to be established in their midst. Among those who came inquiring, and were baptized at this time, we notice the names of Jesse Price, Joseph H. Newton, William Grady, James Pawson, William D. Wharton, John Greenig (the latter, after diligent searching of the Bible for the truth, had been warned in a vision, in 1836, to leave his native land, Hesse Darmstadt, Germany, and come to America where he would hear the gospel in its purity), Samuel Conrad, and Samuel M. Reeve, a schoolmaster, who, when he was supposed to be upon his deathbed in the last stages of

consumption, in 1839, covenanted with God (saying "If there is such a being," for he was a skeptic), that if he would manifest his existence by healing him, he would obey his law as set forth in the Scriptures, and accept the gospel at the first opportunity, provided it was in harmony with the New Testament. He was healed and came to hear Joseph Smith, jr., preach. One sermon convinced him of the truth of the work. Then there was John Stong, who, while dying on the Fourth of July, 1844, aroused, when those who watched by him thought him dead, and told them that Joseph and Hyrum Smith had been killed. This was seven days after the martyrdom of the Smiths, at Carthage, Illinois, and four days before the news reached Philadelphia. He also prophesied at this time of the War of the Rebellion, saying, "It will begin, as Brother Joseph said, in South Carolina, and it will begin in 1861 and will last until 1865, and that boy," pointing to the four-months' old son of his brother, Joseph Stong, "will be a soldier in it." He closed his eyes and gently fell asleep at 3 p. m. (William Stong, the son of Joseph Stong, volunteered in 1862, was wounded at Chancellorsville, and died at Washington, District of Columbia, 186—.) There were also Charles Ditterline, Robert Dickson, Samuel Jenkins, Albert Lutz, and others, whose recorded experiences in the work have been a testimony to later generations.

Monday, January 13, a conference of the officers and members of the church was held in Philadelphia, convening at the hall, corner of Seventh and Callohill streets, President Joseph Smith, jr., presiding, and Elder Samuel Bennett, clerk. There were in attendance at the conference: Of the First Presidency, Joseph Smith, jr., and Sidney Rigdon; of the Twelve Apostles, Orson and Parley P. Pratt; of the seventy, Benjamin Winchester, and of the elders, Elias Higbee, Orrin P. Rockwell, Samuel Bennett, Adison Everett, and others. The

matter of reprinting the Book of Mormon was discussed and referred to the high council of the church. The mission of the committee to ask redress at Washington was presented and approved. Adjourned to 1.30 p. m.

At the afternoon session the names of Robert Dickson, Jonathan Sleeper, and Chester Andrews were presented for ordination to the office of elder. The name of John Robinson was presented for ordination to the office of priest. The names were approved and the brethren ordained.

President Joseph Smith, jr., spoke at length on the offices of the priesthood and the duties of the various officers, and directed that it should be entered on the minutes as the injunction of the Presidency: "That traveling elders should be especially cautious of encroaching on the ground of stationed and presiding elders, and rather direct their efforts to breaking up and occupying new ground, and the churches generally refuse to be burdened with the support of unprofitable and dilatory laborers." It was unanimously resolved, "That this be received as the will and wish of the conference." Elder Samuel Bennett was confirmed presiding elder over the church at Philadelphia. Adjourned. Thus closed the first conference of the church in Philadelphia.

Sunday, January 19, eleven candidates were baptized in Kensington by Elder Winchester, as a result of the recent visit of the various elders. Joseph Smith, jr., and others, who had recently been in Philadelphia, visited and preached in several places in New Jersey and Pennsylvania until the latter part of January, when he, with Elders Higbee, Rockwell, and Doctor Foster, returned to Washington, leaving Elder Sidney Rigdon in Philadelphia, sick.

During February and March the Philadelphia Branch continued its meetings at the hall, Seventh and Callohill streets.

The presiding elder was greatly assisted by Elder Winchester, also by Elder Rigdon who remained in Philadelphia until March 5, when he left for New Jersey to visit the various churches in that region. Preaching meetings were held at the northeast corner of Market, Schuylkill, and Sixth streets, also at the Commissioners Hall, Southwark, by Elders Lorenzo D. Barnes and Almon W. Babbitt, who also labored in other parts of the city in the interest of the work. Many converts were made, and the church prospered.

Saturday, April 4, Elder Winchester announced that the Church of Jesus Christ of Latter Day Saints had removed their place of meeting from Seventh and Callohill streets to the hall in the third story of the brick building in Third Street, west side, above Willow. This was the Marshall Institute. The first meeting was held in this hall at 10.30 a. m., Sunday, April 5, followed by services at 3 and at 7.30 p. m. Regular services were continued here at the same hours on Sundays, and frequently on Tuesday and Friday evenings.

The Marshall Institute was a four-story brick building, so called from a literary society which occupied the building for several years. The building was erected early in the nineteenth century, and was one of the most popular public halls in the district of the Northern Liberties.

It was three full stories with dormer garret, making four full floors. The first or street floor was occupied by two stores, divided by a wall or partition the full length of the building. The main entrance in the front was at the north end of the building, the stairway being in the northwest corner. The second floor was a hall or assembly room for public meetings. The third floor was also a hall used for public meetings, preaching services, and schoolroom. The dormer rooms were used for various purposes.

The Marshall Institute occupied the building from an early date until 1858. July 3, 1858, the Philadelphia Turngemeinde occupied it, remaining the possessors, until 1883 when they sold it to Costello and Company, glazed kid manufacturers, who remodeled the building. It is now occupied by William Aymer and Company, manufacturers of chrome glazed kid. In 1840 it was the third door north of Willow Street, but is now Nos. 444 and 446 North Third Street.

Monday, April 6, a conference of officers and members of the church convened in their hall at the Marshall Institute, Elder Benjamin Winchester presiding, Elder Lorenzo D. Barnes, clerk. The names of William D. Wharton, Joseph H. Newton, and John Stong were presented to the conference for ordination to the office of elder and, upon approval, they were ordained by Elder Winchester. The conference was addressed by the president and clerk, and adjourned the same day.

During April and part of May Elder Winchester continued preaching at the Marshall Institute, having been chosen presiding elder over the church in Philadelphia to succeed Elder Samuel Bennett, who was traveling and preaching. In July he went to England, leaving the church under the pastoral care of Elder Lorenzo D. Barnes, who also continued to look after the work in Southwark. Elder Almon W. Babbitt continued his work in the western part of the city, and opened the work in Kensington, preaching in the Kensington Hall, in Queen Street between Shakamaxon Street and Frankford Road. Early in July he was joined by Elder Erasmus Snow, who remained in the city the rest of the year.

Beginning July 10, a public discussion was held in the Commissioners Hall, Southwark, between Elder Lorenzo D. Barnes, of the Latter Day Saints, and Elder George W. Elley

of Louisville, Kentucky, of the Christian or Disciple Church, the claims of the Book of Mormon as a divine revelation being the subject under discussion. This was followed by a series of lectures against Mormonism, beginning July 18, by Elder Henry Plummer, of Haverhill, Massachusetts, at the Christian chapel, in Christian Street below Sixth Street, which resulted in a public discussion held in the Christian chapel, between Elders Barnes and Snow, of the Latter Day Saints, and Elder Plummer of the Christian or Disciple Church, closing July 31. In September Elder George W. Elley delivered a series of lectures against Mormonism, in the Commissioners Hall of the Northern Liberties. Elder Orson Hyde, one of the Twelve Apostles, who was on his way to Jerusalem, visited Philadelphia and assisted the elders in the defense of the truth.

A great deal of good was accomplished by these discussions, much prejudice was allayed, and the attention of the general public was attracted to the work of the church, now firmly established in the city. The church grew rapidly, converts were made almost daily, and at this time, October 1, just one year from the date of the first baptism, the church here numbered two hundred souls.

Among those who united with the church during the spring and summer, we notice the names of Joseph Tillinghast, George Chamberlain, James B. Nicholson, Asa Copeland, Jacob Syfritt, Edison Whipple, David Johnson, Cyrus B. Comforts, William Beatie, William Pollock, Martin Lentze, Joseph Landis, Isaac Sheen, William A. Moore, Jacob Gibson, and Charles Hopkins, who with others were instrumental in publishing the restored gospel in every part of the City of Brotherly Love.

Saturday, October 17, according to appointment, a conference of officers and members of the church was held in Philadelphia at the Marshall Institute, Elder Orson Hyde, of

the Twelve, presiding, and Elder Lorenzo D. Barnes, clerk. There were present thirteen elders, five priests, and a number of members. Thirteen branches were represented showing a membership of eight hundred and ninety-six, including twenty-four elders, eleven priests, six teachers, and five deacons.

The subject of more perfectly organizing the church in Philadelphia was presented, and the following officers unanimously chosen and ordained to their respective offices under the hands of Elders Hyde and Barnes: Priest John Robinson to be presiding elder, Edison Whipple to be a priest, Albert Lutz and William H. Miles teachers, Jesse Price and Samuel M. Reeve deacons. James B. Nicholson was appointed clerk.

Elder Hyde delivered an interesting charge to the young elders respecting their manner of teaching. The following brethren, being approved by the conference, were ordained under the hands of Elders Hyde and Barnes and sent out to travel and preach the gospel: James Whitesides (a priest), of the Brandywine, Pennsylvania, Branch, William I. Appleby, of Recklesstown, New Jersey, Joseph Landis, Jacob Syfritt, William Small (a priest), and Charles Hopkins, of Philadelphia Branch, to the office of elder, George Chamberlain of Philadelphia Branch, to the office of priest.

The branch continued as organized at this conference only a short time. At a business session held November 16, Elder Benjamin Winchester, who had returned from England, was unanimously chosen presiding elder of the branch of the church in Philadelphia.

A special conference of officers and members of the church convened at the Marshall Institute, Philadelphia, December 14, Elder Benjamin Winchester presiding and Elder Joseph H. Newton, clerk. There were present ten elders, two priests, two teachers, two deacons, and a number of members. Upon

motion it was resolved that the official members of the Philadelphia Branch hold council meetings once each week.

The following brethren were approved by the conference, and ordained to the respective offices unto which they had been called: William A. Moore, Samuel M. Reeve (a deacon), and William Grady to the office of elder; Joseph Tillinghast, a priest, and John Renalt, a deacon. Upon motion Elder Winchester was authorized to publish, in this city, a periodical in the interest of the church.

1841

January 1 there was issued from the press of Brown, Bicking, and Gilbert, No. 56 North Third Street, the first number of *The Gospel Reflector*, edited by Benjamin Winchester, presiding elder of the Church of Jesus Christ of Latter Day Saints, in Philadelphia. It ran twelve numbers semi-monthly, and was an excellent exponent of the restored gospel of Christ.

The work in the city was carried on in the various districts by the following elders: Benjamin Winchester presided over the branch which continued to meet at the Marshall Institute, he also preaching some in the Academy in Frankford; John Robinson at Market and Oak streets, Penn Square; Almon W. Babbit in Kensington and other places; William D. Wharton, devoted much of his time to the work. Elder Elias Higbee, who had been appointed with Elder Robert B. Thompson to ask redress at Washington, visited the city and preached some.

April 6 and 7 a General Conference of the church was held at the Marshall Institute, in Philadelphia. Elder Hyrum Smith, Patriarch of the whole church, presiding, and Elder

Benjamin Winchester, clerk. Sixteen branches were represented, showing two high priests, thirty-four elders, fifteen priests, eight teachers, and five deacons. The president stated in part the business of the conference, as follows: "That this branch of the church should be more extensively organized with necessary officers, viz., a presiding elder and two counselors, to be ordained to the high priesthood, to preside over the spiritual affairs of the church in this place, also that a bishop and his counselors be ordained to take charge of the financial affairs of the church and transact such business as the law directs."

The conference made choice of Elder Benjamin Winchester as president, and Priest Edison Whipple and Elder William D. Wharton, counselors. Elder Jacob Syfritt was chosen as bishop and Deacon Jesse Price and Brother James B. Nicholson, counselors. They were ordained by President Hyrum Smith to their respective offices according to the law of the church. (Elder Winchester and his counselors, high priests, Elder Syfritt, a high priest and bishop, and his counselors to the Melchisedec priesthood.)

The president read the revelation given to Joseph Smith, jr., January 19, 1841, and gave instructions to the official members relative to the powers and duties of the priesthood, also instructed the Saints with regard to gathering at Nauvoo, Illinois, and the building of the temple. Conference adjourned.

Elder Hyrum Smith, who presided at this conference, was a senior brother of the Prophet, Joseph Smith, jr., and was well qualified by his personal knowledge and experience to instruct the Saints in the great work. He was one of the eight witnesses who saw and handled the plates of the Book of Mormon at the time of its translation. His testimony was listened to gladly by the Saints, and many friends were made to the

church. The organization effected at this time put the work on a much firmer basis in Philadelphia, providing a permanent presidency of high priests, and a bishop to care for the financial burdens, which had prior to this been borne by a committee of the brethren.

A special conference was held in Philadelphia, Tuesday, July 6, Elder Winchester presiding, Elder Joseph H. Newton, clerk. The elders reported success in their fields, and much instruction was given the church. On August 16 the Twelve appointed Elder Winchester to labor with Elder Erastus Snow at Salem, Massachusetts. He fulfilled the mission, being absent from the branch in Philadelphia until the close of the year. .

The work continued to grow, and by the second anniversary of the first baptisms, a great many of old Philadelphia's best families had representatives in the church. There had been seventy-two additions by baptism during the year. Several had gathered with the Saints at Nauvoo, Illinois, among whom were Elders Samuel Bennett, the first president of the Philadelphia Branch, Charles Hopkins, Jesse Price, first counselor to Bishop Syfritt, Brother Leonard Soby, and others. The following persons who had united with the church during this year became well known in the work in Philadelphia: Wells Walton, Peter F. Laws, Ephraim S. Green, John Housekeeper, Nicholas B. Helverson, Joseph L. Moss, Jacob Hoffkins, Earl Marshall, and Adam Long.

(To be continued.)

CURRENT EVENTS

BY E. REBECCA WELD

January 21, 1918. The Governors of Illinois, Indiana, Iowa, Ohio, and Kansas appeal to the Director General of Railroads for aid in moving the corn crop, which is rotting on the farms.

January 23, 1918. Hyrum M. Smith, apostle of the Mormon Church, dies, age 45.

January 24, 1918. Alfred G. Carpenter, judge of the Ohio Court of Appeals, dies.

January 30, 1918. William Hughes, United States Senator from New Jersey, dies, aged 45 years.

February 4, 1918. Jechiel Tehlenow, of Russia, head of the international Zionist movement, dies.

February 5, 1918. William Le Baron Putman, formerly Governor of Maine and recently judge of the United States Court of Appeals, dies, aged 83.

February 9, 1918. Representatives of Ukraine (southern Russia) sign a peace treaty with representatives of the central powers, at Brest-Litovsk.

February 9, 1918. Abdul Hamid, Sultan of Turkey from 1876 to 1909, dies, aged 75.

February 11, 1918. Both branches of Congress assemble in joint session and are addressed by President Wilson in reply to recent peace speeches of the German chancellor and the Austro-Hungarian foreign minister.

February 13, 1918. William H. Hays, chairman of the Indiana Republican Committee, is elected chairman of the National Republican Committee.

February 14, 1918. Sir Cecil Spring Rice, recently retired as British Ambassador to the United States, dies, aged 58.

February 15, 1918. Captain Vernon Castle, who was acting as an instructor on the flying-field at Fort Worth, Texas, is killed in a collision with another aviator.

February 23, 1918. President Wilson issues a proclamation in which he fixes the price of 1918 wheat, which must be sold in the market before June 1, 1919, at from \$2.00 to \$2.28.

February 24, 1918. A dispatch from Saint John, Newfoundland, reports the wreck of the Red Star steamship *Flori-zel Race* during a heavy gale and snow storm. Of 136 persons on board, 44 are saved, 92 lost.

February 25, 1918. The Wisconsin State Senate passes a resolution condemning Senator La Follette for his attitude toward the war by a vote of 26 to 3.

February 28, 1918. A petition signed by 6,000,000 women and headed by Francis F. Cleveland Preston, is presented to the President asking that the manufacture of malt liquors in the United States be stopped in the interest of food-conservation. The petition stated that the grain used in brewing would make 4,000,000 loaves of bread daily.

March 5, 1918. Democrats are elected in each of the four Congressional districts in New York in which special elections were held. The women voters, exercising the franchise in the State for the first time, poll a large vote, estimated at 91 per cent of the registration, while the male vote fell behind.

March 5, 1918. Madison, Wisconsin, dispatches state that at a late hour at night the State Assembly was deadlocked on the question rebuking Senator LaFollette.

March 5, 1918. With women exercising full municipal suffrage for the first time in Vermont, "town-meeting" day

results in the reduction of licensed communities to 10 as compared with 18 last year. The women are credited with turning Burlington and Saint Albans, two of the largest cities in the State, from the "wet" to the "dry" column.

March 6, 1918. A London dispatch announces the death of John Redmond, the Irish Nationalist leader, from heart failure following an operation.

March 7, 1918. The Senate passes the War Finance Corporation Bill with a fund of \$4,500,000,000 by a vote of 74 to 3.

March 7, 1918. Secretary McAdoo announces that more than \$12,000,000,000 worth of insurance has been written on the lives of American soldiers, sailors, and nurses by the War Risk Insurance Bureau.

March 11, 1918. The Senate unanimously votes to authorize the Federal Government to sell at public auction all alien enemy interests in properties within the United States.

March 11, 1918. President Wilson sends a message to the Russian people through the Soviet Congress pledging the support of the United States in securing complete sovereignty for the nation.

March 11, 1918. Secretary of War Baker reaches Paris, where he is greeted by Generals Pershing and Bliss, Ambassador Sharp, and French officers representing Premier Clemenceau.

March 21, 1918. The President signs the bill bringing railroads under Government operation and control until twenty-one months after the end of the war.

March 21, 1918. Warner Miller, United States Senator from New York (1881-'87), dies, aged 78.

March 26, 1918. The Massachusetts House ratifies the

proposed prohibition amendment to the Federal Constitution, 145 to 91.

March 29, 1918. General Ferdinand Foch, the French strategist, becomes generalissimo of the British, French, American, Italian, Belgian, and Portuguese allied forces in France.

March 29, 1918. The Senate passes the measure extending the Selective Draft to men who have reached the age of twenty-one years since registration day, June 5, 1917.

March 30, 1918. "Daylight saving" goes into effect throughout the United States, all clocks being set ahead one hour.

April 2, 1918. Financial credits extended by the United States to its allies in the first year of war reach a total of \$5,160,600,000.

April 2, 1918. In a special election, Congressman Irvine L. Lenroot (Republican) is chosen United States Senator in Wisconsin, to fill a vacancy, receiving 163,980 votes, as against 148,713 for Joseph E. Davies (Democrat) and 110,487 for V. L. Berger, Socialist.

April 2, 1918. The Massachusetts Senate ratifies the prohibition amendment to the Federal Constitution, 27 votes to 12, following a similar action in the House, eleven States have thus approved the proposal.

April 4, 1918. President Wilson signs the bill authorizing the Third Liberty Loan, the House having accepted minor amendments of the Senate. The amount is \$3,000,000,000, with the right to accept oversubscriptions.

April 5, 1918. The American Army at the end of its first year of war totals more than 1,500,000 men and 127,700 officers.

April 6, 1918. John I. A. Brackett, Governor of Massachusetts (1890-'91), dies, aged 76.

April 8, 1918. Rear Admiral John D. Ford, United States Navy, retired, dies, aged 78.

April 9, 1918. Premier Lloyd George places the man power bill before the House of Commons, providing for raising the age limit for compulsory service to fifty years (and in some cases fifty-five years), and also providing for extending conscription to Ireland.

April 10, 1918. Rear Admiral Samuel P. Conly, United States Navy, retired, dies, aged 69.

April 12, 1918. Robert F. Broussard, United States Senator from Louisiana, dies, aged 53.

April 14, 1918. William Joel Stone, United States Senator from Missouri, chairman of the Senate Foreign Relations Committee, dies, aged 69.

April 14, 1918. Sergeant Harvey E. Gold, formerly of Independence, Missouri, now wearing the uniform of his country was ordained at Independence to the office of elder by Frederick M. Smith, Gomer T. Griffiths, and John W. Rushton.

April 14, 1918. Alma V. Lockling, now in the service of his country, was ordained to the office of teacher at Independence, Missouri, by Frederick M. Smith, Gomer T. Griffiths, and John W. Rushton.

April 16, 1918. Richard Baldwin, of Ohio, was ordained to the office of evangelical minister by Gomer T. Griffiths and Frederick M. Smith, at Independence, Missouri.

April 16, 1918. Doctor G. Leonard Harrington was ordained at Independence, Missouri, to the office of physician to the church by President Frederick M. Smith, assisted by Gomer T. Griffiths.

April 16, 1918. Jesse Hardin of Ohio was ordained at Independence, Missouri, to the office of high priest by John W. Rushton and Paul M. Hanson.

April 16, 1918. Ralph Harder of Michigan was ordained at Independence, Missouri, to the office of high priest by Paul M. Hanson and John W. Rushton.

April 16, 1918. Elwyn R. Davis and Arthur Allen of Independence, Missouri, were ordained to the office of high priest at Independence, Missouri, by James A. Gillen and James F. Curtis.

April 16, 1918. At Independence, Missouri, Philip R. Burton of Illinois was ordained to the office of seventy by Ulysses W. Greene and William Aylor.

April 16, 1918. At Independence, Missouri, Lyman W. Fike of Wisconsin was ordained to the office of seventy by William Aylor and Ulysses W. Greene.

April 16, 1918. At Independence, Missouri, Joseph W. Curtis of Independence, Missouri, was ordained to the office of seventy by James F. Curtis and Gomer T. Griffiths.

April 16, 1918. James W. Davis, of Hamilton, Canada, was ordained at Independence, Missouri, to the office of President of Seventy by Gomer T. Griffiths and James F. Curtis.

April 16, 1918. At Independence, Missouri, John D. Carlisle of Ohio was ordained to the office of seventy by Paul M. Hanson and James A. Gillen.

April 16, 1918. At Independence, Missouri, Hale W. Smith of Massachusetts was ordained to the office of seventy by James A. Gillen and Paul M. Hanson.

April 16, 1918. Bolo Pasha, convicted of conducting anti-war propaganda in the interests of the enemy, is executed in France.

April 17, 1918. Don Santiago Aldunate, Chilean Ambassador to the United States, dies, age 59.

April 26, 1918. After two days' deliberation Speaker Champ Clark declines the offer of Governor Gardner of Missouri to appoint him to the Senate as the successor of the late William J. Stone.

May 9, 1918. The British House of Commons, by 293 to 106, sustains the Lloyd George ministry.

May 16, 1918. The first airplane mail service of the world was inaugurated between Washington and New York City.

May 23, 1918. A dispatch from Baton Rouge, Louisiana, states that the State senate failed to ratify the Federal prohibition amendment by a vote of 20 to 20, the house having previously adopted the resolution by a vote of 70 to 44.

May 26, 1918. In a general order issued by Director General McAdoo the eight-hour day is extended to all classes of railroad employees, and the wage increases granted by the Railroad Wage Commission are put into effect. The order will affect 2,000,000 men and the increase in wages will be more than \$300,000,000 a year.

June 4, 1918. Honorable Charles W. Fairbanks, former United States Senator from Indiana and former Vice President, died at his home in Indianapolis, Indiana.

CONFERENCES

January 5, 1918. Southern Nebraska District conference convened at Lincoln, Nebraska; district presidency in charge, James A. Gillen associate.

January 19, 1918. The London District conference convened at 58 Ickburg Road, Upper Clapton, London, England, with William H. Greenwood presiding.

February 2, 1918. Massachusetts District conference convened at Somerville. District presidency, John D. Suttill, Ralph W. Farrell, and Horatio W. Howlett presided.

February 2, 1918. Northeastern Kansas District conference convened with the Topeka Branch at Topeka, with district president, Samuel Twombly, in chair.

February 2, 1918. Seattle and British Columbia District conference convened at Seattle, with the district officers in charge.

February 8, 1918. Winnipeg District held its annual conference in the chapel at 247 Kensington Street, Saint James.

February 9, 1918. Pittsburg District conference convened at Pittsburgh, Pennsylvania.

February 9, 1918. Gallands Grove District conference convened at Denison, Iowa, in charge of the district presidency, J. Leonard Butterworth, Carl W. Winey, and J. Bert Barrett.

February 9, 1918. Des Moines District conference met in Des Moines, Iowa, in charge of district president, Orman Salisbury.

February 9, 1918. Little Sioux District conference met at Missouri Valley, Iowa. The district officers were in charge.

February 9, 1918. Northwestern Kansas District conference convened at Alexander; James D. Shower and John A. Teeters chosen to preside.

February 9, 1918. Eastern Oklahoma District conference convened at Wilburton, Oklahoma, District President James C. Christensen and Earl D. Bailey were in charge.

February 9, 1918. Winnipeg District conference convened at Winnipeg.

February 16, 1918. Central Oklahoma District conference

convened at Oklahoma City, Oklahoma. Edward Rannie chosen president with Wilson S. Huff secretary.

February 16, 1918. Western Colorado District conference convened with the Delta Branch; Amos T. Higdon, district president, assisted by Elder Hubbard.

February 16, 1918. Kansas City Stake conference convened at the Central Church, Kansas City, Missouri, James A. Tanner and Seth S. Sandy presiding.

February 16, 1918. Nauvoo District conference convened at Burlington, Iowa, district presidency in charge.

February 16, 1918. Clinton District conference convened at Eldorado Springs. Robert C. Russell presided, district president assisting.

February 22, 1918. Southwestern Oregon District conference convened at Myrtle Point, Marcus H. Cook presiding.

February 23, 1918. Fremont District conference convened with Tabor Branch, district presidency in charge.

February 23, 1918. Eastern Iowa District conference convened at Davenport, Iowa, district presidency in charge.

February 23, 1918. The semiannual conference of the Eastern Colorado District was held in Denver, Colorado.

February 23, 1918. Alabama District conference convened with the Pleasant Hill Branch, Francis M. Slover presiding, assisted by district presidency.

February 23, 1918. At Dallas, Texas, the Central Texas District conference convened with Vice President Albert J. Banta and Samuel W. Simmons in charge.

February 23, 1918. At Inman, Nebraska, convened the Central Nebraska District conference with district officers in charge.

February 23, 1918. Florida District conference convened with the Santa Rosa Branch near Catawba, Florida, with John W. McKnight presiding, Emmet N. McCall secretary.

February 23, 1918. Western Oklahoma District conference met at Seiling with A. W. Sanders, district president, in charge.

February 23, 1918. Spring River District conference convened at Nowata, Oklahoma.

March 2, 1918. The Holden Stake conference convened at Holden, Missouri, stake presidency presiding.

March 2, 1918. Southern Ohio District conference convened at First Columbus Branch, Columbus, Ohio.

March 9, 1918. The Far West Stake conference convened with the first Saint Joseph Branch.

March 9, 1918. Kentucky and Tennessee District conference convened with the Foundry Hill Branch, district officers in charge.

March 9, 1918. Southern Indiana District conference convened at Louisville, Kentucky, James E. Warner, Lloyd C. Moore, and James B. Welch presiding.

March 10, 1918. Independence Stake conference convened at Independence, Missouri.

March 23, 1918. Mobile District conference convened at Bay Minette, Alabama, with district president in charge.

March 29, 1918. Southern Queensland District conference in conjunction with the fourth annual reunion of the district convened at Wondai.

March 29, 1918. North New South Wales District conference was held at Bulahdelah.

March 29, 1918. The annual conference of the Southern New South Wales District convened in the Saints' Church, Rozelle. Elder Walter J. Haworth associated with district presidency, Elders George W. Stewart, Andrew J. Corbett, and G. T. Rawson, was in charge.

March 29, 1918. The annual reunion of the Victoria District was opened at the Saints' church, Geelong, with a very good attendance.

April 6, 1918. Sixty-fifth annual General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened at Independence, Missouri, with Presidents Frederick M. Smith and Elbert A. Smith presiding.

May 18, 1918. Kansas City Stake conference convened at the Central Church, Samuel S. Sandy of the Stake presidency, Francis M. Sheehy, and Peter Anderson presiding.

May 18, 1918. The Western Maine District conference met with the Stonington Branch with Ulysses W. Greene in charge.

May 25, 1918. The Spring River District conference met at Scammon, Kansas, with Apostle J. Frank Curtis and District President Charles Fry presiding.

June 1, 1918. The New York District conference met, with the Buffalo Branch with good attendance.

June 6, 1918. Lamoni Stake conference convened at Chariton, Iowa, with stake presidency in charge.

June 8, 1918. Kewanee District conference convened at Kewanee, Illinois, with Warren E. Peak, William M. Aylor, and Paul M. Hanson in charge.

June 8, 1918. Gallands Grove District conference convened at Coalsville, Iowa, in charge of district presidency, J. Leonard Butterworth, and Apostle James A. Gillen.

June 8, 1918. Little Sioux District conference convened at Sioux City with Amos Berve and Joseph W. Lane in charge.

June 8, 1918. Northeastern Illinois District conference convened with the Mission Branch with Jasper O. Dutton, Robert N. Burwell, and Wardell L. Christy presiding.

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OCTOBER, 1918

“Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.”

HEMAN C. SMITH, EDITOR

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OFFICIAL STATEMENTS OF PRESIDENT JOSEPH SMITH

BY HEMAN C. SMITH

This treatise is not intended as a biography or a character sketch of President Smith, but rather as a compilation of his official utterances. It is the conviction of the writer that these productions were not fully understood and hence not appreciated at the time they were received; but as time passes their importance and wisdom will grow upon the mind and they will be sought after and honored more and more. Already his absence from the councils of the church is deeply felt.

He was not a man of many words but the wisdom of his counsel is best appreciated by those who knew him best. Ever after the death of his honored father, many of the old-time Saints looked forward with fond anticipation to the time when "little Joseph" as he was affectionately called would occupy in his father's place. When the movement which resulted in the establishment of the Reorganized Church began it was fondly hoped that he would at once assume the duties of President, but he with his characteristic carefulness moved slowly. He relates that his first serious impression concerning his relation to the work unto which he afterwards devoted his life came in 1853. His account is as follows:

It was during this summer [1853] and fall that I had the first serious impressions concerning my connection with the work of my father. That spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi River. A delegation of them visited Nauvoo, and with one of them, whose name if I learned it, I do not now remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration. This person urged that I was possibly doing

a great wrong in allowing the years to go by unimproved. I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake church, and could not then give my sanction to things there; my prejudices were against them. In the summer and fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events; and during my recovery I had opportunity for reflection, as for weeks I could do no work. One day, after my return to health was assured, I had lain down to rest in my room; the window was open to the south and the fresh breeze swept in through the trees and half closed blinds, I had slept and woke refreshed; my mind recurred to the question of my future life and what its work should be. I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, court-houses, courts, and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle, and confusion. In the subtle transition of a dream I was gazing over wide expanses of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be a country of happy people." To this he replied, "Which would you prefer, life, success, and renown among the busy things that you first saw, or a place among these people, without honor or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you cannot recall it, and must abide the result."

No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright upon the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been

presented, and was at length prepared to answer when the opportunity for the choice should be given.—Church History, vol. 3, pp. 254, 255.

It is worthy of note that the band of Saints organizing in Wisconsin had that same year, and but a few weeks prior to this manifestation, chosen one to represent the President of the church until the chosen one should appear. The choice fell upon Jason W. Briggs, a man remarkably qualified for and adapted to the duties of this important work. In pursuance of his duty he wrote to Joseph inviting him to come to his position. The communication read as follows:

“THE CHURCH IN ZARAHEMLA, WISCONSIN, TO JOSEPH SMITH

“Our faith is not unknown to you, neither our hope in the regathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the same; viz, that the seed of him to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise masterbuilder—to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right, and heaven-appointed duty, you cannot be unmindful nor indifferent. The God of Abram, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his words should not depart out of the mouth of his seed, nor out of the mouth of his seed’s seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion—to set in order the house of God. And the Holy Spirit that searcheth the deep things of God, hath signified to us that the time has come. For, through fasting and prayer, hath the answer from God come; unto us, saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God and be strong, for a deliverer art thou to the Latter Day Saints. And the Holy Spirit is thy prompter. The apostles, elders, and Saints who have assembled with us, have beheld the vacant seat and the seed that is wanting. And like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting that you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers been offered up without ceasing for the last five years. We are assured that the same Spirit that has testified to us, has signified the same things to you. Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet, as President of the church and of the priest-

hood. In our publications—sent to you—we have shown the right of successorship to rest in the literal descendant of the chosen seed, to whom the promise was made, and also the manner of ordination thereto. We cannot forbear reminding you that the commandments, as well as the promises given to Joseph, your father, were given to him, and to his seed. And in the name of our Master, even Jesus Christ, as moved upon by the Holy Ghost we say, Arise in the strength of the Lord and realize those promises by executing those commandments. And we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God and to the faith once delivered to the saints.

“Holding fast that which is good and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all saints, for whom we will ever pray.

“J. W. BRIGGS,

“Representative President of the Church and the Priesthood in Zarahemla.

“ZARAHOMLA, November 18, 1856.”—Church History, vol. 3, pp. 260-262.

This was sent to Joseph Smith at Nauvoo, Illinois, by the hands of Edmund C. Briggs, and Samuel H. Gurley. They received from Joseph the following answer:

I gave them my answer which was this: What they came to bring might be the word of the Lord, I could not say that it was not. I had, however, no testimony that it was. That I was prepared to do what God required of me, if he would make it known to me what it was; that I believed that he could reveal himself if he would; that I believed that my father was called of God to do a work; and that I was satisfied that that work was true, whether I ever had anything to do with it or not; that I did not then know whether I should ever be called to take any part in that work; but that if I were, I was ready, and that it would have to be made clear to me, in person, as well as to others what that work was; that I could not move upon the evidence given to others only. That they might be assured that I should not go to Salt Lake to affiliate with them there. And finally, that if it should be made clear to me that it was my duty to cast the fortunes of my life and my labor with the work and the people that they were representing, I should without hesitation do it, but that I could not then do so. Upon this understanding we parted, Elder Gurley returning to report the result of their mission; Elder Briggs declining to accompany him home, for reasons known to himself; and I to my farmer's work. Elder Briggs stopped in the city and neighborhood for nearly a year, worked for me a part of the time, and returned at his leisure.—Church History, vol. 3, pp. 262, 263.

This answer though perhaps not fully satisfactory at the time abiding firmly by his resolution not to move only as light

when more fully understood. He remained silent for some time abiding firmly by his resolution to not move only as light should be given him. He relates that three years later he determined what his course of action would be. He writes:

During the year 1859 the question of my connection with my father's work was finally determined. I became satisfied that it was my duty. The queries heretofore referred to were one by one being settled; until the final one, where and with whom should my life-labor lie? was the only one left. This was determined by a similar manifestation to others that I had received to this effect: "The Saints reorganizing at Zarahemla and other places, is the only organized portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful."

This was in the fall of 1859, and in the winter I resolved to put myself in communication with the brethren of the Reorganized Church. In accordance with this resolution I wrote the following letter to Elder William Marks, then residing at Shabbona Grove, Dekalb County, Illinois, announcing my intention to make the effort to take up the work left by my father, and asking for a correspondence:

"NAUVOO, March 5, 1860.

"*Mr. William Marks; Sir:* I am soon going to take my father's place at the head of the Mormon Church, and I wish that you, and some others, those you may consider the most trustworthy, the nearest to you, to come and see me; that is, if you can and will. I am somewhat undecided as to the best course for me to pursue, and if your views are, upon a comparison, in unison with mine, and we can agree as to the best course, I would be pleased to have your cooperation. I would rather you would come previous to your conference in April at Amboy. I do not wish to attend the conference, but would like to know if they, as a body, would indorse my opinions. You will say nothing of this to any but those whom you may wish to accompany you here.

"With great regard, I subscribe myself,

"Yours most respectfully,

"JOSEPH SMITH."

I was moved to this course, because Elder Marks was the president of the stake at Nauvoo, and also of the High Council, at the time of my father's death. He had retained his faith in Mormonism, as taught by Joseph and Hyrum, and his counsel would now be valuable. I announced my intention to my mother and my stepfather. The former approved my determination; the latter took a speculative view of it, and straight-way built castles in the air, which he felt warranted in doing, from his point of observation.—Church History, vol. 3, pp. 263, 264.

The interview asked for was granted, Elder Marks invit-

ing Israel L. Rogers and William W. Blair to accompany him. Of this visit Elder Blair writes:

Monday, 19th March, 1860. This evening Brother I. L. Rogers called upon me to go with Brother William Marks and himself to Nauvoo in answer to a request from Joseph Smith, jr., who wrote to Brother Marks that he had determined to soon take his father's place in the priesthood, and desired an interview with himself (Marks) and such others as Brother Marks might select. We proceeded on Monday night to Burlington, and on Tuesday by four p. m., reached Nauvoo by steamboat *Aunt Letty*. Joseph and Emma received us very kindly. We expressed our views with regard to the work. On comparison there appeared to be little or no difference of sentiment. We stayed with them till Wednesday, at ten a. m. Before leaving Joseph told us he should attend the conference at Amboy, and Emma would endeavor to, also. After we by request of Joseph had prayers, we took leave of the family and crossed the river to Montrose.—Church History, vol. 3, p. 265.

As anticipated and promised Joseph and his mother attended the Annual Conference at Amboy, Illinois, where he was received and ordained as President of the Melchisedec priesthood. In presenting himself at the conference he said:

I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me—motives of various kinds, at the foundation of all which is selfishness—should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be ac-

cused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books [pointing to a volume before him] not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as if the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrongdoing. It is my determination to do right and let Heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, according as circumstances differ.

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not

by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine; nor do I know any who hold enmity towards me. I hope there are none.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation; for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

A gentleman from Utah informs me that a majority of Brigham Young's people were restive—not satisfied with their condition—but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.—Church History, vol. 3, pp. 247-250.

It is not necessary to comment upon the wisdom of these actions and sayings as they speak for themselves. It is however relevant to invite attention to the very difficult situation in which the young prophet was thus placed. Some of those who previously occupied positions more or less responsible were convinced that their confidence had been betrayed by aspiring leaders, and hence were suspicious, watching his every movement with a jealous eye.

Some had accepted theories, and put them in practice

which were unhesitatingly denounced by this young leader and so their enmity was at once enlisted. Some had their confidence in the latter-day message very much shaken; while the universal verdict of those not in any way connected with the church was that "Mormonism" so called was bad in theory and practice; these were fortified by the immoral record made by many, who claimed faith in the angel message. He was a leader assuming charge of forces shattered, disorganized, and scattered. Perhaps the world has never produced conditions as disheartening to the accomplishment of so great an undertaking. Never was a man watched with more intense anxiety or more ready criticism.

His first epistle was therefore received with anxiety and carefully criticized. This was prefaced by a card published in July, 1860, reading as follows:

In taking the head of the Mormon Church I am running counter to the opinions of many people; but believing that "there is a destiny which shapes our ends," I am contented to let those who are astonished and opposed to such a measure, stand the test of time and an opportunity for reflection, satisfied that investigation will result in my favor.

To those familiar with the books upon which our faith is founded, the Bible being the groundwork, I have no apologies to offer; and to those not familiar with them, and to those who do not believe them, none is due.

I know that many stories are now being circulated in reference to what will be the result of the step I have taken. I know that many believe that I will emigrate to Salt Lake. To those who know me, it is needless for me to say that I am not going to do any such thing while the doctrine of polygamy and disobedience to the laws are countenanced there. To those who do not know me personally, and to whom my principles are unknown, I must say, withhold your censure until such time as I shall, by some flagrant act of disobedience to the law of the land, or some striking breach of morality, deserve the just indignation of society. When I do either one or the other, I am ready for the opening of the vial of wrath of outraged society, and shall cheerfully receive the condemnation I shall merit.

Numbers of the readers of the *Democratic Press* know me personally, and have been warm friends to me; they know my sentiments in regard to those obnoxious features in Utah Mormonism, and I trust in their knowledge of me as a pledge to them of what my future actions shall be.

Religious toleration is one of the principles of our Government, and so long as any denomination shall keep within the pale of the law, so long is it entitled to the consideration and protection of the Government; but when those bonds are exceeded, the claim is forfeited, and society ought to ignore it, and the law proclaim against it.

A man is known by his acts. I have been judged heretofore by mine, and am willing still to be so judged, asking all to do so fairly and impartially, laying their prejudices aside, relying not upon rumor for their knowledge, but investigating for themselves.

I leave the result in the hands of Him who "doeth all things well," hoping no man will judge me without knowledge.

JOSEPH SMITH.

—Church History, vol. 3, pp. 274-276.

The Epistle itself reads as follows :

THE FIRST GENERAL EPISTLE OF THE PRESIDENT OF THE REORGANIZED
CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

To All the Scattered Saints: In view of the many reports now in circulation, and to show to all the scattered Latter Day Saints that I am a true son of a true father, I, Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, this, my first General Epistle to the members of said church scattered in all the land, send greeting.

In the days of trouble, when darkness fell over all the church, in consequence of the death of the President and Patriarch, many sought, out of the chaos of confusion that ensued, to erect fabrics of spiritual and temporal power, relying on the shrewd acumen of men skillful to deceive, aided by the fears of a desolate people, a flock without a shepherd, and the sure assistance of the prince and power of evil, who, delighted at the fall of just men, took advantage of the breach, fired their minds with visions of power and opportunity to work out the convenient measures of their own sordid passions.

In almost every one of these fragmentary dispensations, the commencement was marked by an attempt to steer for a time by the old landmarks, yet each failed in each attempt; for, finding that the "law and the testimony" came in conflict with their projects of power and convenient sin, they cast them aside as garments for the church in its infancy, and claimed other laws, more suited to their ends than those pure principles of the gospel upon which the church was founded.

Almost every one of them, too, knowing the true order of the law, claimed respectability, sanction, guardianship, regency, or a holding of the rule subject to, and looking for, a coming forth of one of the true descent, to take a place in authority. Claims were made, in almost every instance, that sooner or later, one of Joseph's sons would come forth and unite his destiny with that particular faction.

Some acted, as they declared, with my knowledge and sanction; some took upon themselves by right a guardianship over my spiritual

welfare, and dared to say with my approval; and still another, more bold but scarcely less honest, claimed to receive letters from me, saying that my mother's influence kept me from their midst—that I was with them in faith, etc.

Now, be it known, that up to the spring of 1860, no faction of the church, no claimant to the honors of leadership, no party or sect ever received indorsement, sanction, or authority from me. I never selected a spiritual guardian or appointed an agent, nor recognized any regency or guardianship whatever; and that, at that time, I only acted as I was impelled; that I acted by dictation, and that of no man; that I have kept my own counsel, although my opinions, when asked for, in regard to various doctrines extant, under the guise of so-called Mormonism, have been known by friend or foe, who chose to ask.

I have deeply settled views of policy connected with the church, that, in the present unconnected state of the church at large, must needs remain with me; for having thus far taken the guidance of the Spirit, as the man of my counsel, I shall still endeavor to do so.

There having been endeavors made, and reports circulated, with a view to prejudice the minds of Saints as yet unconnected with the church as now organized, to the effect that I had not come out and taken a stand in connection therewith: Now, be it also known, that on the sixth day of April, A. D. 1860, I was duly received by the church, in conference assembled, at Amboy, in Lee County, in the State of Illinois, as President and Prophet, and successor of my father, in strict pursuance of my right, as the son of my father, Joseph Smith, jr., and in due accordance with the voice of the Spirit, as has been partly shown, and as shall, at some more fitting time, be made public by me.

I did not take that step without a due knowledge of what I was doing, not without a perception of all the difficulties of the position; but with a firm reliance on the sustaining power of the Almighty God, whose arm is mighty to save, and who will not break a bruised reed, I assumed the position.

Since then the leaven has begun to work, and with the good has come the evil. Designing men have told all manner of stories, charging inaction, want of sincerity, lies, subterfuge, speculation, etc.; and fearful Saints who have ere now listened to siren songs of deceitful spirits, dulcet notes of mysterious power and might, supernatural agency and subtle grace, taught wisdom by their own varying race, careful lest another will o'-the-wisp of aspiring ambition should charm their ears, and lead captive their hearts and better judgments, and lure them once more to hope—to hope, to be again cast down, have believed and echoed them. It is better so, and I feel thankful that it is so. Men who hastily reach forth their hands, and take hold upon an earthly reed, must needs be tumbled in the ditch, till they learn to examine for themselves, and when they trust in man, to be sure that the man in whom they trust is worthy.

Now I have not a word to say in advocacy of my right, or my call-

ing. I ask none to believe upon my say so; let each and all examine carefully and without prejudice, asking his God for wisdom to judge aright, and as I have said, so say I now, I have no fears as to the result.

I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. "Cursed is he that putteth his trust in man, and maketh flesh his arm." I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the gospel, pure as preached from the Savior's lips, for in him was no guile, and in his teachings there was no deceit.

In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them, when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and amen.

JOSEPH SMITH,

President of the Church of Jesus Christ of Latter Day Saints.

NAUVOO, ILLINOIS, July 19, 1861.—Church History, vol. 3, pp. 291-295.

(To be continued.)

NARRATIVE

[The following account of the death of Joseph and Hyrum Smith by an eye witness, William M. Daniels, was published at Nauvoo, Illinois, in 1845, by John Taylor. There have been reprints of this pamphlet published recently, but fortunately an original copy has come to our hands from which we copy.

Some of the language is scathing especially that following the account proper, but considering the provocation at the time it is not to be wondered at.]

I resided in Augusta, Hancock County, Illinois, eighteen miles from Carthage. On the 18th day of June, I left my home with the intention of going to Saint Louis. When I arrived at Bear Creek, I found the country in a great state of excitement, in relation to the Mormons. I was told it would be dangerous for me to proceed farther on my way to Warsaw, as the intermediate country was mostly settled by Mormons, who would, in all probability, intercept me by violence. I knew nothing of the character and disposition of the Mormon people, never having been personally acquainted with them as a community. The tales of villainy that were related concerning them, were so horrid and shocking to the mind's sensibility, that I yielded to their entreaties and abandoned, for that day at least, my intention of proceeding farther on my journey. I lodged that night with a Mr. Scott.

The next morning a company of men were going from that place to Carthage, for the purpose, as they said, of assisting the militia to drive the Mormons out of the country. Out of curiosity, as I had no particular way to spend my time, and the creeks having been rendered impassable that night by heavy rain, I went in company with them to Carthage. On our way there, they were discussing the best means to be adopted for the expulsion of the Mormon population. Some were for marching to Nauvoo, and laying the city in ashes,

and driving the inhabitants from the limits of the State, at the point of the bayonet; others were for murdering Joseph and Hyrum Smith, while others were in favor of accomplishing both of these barbarous objects. I noticed minutely their conversation, and it was not hard for me to discover that all their animosity and hatred of their neighbors, arose from a spirit of envy. I heard no person declaring that the Mormons had ever personally injured them; but they swore that "Old Joe" was getting too much power and influence in the world, and he ought to be put out of the way. His career ought to be stopped. They looked upon him as no less than a second Mahomet, who would soon spring into power, usurp the reins of government, and establish his religion by the sword. To prevent such a calamity from befalling the world, they argued that it would be doing God's service to take his life; supposing that would prove a general and complete massacre of Mormonism.

From that hour I looked upon them as demons, not men, and determined to do all in my power to prevent so bloody and awful an occurrence. I was not attached to any religious society whatever, and was willing that all mankind should worship Almighty God according to the dictates of their own consciences. I knew that the laws of my country, which I have been taught to honor and revere, granted all men that right and privilege, while they were the subjects of its government. I hoped that her institutions might be untarnished and her dignity unsullied and free from so disgraceful an event as was then in contemplation.

We arrived in Carthage, and found the Carthage Greys, and several other companies, on parade. I was told their object was to drive the Mormons. I would remark that a certain preacher, professing to be a minister of the gospel of

Jesus Christ to the world, was engaged in playing a drum at the head of this company. Probably he thought he could do more towards preventing the "odious doctrines of the Mormons" from being embraced, by pursuing this course, than he could by an application to all the dogmas taught in the great school of learned ethics. Look well to your acts, lest in the great day of accounts, your garments will be spotted with the blood of innocence!

These companies were commanded by Captains Smith, Green, and others, who were greatly excited, and said they were determined to kill the Mormons. On hearing that the Governor was on his way to Carthage, they were very much alarmed; whereupon Joseph H. Jackson, in company with Doctor Foster, F. M. Higbee, and others, declared that if the Governor, "Tom" Ford, came, and gave the Smiths—Joseph and Hyrum—a fair trial, they would be acquitted, and we will be hung as sure as there is a God in heaven. Further he observed, "I do not see why the d——d little Governor could not stay at home, and send us word, and we would do the business up in a hurry, and drive the Mormons out of the country." O, the black-hearted villainy of some men!

I returned back to Bear Creek that night, with the intention of leaving for Saint Louis the next morning. However, on the morning of the 20th, hearing that the Governor had arrived at Carthage, and being somewhat acquainted with him, I concluded to return and see him, which I did.

When I arrived at Carthage, he was addressing the people at the courthouse, in relation to the Mormon difficulties. He said he came there to see that the law was fully carried out. When he was done, Mr. Roosevelt, of Warsaw, went upon the public square, mounted a box, and made an inflammatory speech to the people who had collected; wherein he stated that the law was not sufficient to carry out their measures.

Stretching out his arms at full length, he said, with all the energy in his power. "*We have the willing minds and God Almighty had given us strength, and we will wield the sabre and make our own laws!!*" He then said he presumed that the Governor meant well enough, but was too easy in his remarks to them, in saying that he wished a compliance with the laws.

Mr. Roosevelt soon gave way to Mr. Skinner, a "young limb of the law," tool for mobocracy, and, at the time, a candidate for the Legislature, who made a short speech, wherein he stated he was one of the delegates appointed by the people of Carthage to go to Springfield and lay before the Governor their grievances. He was not so severe upon the Governor as Mr. Roosevelt had been. He presumed the Governor would do what was right; but his ultimate course proved him to be the most hypocritical.

The Governor gave orders, which were read by Captain Dunn, that all the people who had been promiscuously assembled in Carthage, should be consolidated in the militia, under his command, to cooperate in maintaining the supremacy of the law.

I returned to Bear Creek that evening. In the morning, I proceeded to Warsaw. On my arrival there, a force of about three hundred men was mustered upon the parade ground under the command of Captains Aldrich, Grover, Elliott, and Colonel Williams of Green Plains. I wished to know what their intentions were, and was informed that they were determined to drive the d——d Mormons out of the county. I remained there five days; during which time Williams, Roosevelt, Sharp, and others, were continually beating up for volunteers, by making inflammatory speeches; exciting the populace and making false publications to the world. Colonel Williams announced that he was empowered by the Governor.

to stop and search steamboats, at the wharf, at Warsaw. Accordingly, he stopped the Steam Packet *Osprey*. On Captain Anderson's refusal to let him search the boat, he ordered his men to fire upon her. The cannon was leveled upon the boat. As they were in the act of firing, a gentleman who was standing by, being sober, (for most of them were badly intoxicated,) placed his hand between the match and powder, which prevented ignition. They, however, searched the boat; but did not succeed in finding but eight or nine kegs of powder, which they permitted to remain on board. That evening they fired upon two more steamboats, with their muskets, which they compelled to stop. Colonel Williams informed the captains, that he had orders to search their boats for ammunitions, arms, provisions, etc. The captains consented—search was instituted—nothing was found which was considered contraband, and the boats resumed their course.

Relative to the Governor's giving the people of Warsaw orders to stop and search steamboats, I would remark that Governor Ford informed me at Quincy, that he had not given them orders to stop any boat, with the exception of the *Maid of Iowa*, a boat then owned by the Mormons, which the people supposed might convey away General Smith. Here we see a willful and arbitrary infraction of law and order, on the part of this military Nero, Colonel Williams and the mobbers of Warsaw.

All was commotion and turmoil through Warsaw and its vicinity. The scenery had become insipid and irksome to me, and I longed for relief and be where my mind would be at rest. Passing through such continual bustle, watching the movements of the rabble, who, like a horde of impetuous barbarians, seemed impelled only by the blind infatuation of priests and shallow zealots, in hopes of booty, disgusted and sickened me and fired me with contempt. My mind reverted

back to the time when the dark and bloody Attila led on the ignorant Huns to conquest, plunder, and extermination, applying the torch of conflagration to pleasant villages and sequestered homes.

On Tuesday, I started for Quincy. As I pursued my journey from Warsaw, my mind was uneasy and restless. When I had traveled near eight miles I inquired my way, and, through accident or design, I was placed upon a road that led me directly back to Warsaw. My mind was composed and tranquil as I came in sight of the place. My attention was attracted by a group of men, apparently in earnest conversation. I drew near and learned that the Carthage Greys had made the proposition to come to Carthage, on the following day, and assist them in murdering Joseph and Hyrum Smith, during the absence of the Governor, to Golden's Point, where he contemplated marching with the troops. As soon as they discovered that I had learned the purpose of their conference, they became suspicious of me, fearing exposure, no doubt, and put me under guard. I was held in custody until the following morning when a company of volunteers was raised, to march to Golden's Point, to unite with the Governor. I desired to make the Governor acquainted with what was contemplated against the lives of the prisoners. To effect this object, I volunteered, and drew a musket. The company was paraded in single file; roll was called and Captain Jacob Davis (the murderer, who was screened from justice by the late Senate of Illinois), and Captain Grover, selected ten men each from their respective companies, who were to march to Carthage, in compliance with the request of the Carthage Greys, to cooperate with them in committing the murder. These twenty men were marched a short distance to one side, where they received their instructions from Colonel Williams, Mark Aldrich, Captain Jacob Davis, and Captain Grover, and they were

sent off. I do not recollect the names of any of these twenty, with the exception of two brothers—coopers in Warsaw, by the name of Stevens. One of them is about six feet three inches high, well proportioned and athletic. The other is near five feet nine inches high, dark complexion and dark hair. When the officers were interrogated as to the object of these twenty men being sent in advance of the troops, they evaded the truth by replying that they had been detailed for a picket guard.

The troops were marched. We arrived at the crossing of the railroad at 12 o'clock. We were there met by Sharp, and others, bearing dispatches from the Governor, disbanding the troops. This unexpected order threw the troops into a perfect panic. They cursed the Governor for not permitting them to march through to Nauvoo. Their object in wishing to go—and this was understood with all the militia—was to burn the city and exterminate the inhabitants. These designs were baffled by the disbanding of the troops. In justice to the character of Governor Ford, I would remark that his object in disbanding the troops, was to prevent such an awful calamity.

The disbanding orders were read by Colonel Levi Williams, Captains Davis, Grover, and Elliott, immediately called their companies together.

Thomas C. Sharp mounted his "big bay horse," and made an inflammatory speech to the companies, characteristic of his corrupt heart. The following is a short extract, as near as my memory will serve me:

Friends and Fellow Citizens: The crisis has arrived when it becomes our duty to rise, as freemen, and assert our rights. The law is insufficient for us;—the Governor will not enforce it;—we must take it into our hands;—we know what wrongs we suffer, and we are the best calculated to redress them. Now is the time to put a period to the mad career of

the Prophet;—sustained as he is by a band of fanatical military saints! We have borne his usurpations until it would be cowardice to bear them longer! My Fellow Citizens! improve the opportunity that offers; lest the opportunity pass, and the despotic Prophet will never again be in your power. All things are understood, we must hasten to Carthage and murder the Smiths while the Governor is absent at Nauvoo. Beard the Lions in their den. The news will reach Nauvoo before the Governor leaves. This will so enrage the Mormons, that they will fall upon and murder Tom Ford, and we shall then be rid of the d——d little Governor and the Mormons too. (Cheers.)

This speech was likely to fail of having the desired effect. None seemed willing to be the first to start; at last Captain Grover started, and declared he would go alone, if no person would follow him. Soon one person followed, then another and another, until a company of eighty-four was made up. All the troops that had not volunteered in this company were told to go home. The twenty men who had been sent forward to commit the murder were sent for and they formed a part of the eighty-four.

Here I felt that the purpose for which I volunteered had been baffled. I expected to have met with the Governor at Golden's Point, which could I have done, I entertained no doubt, but I would have succeeded in putting a stop to the murder. But instead of marching to Golden's Point as we anticipated, he marched to Nauvoo. Under these circumstances I was at a loss to know what to do. I had not time to go to Nauvoo, and raise a *posse* to surround the jail as a guard, before this company would arrive there. I was on foot, and would have had 10 and 12 miles farther to travel than they. As I could not do anything better, I was determined to follow on with the companies, and see what they would do.

Several others, like myself, followed out of curiosity, without being armed. Carthage lay directly on my route home. After we had arrived within nearly six miles of Carthage, they made a partial halt. Colonel Williams rode three or four times backwards and forwards from the company to the Carthage Greys. He said he would have the Carthage Greys come and meet them. They marched within four miles of Carthage, when they were met by one of the Greys, bringing a note to the following import.

“Now is a delightful time to murder the Smiths. The Governor has gone to Nauvoo with all the troops. The Carthage Greys are left to guard the prisoners. Five of our men will be stationed at the jail; the rest will be upon the public square. To keep up appearances, you will attack the men at the jail—a sham scuffle will ensue—their guns will be loaded with blank cartridges—they will fire in the air.”

(Signed,) CARTHAGE GREYS.

They were also instructed by the person, bearing this dispatch, to fire three guns as they advanced along the fence that leads from the woods to the jail. This was to serve as a signal to the Carthage Greys, that they were in readiness. At this both parties were to rush to the jail, and the party that reached it first was to perform the deed. After they had received their instructions, the company followed along up the hollow that struck into the point of timber.

Here I left them, and pursued around to the jail, where I arrived ten or fifteen minutes first. How gladly would I have informed the defenseless prisoners of the plot that was shortly to be executed against them. Had the Carthage Greys been loyal subjects of the military of the country, I could have effected their escape; but it was impossible. My life I was more particularly anxious to preserve from jeopardy, inasmuch as all my attempts to prevent the bloody deed had signally failed.

Soon the mob made their appearance. They advanced in single file along the fence, as they had been instructed. When they had gained about half the distance of the fence, the signal guns were fired. Both parties made a simultaneous rush, and soon the jail was surrounded by the mob. They had blacked themselves with wet powder, while they were in the woods, which gave them the horrible appearance of demons. The most of them had on blue hunting-shirts, with fringe around the edges.

The Carthage Greys advanced within about eight rods of the jail, where they halted, in plain view of the whole transaction, until the deed was executed. They occupied a place in an eastern direction from the jail. When they halted, their commander, Captain Smith, marched in front of the mob, said, "How do you do, gentlemen?" and passed through their ranks, taking a station in their rear.

Colonel Williams shouted out, "Rush in!—there is no danger boys—all is right!"

A sham encounter ensued between them and the guard. They clinched each other, and the mob threw some of them upon the ground. A few guns were fired in the air. In this laughable affair, more was done by grotesque gestures, rough menaces, and loud swearing, than in any other way.

A rush was made in the door, at the south part of the building. This let them into a hall, or entry, from which they ascended a flight of stairs, at the head of which, turning to the right, they reached the door that lead into the prisoners' room.

To give a relation of the particular circumstances that transpired in the jail, I am compelled to depend, principally, upon the statements of others. My sources of information, upon these points, however, are of such a nature that the reader can regard them as strictly correct.

The spirits of the prisoners had been rather depressed all the evening. Why it was so they knew not. They were under circumstances of apparent security; they knew the faith of the Governor, and the State of Illinois, was pledged for their security and safe return to their families and friends. Elder Taylor had been singing a hymn, found on the 245th page of the English edition of the Latter Day Saints' Hymn Book.

The hymn is as follows:

A poor wayfaring man of grief
 Hath often crossed me on my way,
 Who sued so humbly for relief
 That I could never answer nay:
 I had not power to ask his name,
 Whither he went or whence he came;
 Yet there was something in his eye
 That won my love, I know not why.

Once when my scanty meal was spread,
 He'd enter'd; not a word he spake;
 Just perishing for want of bread;
 I gave him all: he bless'd it, brake,
 And ate, but gave me part again;
 Mine was an angel's portion then,
 For while I fed with eager haste,
 The crust was manna to my taste.

I spied him where a fountain burst
 Clear from the rock;—his strength was gone;
 The heedless water mocked his thirst,
 He heard it, saw it, hurrying on;
 I ran and raised the sufferer up,
 Thrice from the stream he drain'd my cup,
 Dip'd and return'd it running o'er;
 I drank, and never thirsted more.

'Twas night, the floods were out, it blew
 A winter hurricane aloof;
 I heard his voice abroad, and flew
 To bid him welcome to my roof:
 I warm'd, I clothed, I cheered my guest,
 I laid him on my couch to rest,
 Then made the earth my bed, and seem'd
 In Eden's garden while I dream'd.

Stript, wounded, beaten, nigh to death,
 I found him by the highway side;
 I roused his pulse, brought back his breath,
 Revived his spirit, and supplied
 Wine, oil, refreshment; he was heal'd;
 I had, myself, a wound conceal'd,
 But from that hour forgot the smart,
 And peace bound up my broken heart.

In prison I saw him next condemn'd
 To meet a traitor's doom at morn;
 The tide of lying tongues I stem'd,
 And honor'd him mid'st shame and scorn:
 My friendship's utmost zeal to try,
 He ask'd—if I for him would die;
 The flesh was weak, my blood ran chill,
 But the free spirit cried, "I will."

Then in a moment to my view,
 The stranger started from disguise;
 The tokens in his hands I knew,
 My Savior stood before mine eyes;
 He spake—and my poor name he named—
 "Of me thou hast not been ashamed,
 These deeds shall thy memorial be;
 Fear not, thou didst them unto me."

This seemed rather applicable to their situation; it had a solemnity in it that tranquilized their minds, and at the request of Hyrum Smith, it was sung over again.

From this pleasant communion, they were aroused by curses, threats, and the heavy and fierce rush of the mob up the stairs.

Hyrum stood near the center of the room, in front of the door. The mob fired two balls through the panel of the door, one of which entered Hyrum Smith's head, at the left side of his nose. He fell upon his back, with his head one or two feet from the northeast corner of the room, exclaiming, as he fell, "I am a dead man!" In all, four balls entered his body. One ball (it must have been fired through the window, from the

outside,) passed through his body with such force—entering his back—that it completely broke to pieces a watch which he wore in his vest pocket.

His death was sudden and without pain. Thus fell Hyrum Smith, the Patriarch of the church of God, a martyr for his holy religion! In that brief moment was the Church of Jesus Christ deprived of the services of as good a man as ever had a name in its history, and the glorified personages of the eternal worlds, welcomed back the spirit of as great a prophet of the Most High, as ever was commissioned by him to perform a work upon the earth.

A shower of balls were poured through all parts of the rooms, many of which lodged in the ceiling just above the head of the fallen man.

Elder Taylor took a position beside the door, with Elder Richards a little at his right, and parried off their muskets with a walking stick, as they were firing.

A few hours previous to this a friend to General Joseph Smith put in his possession a revolving pistol which discharged six shots. With this in his hand, he took a position by the wall at the left of the door.

While this scene was transpiring, Joseph Smith reached his pistol through the door, which was pushed a little ajar, and fired three of the barrels; the rest misfired. He wounded three of them—two mortally—one of whom, as he rushed down out of the door, was asked if he was badly hurt. He replied, "yes; my arm is shot all to pieces by Old Joe; but I don't care, I've got revenge; I shot Hyrum!"

What must have been the feelings of General Smith at this critical juncture! He had fired all of his barrels that would discharge; he had therefore no further means of defense. His brother, whose life he had been so anxious to preserve, lay a corpse before him and his assailants were filling

the door with muskets and firing showers of lead into the room. Previous to leaving Nauvoo, Joseph urged Hyrum to remain, knowing the great support he would be to the church, in the event of his being taken away. To this Hyrum firmly replied: "Joseph, if you die, let me die with you!—let us fall together!" Did David and Jonathan love each other unto death? Their love was no more ardent than that which united these noble martyrs. In relation to this, Zion's sweet poetess, Miss Eliza R. Snow, remarks:

Great men have fall'n and mighty men have died—
 Nations have mourn'd their favorites and their pride;
 But TWO, so wise, so virtuous, great and good,
 Before on earth, at once, have never stood
 Since the creation—men whom God ordain'd
 To publish truth where error long had reigned;
 Of whom the world, itself unworthy prov'd:
 IT KNEW THEM NOT; but men with hatred moved
 And with infernal spirits have combin'd
 Against the best, the noblest of mankind!

Now Zion mourns—she mourns an earthly head:
 The Prophet and the Patriarch are dead!
 The blackest deed, that men or devils know
 Since Calv'ry's scene, has laid the brothers low!
 One in their life, and one in death they prov'd
 How strong their friendship—how they truly lov'd;
 True to their mission, until death, they stood,
 Then seal'd their testimony with their blood.
 All hearts with sorrow bleed, and every eye
 Is bath'd in tears, each bosom heaves a sigh—
 Heart-broken widows' agonizing groans
 Are mingled with the helpless orphans' moans!

Elder Taylor continued parrying their guns, until they had got them about half the length into the room, when he found resistance vain and attempted to jump out of the window, and a ball from within struck him on the left thigh;—hitting the bone, it passed through to within half an inch of the other side. He fell on to the windowsill and expected

he would fall out, when a ball from without struck his watch, which he carried in his vest pocket, which threw him back into the room. He was hit by two more balls; one injuring his left wrist considerably, and the other entering at the side of the bone, just below the left knee. He fell into the room, and rolled under a bed that set at the right of the window, in the southeast corner of the room. While under the bed, he was fired at several times, and was struck by one ball which tore the flesh on his left hip in a shocking manner, throwing large quantities of blood upon the wall and floor. These wounds proved very severe and painful, but he suffered without a murmur, rejoicing that he had the satisfaction to mingle his blood with that of the prophets, and be with them in the last moments of their earthly existence. His blood, with theirs, can cry to heaven for vengeance on those who have shed the blood of innocence and slain the servants of the living God in all ages of the world. This seemed a source of high gratification, and he endured his severe sufferings without a single complaint, being perfectly resigned to the providence of God.

Elder Richards was contending with the assailants, at the door, when General Smith, seeing there was no safety in the room, and probably thinking it might save the lives of the others if he could escape from the room, turned calmly from the door, dropped his pistol upon the floor, saying, "There, defend yourselves as well as you can." He sprung into the window; but just as he was preparing to descend, he saw such an array of bayonets below, that he caught by the window casing, where he hung by his hands and feet, with his head to the north, feet to the south, and his body swinging downwards. He hung in that position three or four minutes, during which time he exclaimed two or three times, "O LORD, MY GOD!!!" and fell to the ground. While he was hanging

in that situation, Colonel Williams hallooed, "Shoot him! God d——n him! shoot the d——d rascal!" However, none fired at him. He seemed to fall easy. He struck partly on his right shoulder and back, his neck and head reaching the ground a little before his feet. He rolled instantly on his face. From this position he was taken by a young man, who sprung to him from the other side of the fence, who held a pewter fife in his hand, was bare-foot and bare-headed, having on no coat—with his pants rolled above his knees, and shirt-sleeves above his elbows. He set President Smith against the south side of the well curb, that was situated a few feet from the jail. While doing this, the savage muttered aloud, "This is Old Jo; I know him. I know you, Old Jo. Damn you; you are the man that had my daddy shot." The object he had in talking in this way, I suppose to be this: He wished to have President Smith, and the people in general, believe he was the son of Governor Boggs, which would lead to the opinion that it was the Missourians who had come over and committed the murder. This was the report that they soon caused to be circulated through the country; but this was too palpable an absurdity to be credited. The deed was too bloody and cruel for even Missouri barbarism to father!

After President Smith had fallen, I saw Elder Richards come to the window and look out upon the horrid scene that spread itself below him. I could not help noticing the striking contrast in his and President Smith's countenance and that of the horrid, demon-like appearance of the murderers. They were calm and tranquil, while the mob was filled with excitement and agitation.

President Smith's exit from the room had the tendency to cause those who were firing into the room to abandon it and rush to the outside. This gave an opportunity for Elder Richards to convey Elder Taylor into the cell, which he did and

covered him with a bed, thinking he might there be secure if the mob should make another rush into the jail. While they were in the cell, some of the mob again entered the room; but finding it deserted by all but Hyrum Smith, they left the jail.

Remarkable as the circumstance is, Elder Richards was not hit with a single ball, and it will long remain a mystery, to the world, how he passed all the time through the thickest of the firing, and escape without there being made a "hole in his robe!"

When President Smith had been set against the curb, and began to recover, Colonel Williams ordered four men to shoot him. Accordingly, four men took an eastern direction, about eight feet from the curb, Colonel Williams standing partly at their rear, and made ready to execute the order. While they were making preparations, and the muskets were raised to their faces, President Smith's eyes rested upon them with a calm and quiet resignation. He betrayed no agitated feelings and the expression upon his countenance seemed to betoken his only prayer to be, "O Father, forgive them, for they know not what they do."

The fire was simultaneous. A slight cringe of the body was all the indication of pain that he betrayed when the balls struck him. He fell upon his face. One ball then entered the back part of his body. This is the ball that many people have supposed struck him about the time he was in the window. But this is a mistake. I was close by him, and I know he was not hit with a ball, until after he was seated by the well-curb.

His death was instant and tranquil. He betrayed no appearance of pain. His noble form exhibited all its powers of manly strength and healthful agility, yet a muscle seemed not to move with pain, and there was no distortion of his features. His death was peaceful as the falling to sleep of an infant:—no cloud of contending passion gathered upon his brow, and

no malediction trembled on his lips. The reward of a righteous man seemed hovering over him, and his breath ceased with as much ease and gentleness, as if eternity was exerting an influence in his behalf and taking his spirit home to a world of
“Liberty, Light, and Life.”

The ruffian, of whom I have spoken, who set him against the well-curb, now gathered a bowie knife for the purpose of severing his head from his body. He raised the knife and was in the attitude of striking, when a light, so sudden and powerful, burst from the heavens upon the bloody scene, (passing its vivid chain between Joseph and his murderers,) that they were struck with terrified awe and filled with consternation. This light, in its appearance and potency, baffles all powers of description. The arm of the ruffian, that held the knife, fell powerless; the muskets of the four, who fired, fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

By this time most of the men had fled in great disorder. I never saw so frightened a set of men before, and I expect it is not possible that I ever shall again. Their retreat was as hurried and disorderly as it possibly could have been, had the clashing panoply of Wellington's mighty army been thundering at their heels! Colonel Williams saw the light and was also badly frightened; but he did not entirely lose the use of his limbs or speech. Seeing the condition of these men, he hallooed to some who had just commenced a retreat, for God's sake to come and carry off these men. They came back and carried them by main strength towards the baggage wagons. They seemed as helpless as if they were dead.

The storm had passed away. The cowardly demons had fled, and I stood a spectator, gazing on the scene. There lay Joseph Smith, the martyred leader of thousands who revered him. The man who had passed like a magic spirit through

society, and, in a career of fourteen or fifteen years, had lit up the world with a blaze of wonder, astonishment, and admiration, was left dead upon the ground! He lay full low; yet, in my contemplations, I regarded him as the triumphant conqueror, left master of the bloody field. Eighty-four men, (fiends,) armed with United States' muskets, and other arms, had the unparalleled heroism to murder him while a prisoner; (!!) while he had the nerve and presence of mind to contend with such unequal force, and with a single pocket pistol killed and wounded as many as they. In him was the spirit of dauntless bravery exemplified.

But a few days before, his noble stature rode at the head of a mighty Legion, numbering five thousand brave hearts and ten thousand strong arms. His presence gave them courage—his speech animated their hearts and nerved their limbs; and the large heart that beat within his manly breast, entwined around it their love and affection, by the generosity and nobility of its principles.

In this situation, he had the power to defend himself. How insignificant was the power of this contemptible mob, in comparison with this force, that could have borne him off triumphant, in defiance of all their resistance! From this position of power he descended—threw down the sword that could have protected him from the menace of mobs—and trusted himself to the honor and fidelity of men, and the boasted majesty of American jurisprudence!

Oh, man! how worthless are your promises! how perfidious are all your ways! He that would have died for the maintenance of his honor, fell a sacrifice to the broken faith of other men!

The murder took place at fifteen minutes past five o'clock, p. m.

The history of the dead bodies during that night, and

their reception the next day at Nauvoo, has been already published by others. I therefore beg, for the present, to take a respectful leave of them, and complete the general thread of my narrative.

I now determined to go to my home. As I passed through the streets of Carthage, I found that the same feeling of consternation had seized upon the hearts of its citizens and spread throughout its vicinity. The inhabitants, men and women, were running in every direction through the streets; some flying in wagons, and others on foot, to the country, and others preparing for flight. They entertained no other idea but the Mormons would be upon them and desolate their neighborhoods, from one extremity of the county to the other. They knew they had committed a deed that would have justified them in taking summary vengeance; they knew they deserved it and their conscience told them that they might expect it. But the course taken by the people of Nauvoo, so entirely different from this, is known to all. I cannot believe there is another people on earth, who could have remained pent up within the boundary of a city, and had two of their citizens murdered, under the same circumstances, without breaking over all restraint and wreaking vengeance upon the lawless rabble who had thus tampered with their reposed confidence. "Vengeance is mine, saith the Lord, and I will repay."

In a few hours, Carthage was desolate and seemed the sight of some dilapidated village, whose inhabitants had long since mingled their dust in the general ruin. I might have imagined myself among the relics of some fallen metropolis; but the emotions of my bosom were already too keen for me to court the reflections of loneliness, and I hastened from the scene to calm my feelings amid the consolations of a quiet home.

When I enjoyed the smiling welcome of a wife, I asked

my heart if aught I had done had contributed to make wives widows and children orphans. A conscience void of offense told me I was guiltless. Yet I was restless and uneasy. Through the reflections of the joyless day and the vigils of the sleepless night; the quick rush of the demons upon the jail—the roar of musketry—Joseph falling from the window—his countenance calm, and his bosom soothed in the quiet hush of oblivion—the grim visages of the mob, damnable as the spirits of hell—and the mysterious light, that came like a paralytic shock over the murderers—passed, in regular succession through my mind, and rest and sleep withheld from me their necessary comforts. Time passed, in this way, until the third night after the murder, when the result of a pleasant dream brought back that contentment and quietude that I was wont to enjoy. This is a relation of my dream:

Joseph stood before me. A smile of approbation was upon his cheek and his eyes rested upon me pleasantly, beaming with the bright, warm tokens of friendship. It was then manifested to me that all I had done was approved by him and God. He took me up into a high mountain. While toiling up its side, I would frequently slip back and occasionally sink my feet into its side, which was rendered soft by the dampness of the soil. Whenever this occurred, Joseph would reach out his hand and lift me along. In this way, we finally reached the summit, which presented a broad scope of tableland. Here I was seated. Joseph gave me a glass of clear, cold water. He then placed his hands upon my head, prayed to the Lord, blessed me, and departed.

This dream had an effect upon my mind that was irresistible and determined my future course. I resolved to do all in my power for the vindication of innocence and the punishment of crime. In determining upon this course, I saw no prospect before me but to have my life hunted by night

and by day. It was plunging my family into a life of excitement, turmoil, and deprivation; yet I was determined to pass through the furnace, regardless of all consequences. While we were on our way from the crossing of the railroad, one of the miscreants took pains, very insinuatingly, to inform me that if any person informed on them he would be put out of the way.

The next morning I went to see a friend of mine, and told him all I had witnessed. He advised me to go immediately to the leading men of Nauvoo. I did so, taking from him letters of introduction. On presenting my letter to Elder Richards, and informing him of the nature of my business, he informed me that my knowledge would be of no particular use to them, as they should wait for the proper officers of the State to move forward in the matter. However, I deemed it compatible with duty to make affidavit of the facts, which I did by going before Esquire Johnson.

From there I went to Quincy, where I met with Governor Ford. He thanked me for the information I gave him, and said my testimony would be required, as measures would be adopted to bring the murderers to justice.

I now desired to return home; but knowing that my life would not be safe in Hancock County, I concluded to send for my wife and remain in Quincy.

The mob party, learning that I was a witness against them, resorted to many stratagems to get me to leave the country. Among these there was one that I wish to mention. One day I was met by a couple of men who told me if I would leave the country, and not appear against the murderers, they would pay me twenty-five hundred dollars. I, of course, refused. They shook the money at me, no doubt thinking to tempt me and make me forget my duty. Scorning the acceptance of their accursed gold, I told them I had not time to talk

with them; and, turning on my heel, walked away. I mention this to show the depravity of man and the black-hearted villainy of the murderers that compose the society of Warsaw and Carthage. It is a fact that a majority of the inhabitants of each of these places were either engaged in the murder, or sanctioned it in their hearts or by their actions. When have they lifted their voices and protested against any participation in the damnable deed? When have they declared that their garments are pure from the blood that sticks, like a curse, to the walls and floor of their county jail? When have they ever "crooked a finger" towards the commitment of those devils whose bloody act should have stamped them with eternal infamy in the eyes of the people of these places? Is there not, now and then, found upon them a sprinkling of that blood, which shall be like a consuming moth upon them, which nothing but the judgments of the Great God, and an eternity in hell, can wash away? Stubborn truth replies: Never!—they have turned their jail into a human slaughter-pen!—they have degenerated into a banditti of land-pirates!—they have stolen the bloody mantle from the ancient Jews, who crucified the Savior; the Scribes and Pharisees, who stoned the early prophets; Nero, who shed the blood of Christians; and the pontifical edicts that have stained the track of the inquisitorial car, and shed the blood of prophets in all ages of the world! With this wrapt graciously around them, they have ripened the crime of the world—made full the cup of its iniquity—lit the torch that will soon wrap cities in flames, leaving poverty and stark loneliness to brood, houseless, over the site where opulence now towers its ponderous granite walls, and the tattered beggar stops at the doors of aristocrats, for pittance, only to be turned away empty—they have done that which will work out the overthrow of nations—the downfall of empires—the subjugation of kingdoms—the abdication of thrones

—seats of power—and the final end of man-made titles and mock nobility. Why? Because kings, presidents, governors, judges, senators, legislators, and all the subordinate rulers of the people, will wink at the bloody deed and refuse to listen to the petitions of the Saints! God holds the mass accountable for the acts of their rulers; and when, in a national capacity, the world winks at the shedding of innocent blood, the wo! wo! to the nations!—blight, wasting, turmoil, disease, pestilence, the sword, and the flame of devouring fire will spread through them, like a magic pestilence, and desolate the world! This will be the work of the great God. This will be the time when the blood of martyred prophets, and innocent men, women, and children will be avenged;—when He will come from His hiding place—make bare His arm in the eyes of all people, and vex the nations with the fury of His indignation! O nations! O wicked world!—you hang over the precipice of ruin!—you totter on the verge of dissolution!

I now yielded obedience to the gospel of Jesus Christ, the truth of which I had seen sealed by the blood of the prophets, who had been the honored instruments made use of in the hands of God, of revealing it in the last days to the children of men. I here bear record of its truth, and testify that I verily know Joseph Smith was a servant of the living God. The evidence I received at his martyrdom, in seeing the heavens exert a power for the protection of his body, is, to me, plain and irresistible—the editor of the *Warsaw Signal*, Tom Sharp the murderer, to the contrary notwithstanding.

It is well known that there was a large reward offered, by the Missourians, for the head of General Smith, and probably it was to get this reward that the ruffian was about to sever his head from his body. But although God suffered them to take his life, He would not suffer them to mangle his body and effect this wicked purpose. Hence this exhibition of

his power. Let the bigoted editor of the *Signal* say what he pleases "about the flash of light and the vision of the mountain;" he knows in his heart that what I have said is true. And it was to prevent the truth from going to the world, that he offered fifty dollars to the scoundrel in Quincy, who found the manuscript of this pamphlet after it had been lost, if he would let him have the manuscript. It was not a principle of honor in this villain that he did not receive the sum proffered by Sharp. He would have complied had he not been compelled to do otherwise. The editor of the *Quincy Herald* acted a mean, low-lived, underhanded, contemptible, blackguard part in that affair, in transcribing it and sending it to Sharp. Do you take? Have you an acquaintance with the "figure" that "approached one evening and laid the manuscript on our table"? Through such intrigue Tom got a copy and published it, and begged his readers not to "fail to swallow the whole narrative, especially the speech by Thomas C. Sharp, the conduct of Captains Davis, Grover, Aldrich, and Colonel Williams; but above all, the story about the flash of light and the vision of the mountain." But Tom, what means that row of stars that you have caused to appear in the narrative? Aye, I see. An abridgment! The account of the attempted bribery is rejected! Sagacious editor! The speech is some better after your alterations(?). The sentiment is the same; only a polish in the style;—what a pride of nice speaking!—who can blame him? Why did you garble it? Ah! Tom, I've got the original!

The 27th of September was the time set by the people of Hancock to carry into execution the much talked of wolf hunt. Satisfactory information coming to the ears of the governor, that the design was to hunt something besides prairie wolves, and being warned by the transactions of the 27th of June, he ordered out a sufficient force of the militia of the

State, and marched, in person, to the seat of contemplated aggression. His appearance there greatly chagrined the mobocrats of the county, who had not sufficiently glutted themselves with innocent blood. Thus a termination was put to further general hostilities, for a time at least. From there he marched to Quincy, where I had another interview with him. He declared his determination to have justice done and charged me in the name of God not to leave the State.

Previous to the setting of the Circuit Court, at Carthage, I was subpoenaed to appear on behalf of the State. When the time arrived, I proceeded about twenty-two miles alone. I deemed it unsafe to go farther without a guard, and seventeen of my friends volunteered to accompany me to Nauvoo. I had left Mr. Fellows' four miles west of Carthage, a short time, when eleven men, all armed, rode up in a wagon and halted a short distance from Mr. Fellows' house. They passed, four at a time, backwards and forwards before the door, looking into the door and windows as they passed along. One or two gentlemen went out and interrogated them as to their business; but no satisfactory answer could be extorted. They kept things very sly; yet their purpose has been made known to me. They did not find the person for whose blood they thirsted. I arrived in safety at Nauvoo.

The next night, about 2 o'clock, I was awakened by the sheriff. He had come after me, deeming it unsafe for me to travel in the day time. We arrived in Carthage early in the morning, and about 9 o'clock I was called into the grand jury room. My appearance in Carthage created considerable sensation in the breasts of mobbers; but I went in regardless of every show of hostility. While giving in my testimony, several of the mob armed themselves and left the room, no doubt for the purpose of waylaying me, expecting I would return after dark. I thought it most prudent to leave immediately, which

I did and succeeded in arriving in safety again at Nauvoo.

Nine persons were indicted by the Grand Jury, for the murder, among whom were the Honorable (?) Jacob C. Davis, Colonel Levi Williams, Thomas C. Sharp, William N. Grover, Mark Aldrich, William Voris, Goliher, Allen, and Wills.

What has been the course pursued with these persons? Have they been confined in jail, as criminals commonly are after indictment? No. Jacob C. Davis has since filled his seat in the Senate of Illinois; Thomas C. Sharp is upheld and patronized as an editor; and the remainder of them are enjoying all the privileges of citizens who never committed crime! Tom Sharp can assist in murdering as good men as ever dwelt upon the earth—Joseph and Hyrum Smith—and shoot to pieces Elder Taylor, while they were confined in prison—and then pour out one continual tirade of abuse, slander, and detraction upon their private characters, and that of the whole church of Christ—and the people uphold him in it, pay him for it, and screen him from justice! Think, O people! when you tear the envelope from the *Warsaw Signal*, that you have in your hands a paper edited by a man who is indicted for murder! Reflect, ye sons and fair daughters of the West! when you read the editorial thereof, that the hand that penned it is red with the blood of innocent and righteous men! Oh, infamous wretch!—you prate about the rights of citizens!—you talk about virtue and justice!—you harp about the intolerance of the Mormon religion, and the wickedness of the Saints! You had better think about the rope, the hangman's knot, the gallows, the executioner, the struggle for breath, and an abode in hell! There's a picture for you to write upon.

Not one solitary person has ever seen the inside walls of a jail for that murder, with the exception of John C. Elliott, who was arrested and examined in Nauvoo, and committed for

trial before the Circuit Court and he did not remain in jail but a very short time.

People talk about Mormon thieves, when they have eighty-four beings, fiends in human shape, running at large in their community, who were actually engaged in murder! The people of Illinois talk about Mormon usurpation, and treasonable designs in their leaders, and their Senate Chamber echoing with the denunciations of a fiend yet dripping with the warm blood of innocence! The Senate and Legislature repeal the Nauvoo City Charter, for some pretended stretch of municipal power, and they welcome to their councils a being with his indictment hanging over his head for the highest crime known to the laws! They talk about the Mormon abuse of the Habeas Corpus, while they pass special decrees that no member shall be subjected to any process, whether civil or criminal, during the session of the Senate, for the special benefit of a murderer, thereby releasing him from the custody of the sheriff, and screening him from justice! They prate about Mormon disloyalty, while the plighted faith of the State is broken, and her honor trampled in the dust!

Shades of hell; we turn to you. Unroll the ponderous scroll of your grand secretary; that chronicle of all the deeds of blood, crime, heartlessness, villainy, and depravity that has marked the world's history from the death of righteous Abel, and see if they all afford a parallel with the crimes of the last fifteen years; committed in a boasted age of civilization, religion, and liberty!

Farewell to liberty; farewell to the rights of man; farewell to the institutions of a boasted republic; farewell to our glorious Constitution; adieu to the blood of illustrious fathers; farewell to virtue, honesty, peace, tranquility, and national happiness; farewell to the dulcet songs of freedom, that were wont to animate the sons of Columbia; farewell to the stars

and stripes of our national banner, that falsely tell the oppressed, as they float in the harbors of foreign climes, that America is a land of liberty;—these have passed away and become the things that were, and now are not;—the bubble that contained them all floated for a time upon the surface of a quiet sea; but the tempest has broken out in its fury; the bubble has burst and they have flown; and soon the judgments of the great God will wind up the scene, and spread the pall of darkness and desolation over the relics of a ruined world. That blood will not be easy to wash out!

Gentle reader; I have given as faithful a narrative as I possibly could. I have related scenes through which I have passed myself—scenes of danger, excitement, and wickedness. My life has been hunted by day and by night; the quietude of my family has been broken up, and the villains are still determined to take my life. I have thus far eluded them; but I know not when my life may be taken as a sacrifice, to atone for telling the truth in a *free* country! But I am at the defiance of devils and all the emissaries of hell, and will not shrink from duty, or cower under their menaces or their threats.

WOMEN OF OLD FAR WEST

BY VIDA E. SMITH

[The following paper was written by the request of the President of the Woman's Auxiliary of the Far West Stake and read at their first convention.—EDITOR.]

Events are wonderful teachers. If we will be taught we would do well to consider them in the making of present church conditions. The activity of women in every department of life to-day augers well for development. The stream that flows steady and full and true and sends its waters high, must have a high and constant source. And woman is the mother of man. She is the channel of grace by whence they come. If woman stands in high and noble places and with honor and credit and intelligent power administers the duties of life, honored, respected, and revered, the source of manhood is lifted and his powers and gifts enlarged.

The story of manhood's degradation is marked in all time by the subjugation of womanhood. The Holy One of Israel found a woman among the women of earth worthy his wonderful motherhood. And shall not we look with diligence to the betterment of womanhood throughout our church circles that the men of to-morrow come from high and noble sources.

With this thought, this hope, this prayer, we turn the pages of our own short history to find events that shall teach and encourage and promote the furtherance of good in our midst.

In the little segment of time that lies before us, when Far West was a stake, we shall find lessons in faith, courage, trust, thrift, economy, meekness, zeal, energy, and constancy. We shall find there unflinching sacrifice and undeviating service and suffering and want and disappointment and humiliation.

Far West was a pioneer settlement, and, unlike the pioneers that usually come into new country, these were not the hardy frontiersmen inured to the rough life of a new country. The women were, for the great part, women of gentle rearing; many from the thoughtful and cultured portions of the East. There were school-teachers, music teachers, and makers of fine garments. Many were delicate and lacked the robust constitution that the new world needs in its reclamation. True, there were some families rugged and ready for the pioneer life. These blessed the community one way, just as the gentler ones gave grace and sweetness in their own way. Even some of their enemies admitted they were "master hands" at nursing and most excellent cooks and school-teachers, and as needle women, their skill was unsurpassed. It was in these capacities that our women found employment during the time they were refugees in Clay County. And when Clay County withheld her hospitality our hero friend, the dauntless soldier and diplomatic statesman, Alexander W. Doniphan, with his colleagues, succeeded in securing a county for our people in upper Missouri.

The pilgrims of hope came trailing over the hills into this new Utopia. They brought with them the frugality, thrift, and industry of New England; the love of study and learning that has made the East proud of her school and culture. They brought the blood that run hot and red against King George and the cool determined spirit that laid hand to the immortal document of the Declaration of Independence and coupled with all these, in their hearts glowed the steady white flame of the gospel of Jesus. They crossed the prairies, as of old their fathers crossed the sea, not for fame or fear or shining gold, but to worship as the free.

And as they looked over the prairie grasses, billowing in the breeze like a sea of green, they saw *home* and the altars

every woman builds began to arise in their minds. With re-kindled hope they began life. They were joined by companies of Saints from Canada, Michigan, Indiana, Kentucky, Ohio, New York, and far and near there arose the first signs of home in a new country—the blue smoke of a home fire. It rose like an incense offered by the women of Far West for this haven of hope.

Rude and small the first houses that were built. Several hundred going up in a few weeks. About the doorway the women planted the seeds brought from the old home, and trained the wild vine and cherished the sweet-scented wild blooms. They started the song of the spinning wheel; how awkward it had been to carry so far. They finished bits of warp and woof that had lain for months close packed. They put out the carding boards; they brought to the home sweet wild herbs that brushed their skirts and hung them up to dry, and, by the old magic of the times, made tonic from the roots beneath their feet. But it was a new and raw, bewildering, strange place for many of them. They looked into the sky of night and beheld there the only familiar objects known in their old home. A few could read of the starry sky, as it was then known.

They began to sing with something of the old sweet lilt and joy for some were trained musicians. By reason of conditions, they acquired skill in many things. They welcomed new born babies and with the most astounding skill attended where the issues of life were slender as a hair, and conquered, but not always; nay, they folded the lifeless hands, closed the eyes, and set the needle going to clothe the dead, while they comforted the living.

How rapidly the story was made. Their comforts were few, the demands on heart and hands were constant, and the conditions such that brains were busy contriving substitutes

for the real thing. The household goods of the best of the homes were few and often crude. Cleanliness found a way for the puncheon floors were scoured white with home-leached lye and sand and the old-fashioned "elbow grease."

This stuff called lye was the essence of the hickory and oak. The woman who failed to set up a "leach" in her back yard was shiftless indeed. A few feet of hollow log set on the smooth, split side of another log made this altar to the god of cleanliness. Into this was poured the ashes from the hearth and over it poured just enough water to keep the brown, strong essence of the ashes dripping into a vessel. Over it was placed a cover to preclude the flooding of it by rain. Here was the thrifty woman made manifest. The lye combined with waste fat made the supply of soap and helped whiten linen and some times was resorted to for medical purposes.

Moving about in house and garden we fancy these women remembered happier and more comfortable conditions, but never a brighter hope. We see them standing, the dispensing medium between the immense demand and pitifully small supply, counting mouths and dividing portions. To them Hoover's pledge would have brought a smile of irony. To them a meal cooked a la Hoover would have been a feast. Their two-course meal of stew and hominy and spring water was served with care and yet never without hospitality.

The sweet calculations of untrammelled, unmolested church life on the wide golden prairies or richly wooded heights of Far West were soon turned to bitter disappointment. The homes were turned to bonfires. In one case, a gentle, fragile, little woman, whose husband was on a distant mission was driven from her home by the mob and by the blazing light of her burning home she walked across the country for miles, her little one held in her arms. She waded the deep waters of Grand River and reached the home of Lyman Wight,

at Adam-ondi-Ahman, exhausted and ill.¹ This was a haven of some hope, but even here the mother of the household, a little, low-voiced woman gave birth to her baby while a howling mob beat about the solid strongly-built log house on its perch high above the valley of the Grand.²

What a pity these women could not stand before you to-day and tell their story. The little woman who waded the Grand and suffered unutterable anguish to a refined and sensitive soul gave later to the world a daughter who achieved distinction in the world as a poetess,³ but whose heart was embittered by her mother's sufferings until she turned from the church and connection therewith in her womanhood. The little woman in the big, log house on Diahmans hills suffered as much and possibly more, but her children nearly all cast in their lot with the remnant that was led by the son of the Martyr.

Destiny led some; destiny I say, in the form of earthly ties, led some to the West. In the beautiful valley of San Bernardino I made friendship with a sweet, meek, little mother who witnessed the massacre at Haun's Mill, knew the agony of motherhood on a "Mormon" march and once wandered forth from a polygamy-cursed home, her two babies with her, seeking a place for tryst with death, but who lived to see her home restored and happiness crown it with the coming of the reorganization⁴ of the church. She gave to the church of to-day some of the sweetest, noblest of women whom she called granddaughters. She kept her sweetness and cheeriness to a blessed old age. These women who survived told to another generation the makeshifts of those times and handed down

¹Mrs. Don Carlos Smith.

²Mrs. Lyman Wight.

³Ina D. Coolbrith.

⁴Mrs. Olive Ames.

some of the genius that was begotten in the days of Far West, the stake.

They borrowed from the sun to dry their wild fruit, abundant and varied in Missouri then, and they made the smoking of meat an art. They learned the ways of nature and were wonderfully clever companions of the world old dame, working with her to the supplying of their needs, but they burned out many a high ambition in the white fire of sacrifice. The sun that rose on the far horizon of Far West's golden meadows or tipped the wooded heights of Adam-ondi-Ahman found women busy and as a rule cheerful.

There laughing children and lovers and all the wonderful and magical instincts of human life abounded with promise of prosperity, peace, and plenty; but for the spirit that dwelt in some of earth's foulest clay. These came with guns and the governor's order to exterminate and the hills and prairies received a baptism of tears and blood and fire that ought to sanctify the memory of every woman whose feet have touched her soil. If out of bitterness grows the sweet, how sweet will this new Far West be. How sweet and glad indeed.

These women of old Far West were women of graceful and noble bearing and they rode the old horse or mule with the ease of a circus queen and could have managed a Hudson six with the skill of their fair granddaughters, had it been in their generation. Many of them were as skillful in bagging the wild fowl, with the family firearms, as they were in parting the bones of the game and turning them before the glowing fire to a perfect brown. They gathered with swift and strong fingers the soft feathers on the wild duck and geese for future use in bedding. They utilized the skins of beasts for caps and mittens and cape linings. They knew the value of shrub and tree for coloring matter and could slap the dirtiest garment clean in the running stream, armed only with a

wooden paddle, a few feet of puncheon or a flat stone and their homemade soap. They knew wonderful beauty secrets. The sleep of early hours, the swift action of limbs, the dip in the dew wet grasses and the night wash of buttermilk. They could estimate the relative value of a piece of venison or half a dozen partridge, a peck of meal and an unexpected crowd of hungry men and that, too, without cookstove or electric grill. They were even under the necessity of themselves grinding by hand the corn for the meal at times. Corn meal had many possibilities, but to many was a poor substitute for the wheaten products of their former homes.

The new country had no tannery and upon the mother often fell the work of clothing the feet of the children. The Mormon women were called "prudish" by some of their neighbors and they no doubt won this by their modest conduct. They were called proud and haughty too, by reason, I think, of their reservation and quiet dignity. They were "clannish" one writer tells us.

Not without a reason were the women of old Far West bound together and suspicious of their neighbors advances, but no one has ever said with a grain of reason that they were rough or unwomanly or cowards. When they visited their husbands and fathers in their places of unjustifiable imprisonment they carried spirits of cheerfulness and comfort. One delicate woman with her tiny baby stayed for weeks in the hateful prison room, nursing her sick and feeble father and comforting the whole body of prisoners with her sweet and wholesome personality, and never once was she allowed one moment of privacy with husband or father, subjected daily to the sound of most loathsome language from the guards. Sweet and gracious she went about her ministrations, undaunted and unruffled by their insolence.⁵

⁵Mrs. George W. Robinson, daughter of Sidney Rigdon.

It was the women of Far West who stood guard night and day over their honor and their homes when the State had robbed them of their natural protectors and that march from Far West to the banks of the Mississippi was in the great part women—tender-hearted, loving, gentle women—whose hands were powerless to help the children who fell by their side or the aged who sank in feebleness. These exposures and privations and toil they bore in Far West were the sowing. The old Mormon graveyard in Nauvoo, the wayside woodland and prairie gathered the harvest. The spirit of them was dauntless, but the physical “broke on the wheel.”

In the record of those months following the fall of Far West the list of mothers, wives, and sisters who “passed away” is appalling. Women in the flower of womanhood fell like storm-swept lilies before the breath of death.

But over the golden meadows and wooded heights of Far West they left a deathless spirit. I felt it when I stood in the summer sunshine on the spot where my father was born. I looked at the little scar on the sod that had once been the place of his mother’s abiding and reflected on the cause that had led these women to bear sons in this new land, and I felt the sweet stir of the breeze like a whisper from those women, it sounded out of the grass at my feet and in the tree tops near, a benediction on the wide far landscape, a consecrated land because of the sacrifices of those women of old Far West who left an untainted record of womanliness to the woman of today.

THE BIOGRAPHY OF ELDER JOHN SMITH, FIRST PRESIDENT OF LAMONI STAKE

BY ANNA SALYARDS AND CALLIE B. STEBBINS, WITH CONCLUDING
CHAPTERS BY VIDA E. SMITH

John Smith was born in that year which stands out so prominently in the history of the church, 1844; but the place of his birth was far over the rolling waters of old ocean and his parents were strangers to the faith which for many years has been the joy of our brother's heart, and to which he has given, with characteristic cheerfulness, such service as it has been in his power to render.

His parents were Henry and Mary Smith, and both were weavers in Stockport, Cheshire, England. Social conditions in that time rendered it necessary for both father and mother to labor outside of the home to earn sufficient to maintain their little family of six, themselves and four children, and it was due to this fact that the infant, John, was left motherless in the world when less than three months old.

It is pathetic to note even in his declining years the lingering yearning for that which he has been conscious all his life of having missed, the companionship of a loving mother. He writes, "I have longed many times to know why I was deprived of the bliss of a mother's love and care." The answer to his life-long question is to be had in the fact that his parents were of that class of earth's toilers in which mothers, with already all the burden they should carry in the bearing and care of their children and the work of the household, find it necessary to go into the mills and elsewhere to add to the insufficient income of their husbands.

One of the earliest scenes recalled by our brother's memory is that of a large family gathering at a dinner party. For some reason, little John was seated by himself in a corner of

the dining-room, at a little table improvised for him from a stool; he assures us he enjoyed himself hugely at this feast. He was then six years of age.

Two years later, his father removed from Stockport to the village of Tintwistle. Here there was a cotton mill in which the father, the two older brothers, the sister, and, finally, John himself, worked as weavers. Here they were visited by his grandfather in the only visit that is remembered of him. This grandfather had served under Wellington at Waterloo and, as he and John took pleasant walks together or visited among the villagers, the veteran repeated the story of Waterloo, describing deeds of heroism and soldierly courage which he had witnessed, while his young grandson and the neighbors listened with intense interest, with kindling eyes and beating hearts.

John was eight years of age when he went into the mill to learn the art of weaving. His father was his teacher. Being short of stature, it was necessary for him to stand on a platform in front of the loom he tended. Those were the days before patent temples, and those in use were the width of the cloth. They were made with sharp pins at each end, and in learning to move them, the young learner's fingers were often made to bleed. "But," he remarks sagely, "this caused me to be careful."

While living in Tintwistle, John attended Sunday school for the first time, so far as he remembers. The school was connected with the Episcopal Church. After a time his father sent him to a Baptist Sunday school. The churches held school in the morning and the early part of the afternoon of the Sabbath. The ministers preached three sermons every Sunday, with no summer vacations. After the school session had ended, the scholars were marched with their teachers to hear the sermon. Each teacher sat with his class to main-

tain proper church behavior. He was expected to keep the children from going to sleep and to see that they gave attention to the sermon. Those were the days of the preaching of "eternal torment" and young John grew to despise that kind of preaching in the sermons to which he was compelled to listen twice every Sabbath day.

The boy concluded, from what he heard, that it was a sin to laugh and a crime to smile, and being naturally of a happy disposition with a tendency to harmless fun and frolic, the exuberance of his boyish joy would manifest itself when anything pleased or delighted him. It was with dismay, therefore, that he learned his father's desire to make him a minister, the thought of which was abhorrent to him from the impressions he had received.

In those days there were no prepared Sunday school lessons. Each teacher selected his own lesson from the Bible, but it must not be contrary to the doctrine of the church. Those were the days when religious prejudice and bigotry raged, and the churches considered it sacrilege for a minister to permit one of another denomination to preach in his church. Sunday school teachers took especial pains to have their scholars understand that it was the other churches that would be doomed in the hereafter.

It was while attending the Baptist Sunday school that John made his first attempt at missionary labor. With others of the scholars he was sent out to solicit donations to the "missionary fund," and he was congratulated by his teacher on his success, those who gave him contributions being more than those who refused him.

From Tintwistle, John's father and family removed to Staley Bridge where there were many mills and, consequently, a better prospect of continuous work. Here, after the family was settled, John was sent to the first day school he had ever

attended. There were no free schools in that place and all attending day school were required to pay tuition. Prior to this, John's father had been his teacher, hearing his young son's lessons at night after the day's toil in the mill was ended and the evening meal was over. How suggestive of faithful fatherhood is this picture!

This good father was taken away when John was about eleven years of age. Of him the son writes: "He was not a member of any church to my knowledge. He would attend on special occasions, and he insisted on the children attending Sunday school. He taught us to behave in school and in church, and to be honest and upright. I never heard a prayer in our home except when the children prayed at the bedside before retiring. I never heard my father swear. I never knew him to drink beer or strong drink. I never saw him use tobacco. I was the idol of his heart, and his death proved a sad misfortune for me, as I soon found out to my suffering and sorrow. When my dear mother died, I was too young to realize it, but I had felt the power of a father's love, good and kind, even indulgent toward me at times."

John's father, prior to his death, had bought out the business of an herbalist, to which was attached a small Turkish bath. It was John's duty to attend the fire for this bathroom. This investment proved to be an unfortunate one and worrying over the loss that resulted hastened the father's death. John was at once set to work by those having the care of him. The English law controlled child labor, requiring children who labored to pass medical inspection and providing that they should not work over half a day, the other half-day being spent in school. In harmony with these requirements of the law, John was given half a day in school and the other half day was spent in Leach's cotton mill in the spinning room. About two years were spent in this way.

Neighbors who had known John's father took an interest in the orphan boy and encouraged him by giving him little jobs to do when he had time. For this they would give him a penny or a half penny. They had him write letters to relatives and friends in other parts of the country and even to America. Sixty years ago many people among the working classes of England did not know how to write. Many could not even write their own names. This was largely due to the neglect of free schools and to those conditions which made it necessary for children, while still young, to become breadwinners for the family. But, as has been seen, the law was beginning to insist upon the education of children. Thanks to the devotion of his own good father, John had learned early to write a good, plain hand, and he earned many a penny writing letters to husbands, fathers, and sweethearts. He tells us that, though but a boy, he never betrayed the loving secrets or the family matters confided to him in those instances in which he was the scribe for those who could not write.

When about twelve years of age John was taken from his half day in school and was set to work all day in the mill. He was put with a spinner in the Leach mill. Sometimes the mills were allowed to make up time lost on holidays, and, on a certain occasion, as Whitsuntide was nearing, the engines in the Leach mill were started at five o'clock in the morning and John was expected to be on hand at that time. One morning he overslept and was fifteen minutes late. As he entered the door, the man with whom he worked met him in a disagreeable mood, gave him several vicious slaps over the head and kicked him, at the same time accompanying this personal violence with cursing, directed at the boy whose crime had been that he had taken a little of what nature dictates one of his age should have in abundance, the refreshment of sleep.

The heart of a man is beginning to beat in the breast of a boy of twelve, and our young friend John promptly picked up his lunch pail and walked out, telling the brutal man who had assaulted him that he did not propose to be abused or sworn at. As we picture to ourselves the bright, little, black-eyed boy who thus asserted his right to proper treatment, we do not wonder that the kind-hearted overseer of the mill admired him and stood between the lad and the results that would follow, should he be without employment, a fatherless and motherless boy. This man sought to persuade John to return to the place he had left, but, with indignation justly rankling in his soul, the boy replied hotly that he would beg first before he would work again with the man who had mistreated him. When he said this, he was conscious that begging would be very distasteful to him, and he was much relieved when, the next day, the overseer gave him another place in the mill.

The abusive man from whom he was thus freed was a drinking man who was in the habit of taking John with him on Saturday afternoons when he had drawn his wages and was about to pay the boy his small earnings. They would go to a beerhouse and the man would buy a quart of beer and pay John out of the change. Often he offered the boy drink, but the lad refused, because he had signed a temperance pledge in Sunday school. From such an influence as this John was set free when he rebelled against being kicked, cuffed, and sworn at because he had slept a few moments too long in the early morning.

At this period in his life, he was working all day in the mill, though longing to go to school. His small wages were appropriated by the person having him in charge, and his only opportunity to obtain more education was in the evening school, which he could attend only when he could earn the

money for his tuition by doing extra work such as writing letters for those who could not write. This work, of course, was very irregular, and so, in consequence, was the boy's attendance upon evening school.

When about thirteen years old he met with a serious accident, being caught in the machinery of the mill between a moving part and a stationary piece. He was carried home, unable to stand. The doctor called had, for a time, no hope of his recovery. Eighteen leeches were applied to the injured part of his body, and for three weeks he suffered intense pain. Through the mercy of God he recovered so as to be able to work again in the spinning-room, though he never fully recovered from the weakness the accident left in his system. The mill paid the doctor's bill, and the boy returned to his work.

Some time after this, John left Leach's mill and went to work in one where he made better wages. He worked in this place but a short time and then returned to the mill he had left. The cause of his dissatisfaction with his new place was that the man with whom he worked was in the habit of sending the lad to his home every day to bring him his dinner. With the dinner he had to bring a quart of beer and sometimes he was offered some of the beer when it had been brought to the mill. Not relishing this part of his daily duties, the boy went back to his former place.

During those times the young mill-worker often had his attention called to labor strikes and the deeds of violence that usually accompanied them. Such disturbances still exist and will not cease until there shall come to be realized among men the principle couched in the saying of the great Teacher, "One is your Master, even Christ, and all ye are brethren." So long as the class who hold the wealth and power grind the faces of the poor and oppress the wage earner, and so long as the

poor spend their small earnings for that which is not bread and their labor for that which satisfieth not, there will be destitution and suffering and the turbulence that follow in their wake. When He shall come whose right it is to reign, He will administer justice and men shall know the peace of plenty.

The boy witnessed also many riotous demonstrations at the time of the national and local elections. Excited bodies of people gathered, and public speakers sought to increase the agitation to carry out the measures they advocated. Processions of opposing parties often met in the public thoroughfares. To the boy it sometimes seemed that they wished to meet and that they delighted in the opportunity to shed blood. He learned that his father had indorsed the great Chartist movement that arose in England about six years before John's birth and lasted for about ten years. He recalls that, while his father lived, neighbors would visit him, that they talked of political affairs, that there hung upon the wall a frame containing the portraits of men who had been presidents of the United States, and that frequent reference was made to the men whose portraits were thus made conspicuous.

Later, when John came to understand that the Chartists had their name from the fact that they advocated the "People's Charter" which embodied certain reforms which they desired, universal suffrage for men (for, up to that time, the franchise extended to the middle classes only), vote by ballot, annual parliaments, the division of the country into equal electoral districts, the abolition of the property qualifications of members, and payment for their services, and when he knew that these reforms were in the main desirable and just, and that the most important of them have since been adopted and made a part of the English Constitution, he understood why his father had favored the principles of Chartism and why he and his neighbors, in their discussions, so frequently

referred to those men who, in the United States, had stood for the principles of human liberty.

At about the age of fourteen, John went to live with his sister who did for him all that a mother could do. When he could not earn sufficient to pay for board and clothes, she saw that he was decently clothed and properly fed. She encouraged him to continue to attend Sunday school and evening school also in the winter. At this time he attended the Congregational Sunday school and had for his teacher a middle-aged man who seemed deeply interested in the members of his class.

At one time this man invited John to call upon him at his home and appointed a time when the lad would be received. What was the astonishment of the young visitor when he went to find the teacher smoking a long clay pipe. All the teacher said on that occasion was completely obliterated in the youthful hearer's mind by the presence of the pipe and the noxious weed, and his influence as a leader waned from the moment when the astonished lad took in the unlooked-for situation. Later the boy himself became addicted to the use of tobacco, but, upon obeying the gospel and learning that the Lord advises his people not to use the poisonous herb as men commonly do, he gave it up within a month after baptism and has never desired it since.

When the Civil War broke out in the United States, John had reached the age of seventeen and was still at work in the spinning-room of the cotton mill. The war across seas was disastrous to the business of cotton weaving in England, for the reason that much of the cotton used came from the United States. Many mills closed down altogether, while others ran on short time. Many mill workers were on the verge of starvation, and some of the owners of mills served soup two or

three times a week to their employees to enable them to keep alive.

Prior to this, John's oldest brother had died from an attack of erysipelas after a week of sickness. The other brother had come to America and kept up correspondence with his sister and young brother. Early in the spring of 1862 with no prospect of improvement in the condition of labor, John experienced a desire to go to sea and wrote to the naval recruiting station, giving his age and stature. His application was refused on the ground that he was too short for his age, which was eighteen.

He then turned his attention to the offer of his brother, which was that he would prepay John's passage to America should he wish to come. This promise was fulfilled on the brother's part, and, in July of 1862, John left Liverpool on the steamer *Etna*, bound for New York, his fare being paid to Fall River, Massachusetts.

He was accompanied to Liverpool by a gentleman, a friend of the family with whom his sister lived. Very kindly this man had volunteered to see the boy safe aboard his ship. It was, doubtless, with the desire to fully provide for John's welfare that this man, on leaving him, presented him a flask of whisky with instruction to drink a little of it to ward off seasickness. This malady appeared in due time and when it had lasted four days the boy had no appetite and one half of the whisky was still in the flask. It was then that the bottle went overboard with its remaining contents. The next day the boy was better. He tells us now, "I have always looked upon this as a bad example, to give a boy liquor, and have avoided it during my life."

During the voyage several passengers became interested in the boy who was taking so long a journey alone, his small stature making him appear younger than he was. It was

hard for some to believe he was past eighteen. They told him he looked more like a boy of twelve.

Among the passengers was a fatherly-looking man from Yorkshire who was making his second visit to the United States. He became interested in John, inquiring carefully into his history and promising to see him started to his destination after reaching New York. When that city was finally reached, this friend went with him to a shoe store to buy a pair of shoes, for which John paid a half crown of English money. Before buying the shoes, he had been wearing a pair of clogs, shoes made partly of wood. That pair of clogs is now in the possession of his daughter. The shoes he bought wore out within a month, having been dishonestly made with a filling of wood, no thicker than the small end of a shingle, covered by a thin piece of leather in the soles. The purchaser's confidence in the honesty of people in business dealings received a severe shock by this experience.

For these shoes, which yielded him so little in return, John had paid out his last silver piece and was left penniless. His passage having been prepaid to Fall River, and his friend having put him aboard the steamer that would take him to that place, he arrived there the next morning and found his brother whom he had not seen for several years. But he had gone without his supper the night before, as a consequence of having bought his new shoes.

AN IMPORTANT INDIAN MEETING

BY HUBERT CASE

By request of the Presidency and in response to an invitation from Brother Philip Cook of Kingfisher, Oklahoma, I left Lamoni, Iowa, on August 20, 1918, to be present and preach to the leaders of twelve tribes of Indians, as they were assembling for a tribal council to be held at Coyotes' place near Calumet, Oklahoma, about fifteen miles northwest of El Reno, on August 28 and 29.

In company with Brother A. W. Sanders (as he took me in his car to the meeting), I arrived at the camp Saturday evening, the 28th, and found the finest representative body of Indians I have ever seen. There were Osages, Otoes, Pawnees, Sac and Foxes, Iowas, Creeks, Cheyennes, Arapahoes, Kiowas, Comanches, and Apaches. These men all understood English but could not speak each other's tribal tongues, so I needed no interpreter.

Saturday evening was spent in fireside talks and getting acquainted. Sunday morning at 7.30 Brother Sanders and I entered the camp where they had been in meeting all night, and as I offered prayer the Spirit of the Lord was very sensibly felt and all the Indians responded. As I arose to preach the spirit of freedom and light bore witness to them as the story of the coming of the angel, the finding of the plates, the Book of Mormon as a record of their ancestors, and the many promises in said record to them, was told to them and that the Spirit of the Lord would work with them as in former years, etc. I have preached for over twenty-five years and never at any time have I had such a general response from a crowd to every word of a whole sermon.

On this same farm is where I begun my work of baptiz-

ing the Cheyennes over seven years ago, when I baptized two chiefs and some very prominent Indians, both men and women.

Nearly all these men in this council were not members of the church, but some of them surely will be; they asked questions and manifested much interest, inviting us to visit and preach to the various tribes.

We have a branch among the Omahas and about forty Otoes in the church, a few Cherokees, Creeks, and Siouxs, but more Cheyennes than any other tribe. Among the Cheyennes was where I did most of my work. Brother Yates labored among the Otoes, Pawnees, and Sacs and Foxes. Brethren Mann, Shakespeare, and Pierce did some work among the Omahas. Brethren Alva H. Christensen, A. W. Sanders, and Clyde Smith were my helpers among the western tribes. Brethren James F. Curtis and Frederick M. Smith have visited the Cheyennes, and Brother Jerome E. Page visited several of the tribes.

EDITORIAL COMMENT

The foregoing brief account of a recent meeting with the Indians of Oklahoma will be interesting to those who have been looking forward to the conversion of this people. The mind reverts to past experiences and hopes. We well remember a brief mission among this people in this country in company with Elders George Montague (father-in-law of Elder Case) and Joseph Luff about thirty-six years ago.

Our assurance then was that a great work would sometime be done among this people, though we were in doubt as to the time of its accomplishment. We at that time found greater interest and more liberty in presenting the story of the coming forth of the Book of Mormon than in any other subject. The following are extracts from a letter written at the time from Echo, Indian Territory, August 7, 1882:

On July 17, in company with my traveling companion, Brother Joseph Luff, I left Independence, Missouri, on our way to our mission in the Southwest. Two o'clock on the morning of the 18th found us at Vinita, Indian Territory, where we remained until afternoon of the following day, when we went by rail to Prairie City, where we met brother William N. Stewart awaiting us. A ride of fourteen miles in a wagon brought us to the home of Brother Stewart, on Cow Skin Prairie.

We found in this neighborhood over twenty nominal members of the church who had been baptized by Brother John O. Stewart and organized into what is known as the Delaware Branch, under the watchcare of Brother David Beck. We immediately set about our work, and during the week of our arrival we held two meetings at Brother Beck's.

The Sunday following we attended a Quaker meeting, in charge of Reverend Jerry Hubbard. He was quite friendly, and invited us to speak in the afternoon services, which we each did, and thereby reached the ears of some who would perhaps have failed to come to hear us. The results were we had about one hundred and fifty persons out to hear us in the evening. Brother Luff addressed them in his usual forcible way, and we think removed some prejudice. . . .

Two meetings in a schoolhouse near Brother Stewart's completed our meetings on the east side of Grand River, and on the 5th we came over here on the west side, where we held three meetings, with fair interest manifested. . . .

So far we have had no very flattering results following our labor; but we feel well in spirit, and have felt since coming here a renewal of the long-cherished hope that God will do a great work among the Lamanites; but whether the time has fully come or not we are not fully satisfied. We hope, however, to lead some of them into the light of what God did for their fathers, and what he has promised to their seed in the latter days. Pray for us!

If there are doubts in the minds of any of the capacity of these people to comprehend the gospel story, they could have these doubts dispelled by making a visit here; and the old theory that they cannot be civilized would soon vanish from the mind, if one could take a look around the premises where we now sojourn; over which a son and daughter of Laman preside. Everything around the place shows evidence of energy, thrift, and industry; while within doors all is neat, clean, and orderly. We feel perfectly at home, and enjoy their company well.

We will stay until about September first, when I go on to Texas, and Brother Luff will return home. We are daily expecting the arrival of Brother Montague, but for some cause he has been delayed, we know not where.

We remember a testimony of Elder George Montague given at this time that, when he was on his way to Texas with the Lyman Wight Company in 1845, somewhere near where

we were then sojourning Lyman Wight addressed a large assembly of Cherokee Indians in their own tongue (though he had no previous knowledge of the language), and predicted that at some time there would be many in that vicinity who would embrace the gospel and rejoice in its blessings.

Bishop George Miller claimed that he, as he subsequently passed through this same territory, also preached to the Indians in their own language. In connection with these strange claims the mind turns instinctively to the experience of Oliver Cowdery and his associates who visited the Delaware Indians near where Kansas City is now located, in 1831. Parley P. Pratt, one of the party gives the following as the address of Cowdery and reply of the chief on the occasion:

Aged Chief and Venerable Council of the Delaware Nation: We are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts; and which will do the red man good as well as the pale face.

“Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs, the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers; their possessions are small, and the pale faces are many.

“Thousands of moons ago, when the red men’s forefathers dwelt in peace and possessed this whole land, the Great Spirit talked with them, and revealed his law and his will, and much knowledge to their wise men and prophets. This they wrote in a book; together with their history, and the things which should befall their children in the latter days.

“This book was written on plates of gold, and handed down from father to son for many ages and generations.

“It was then that the people prospered, and were strong and mighty; they cultivated the earth; built buildings and cities, and abounded in all good things, as the pale faces now do.

“But they became wicked; they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the book. The great spirit became angry, and would speak to them no more; they had no more good and wise dreams; no more visions; no more

angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and prophets, to hide the book in the earth that it might be preserved in safety, and be found and made known in the latter day to the pale faces who should possess the land; that they might again make it known to the red man; in order to restore them to the knowledge of the will of the Great Spirit and to his favor. And if the red man would then receive this book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges; should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the pale faces, who were willing to believe and obey the same book, and be good men and live in peace.

"Then should the red men become great, and have plenty to eat and good clothes to wear, and should be in favor with the Great Spirit and be his children, while he would be their Great Father, and talk with them, and raise up prophets and wise and good men amongst them again, who should teach them many things.

"This book which contained these things was hid in the earth by Moroni, in a hill called by him, Cumorah, which hill is now in the State of New York, near the village of Palmyra in Ontario County.

"In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth; and the Great Spirit sent an angel to him, and told him where this book was hid by Moroni; and commanded him to go and get it. He accordingly went to the place and dug in the earth, and found the book written on golden plates.

"But it was written in the language of the forefathers of the red man; therefore this young man, being a pale face, could not understand it; but the angel told him and showed him, and gave him knowledge of the language, and how to interpret the book. So he interpreted it into the language of the pale faces, and wrote it on paper, and caused it to be printed, and published thousands of copies of it among them; and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have come from him, and here is a copy of the book, which we now present to our red friend, the chief of the Delawares, and which we hope he will cause to be read and known among his tribe; it will do them good."

We then presented him with a Book of Mormon.

There was a pause in the council, and some conversation in their own tongue, after which the chief made the following reply:

"We feel truly thankful to our white friends who have come so far, and been at such pains to tell us good news, and especially this new news concerning the book of our forefathers; it makes us glad in here"—placing his hand on his heart.

"It is now winter, we are new settlers in this place; the snow is deep, our cattle and horses are dying, our wigwams are poor; we have much to do in the spring—to build houses, and fences, and make farms;

but we will build a council house, and meet together, and you shall read to us and teach us more concerning the book of our fathers and the will of the Great Spirit."

These incidents indicated that the Lord by his Spirit has been leading in the same direction for now nearly one hundred years, and the recent experience of Brother Case in presenting the angel message to these people is in perfect harmony with events preceding.

THE INDIAN SOLDIER

BY GEORGE STEELE SEYMOUR

Lord of the mountain and the plain he stands,
Ready and prompt to take his country's part,
Erect, with steadfast eyes and willing hands
And loyal heart.

Like the proud eagle who on dauntless wing
Makes his unfettered way across the blue,
He knows no law but nature's, and no king
But Manitou.

Out on the prairie at his wild sire's knee
He early learned all tyrants to despise,
The common hate of men by strength made free,
By courage wise.

So when the war-cry roused the peaceful morn
With its fell threat to all he holds most dear,
True to his blood, Columbia's eldest born
Responded, "Here!"

Son of a great, unconquerable line;
Into his hand put Freedom's holy grail,
And though for him it hold but Death's dark wine,
He will not fail.

LOCAL HISTORIANS

DECATUR DISTRICT, BY DUNCAN CAMPBELL

1897

On January 1, Graceland College was formally opened as an institution of learning. The exercises were in charge of Bishop Edmund L. Kelley. The invocation was offered by Reverend Mitchell, of the Methodist Episcopal Church, the dedicatory address was by President Joseph Smith, followed by addresses from Judge Towner, of the third judicial district, and Joseph R. Lambert, of the Twelve; the dedicatory prayer was offered by Mark H. Forscutt, of the high priests, and the benediction by Columbus Scott, of the seventy; the whole was interspersed with song and music by the Lamoni orchestra. A full account of the exercises will be found in the *Herald* for January 6, and the substance of the addresses delivered, together with a list of those contributing to the funds of the institution on the occasion, will be found in the issue for January 13.

The following letter was written to the *Herald*, on Christmas, 1896, but was overlooked at the proper place. It is dated Davis City, Iowa, and the writer is Nephi Lovell:

Leaving home on the 11th and meeting Brother Jones at Davis City, on the train for Chariton, Mr. Ream met us there with team and took us out south about seven miles. We held six meetings with fair liberty; some interested in the gospel. One lady said she was with us in principles, but not in the church yet. . . .

We left them for Lucas on Friday, the 18th. On arrival at Lucas Brother Charles H. Jones was requested to baptize four precious souls into the kingdom of God. Brother Jones preached at night and assisted in confirming them.

Brother David Daniels requested us to go north about eight miles, also sent appointment that we would be at the Curtis Schoolhouse. We met a good crowd there. There are some good people up there; some

are investigating, and some say they have no fault to find with our doctrine, although they say they don't see the necessity of being baptized again. They don't understand the authority of the church that God has again called man in these last days.

I left Brother Jones at Lucas, Iowa. He is a good worker for the Lord. He preaches in the pulpit and by private talk. He will go back to-morrow to hold meetings a few days. I think some will join the church there before long. Mr. Crooks treated us well, for which I feel to thank him, also others, for their hospitality and the kindness of the noble Saints and friends. My prayer is that they may comprehend the glorious gospel of these latter days.

On January 16 Amos M. Chase wrote from Albia, Iowa:

I am again in Monroe County. Am holding meetings in what is known as the Morris Schoolhouse, three miles southeast of Cedar Mines. Have been here since Sunday, the 10th inst. The people here give me a respectful hearing, and come out in good numbers also. We have held meetings through the week every night so far and expect to continue another week. I meet the young people each evening at seven o'clock and we sing till 7.45, then we try to tell them the gospel story. The Master has stood by and helped me so far. I do not know what the results may be, but feel that all will be well as long as his blessing is given in the preaching of the word. I am staying most of the time with the family of Brother James Londen. The people around here are kind and invite me to visit them at their homes, and I do so as circumstances permit me. I am very well pleased with my Church History and sometimes I show it to those who are outside the fold, telling them that it would not only be *fair* but *wise* to read of *this work* as it is seen by those who have obeyed it, and whose lives have been spent therein. I am here away from human help in the preaching of God's word, and were it not that the Spirit gives me help I would be lonely indeed.

Sister Louisa Cloyd, mother of Green Cloyd, died at Osceola, January 5, at the age of 78 years, 4 months, and 19 days.

SUNDAY SCHOOL CONVENTION

The convention of the district Sunday school association met at Lamoni, February 18, Frank E. Cochran presiding, assisted by Amos M. Chase, David A. Anderson secretary. The officers reported twelve schools in running order and at least six or seven to be recommenced or reorganized soon. Reports were read from the various schools in the district. Teachers' meetings, class drills, and papers on class work were the lead-

ing features of the convention. The following officers were chosen for the ensuing year: Wilbur B. Paul, superintendent; Oscar Anderson, associate; Edwin B. Stafford, secretary; Israel A. Smith, treasurer. Delegates to the General Convention were chosen.

CONFERENCE

The conference met at Lamoni, February 19. In the absence of William Anderson, the district president, his assistant, Samuel V. Bailey, was chosen to preside, assisted by Heman C. Smith. Benjamin M. Anderson and Robert M. Elvin were the secretaries. The Lamoni, Lucas, Pleasanton, Davis City, Greenville, Leon, Wirt, Allendale, Lone Rock, Cainesville, and Hiteman Branches reported. Of the ministry, Joseph Smith, Heman C. Smith, Edmund L. Kelley, William Anderson, Robert M. Elvin, Henry A. Stebbins, Samuel V. Bailey, Asa S. Cochran, John W. Wight, Columbus Scott, Isaac P. Baggerly, Charles H. Jones, Richard S. Salyards, Joseph R. Lambert, David Dancer, Mark H. Forscutt, John Watkins, Charles E. Willey, James Allen, James W. Loach, Price McPeak, James McDiffit, David W. Wight, Hugh N. Snively, Jeremiah A. Gunsolley, Ebenezer Keeler, John Shippy, Ebenezer J. Robinson, Henry C. Smith, John Wahlstrom, Joseph M. Brown, John D. Bennett, Lewis Gaulter, Oliver J. Bailey, Hudson R. Harder, Eli Hayer, Thomas J. Bell, Frank E. Cochran, Amos M. Chase, John Coiner, Elijah Sparks, Charles W. Dillon, William I. Murray, Soren K. Sorensen, Salida D. Shippy, William T. Shakespeare, Alma M. Newberry, John Traxler, Nephi Lovell, William E. Evans, Andrew K. Anderson, John H. Harp, John M. Hooper, Norman W. Smith, John Weedmark, Joseph Bogue, Hans Hayer, Bant Bergersen, Edward Weedmark, William C. Lanyon, and Charles F. Church reported.

Bishop's agent, David Dancer, reported tithes and offerings \$807.45; from Bishop Kelley \$1,183.71; paid out \$1,929.82; on hand \$61.34. District treasurer, Benjamin M. Anderson, reported balance last report \$.71; receipts \$9.07; paid out \$3.29; on hand \$6.49. Robert M. Elvin reported district tent fund: On hand last report \$8.73; returned to Bishop Kelley \$5; to district treasurer \$2.48; to Herald Office for tracts \$1.25.

Requests for elders' courts from Lucas and Allendale Branches were referred to the district president. Request of Greenville Branch for the ordination of John Lovell to the office of priest was referred to the district president and missionary in charge. Proposed rules of representation for the district were laid over one year for further consideration. Seventy-eight delegates to General Conference were chosen.

In the election of officers Robert M. Elvin was chosen president, Hugh N. Snively assistant. Benjamin M. Anderson, secretary and treasurer. David Dancer sustained as Bishop's agent. William Anderson who had served as district president since October, 1891, was tendered a vote of thanks; Amos M. Chase was ordained elder, and John H. Harp priest.

Robert M. Elvin wrote from Lamoni, March 23:

During the summer season, in company with Brother Amos M. Chase, I inhabited the "gospel tent," in telling the story of divine love in new places, and many hundreds of people were saluted with the "glad tidings" by the preached and printed word. In my humble opinion the future alone shall reveal the good that was accomplished. Twelve were added at one place, and many others continue to investigate.

The early winter I was at Allendale, an old gospel "stamping ground." There was a revival wave throughout that section of "black mud and big red apples"; nevertheless some interest was had and one baptism. I next occupied at the Latta Schoolhouse, and two were united to the family whose names are written in heaven. Spent a month in Lucas County, preaching in Lucas, Spring Hill, and Lipe Schoolhouse. At the first place the attendance was fair notwithstanding snow and mud.

At a revival meeting held at Woodburn the wife and daughter of the postmaster went insane the same day. The wife was sent to Clarinda

and in a few days was sent back in her coffin. While at the Lipe the coldest of the winter was upon us, and there was small audience but manifest interest upon the part of a few. Lately in company with Brother William T. Shakespeare we visited Monroe County, preaching at the Morris Schoolhouse; at Foster we occupied the Baptist church; the attendance and interest most excellent. At Hiteman we had some good meetings with the attendance of the Holy Spirit. There has lately been a marvelous healing there. May God keep them humble and pure of action.

The outlook for the cause throughout this district is quite promising and the late two-day meetings resulted in good with one exception, snowing all day, but not cold.

Evan B. Morgan wrote from Lucas, Iowa, March 27:

Brother John S. Roth preached three discourses here; closed last night. The attendance was large and increasing. His efforts gave good satisfaction; his forceful and entertaining manner impressed many very favorably to his preaching. He left here this morning with the good wishes of all.

Brother William H. Kephart will preach here to-night and to-morrow night. It may be that services will continue into the next week. The branch will observe the fast day to-morrow.

At the General Conference Joseph R. Lambert was placed in general charge of the field in which the district is located. Robert M. Elvin and Samuel V. Bailey were appointed to the district. The conference was held at Lamoni.

In a leading editorial of its issue for March 27 the suspension of the *Return* for the present was announced. The paper was published at Davis City, Iowa, and was the organ of the Whitmerite faction. It was established by Ebenezer Robinson, and edited by him until his decease, when it passed under the editorial charge of Charles A. Wickes.

The following commendation is from the *Davis City* (Iowa) *Rustler*, of April 27:

Elder John W. Wight, of Lamoni, delivered two fine discourses at the Latter Day Saints' chapel Sunday. Elder Wight is a man of ability, an eloquent and fluent talker, and impresses his audience with his earnestness in the cause which he represents. He has been doing missionary work in Australia the past few years and is one of three recently appointed Apostles of the Quorum of Twelve. We understand he will shortly go to Utah to try to reclaim some of the erring Brighamites.

Sister Margaret Mather Pruyn died at Davis City, Iowa, April 23, aged 78.

Green Cloyd reported good meetings of the few Saints at Osceola, Iowa.

SUNDAY SCHOOL CONVENTION

The twenty-first convention of the district Sunday school association met at Allendale, Missouri, June 10, in charge of Wilbur B. Paul. The opening meeting was given to prayer and testimony. The officers had diligently visited the different schools and made encouraging reports. The New Buda, Greenville, Andover, Evergreen, Lucas, Lone Rock, Davis City, Pleasanton, Hiteman, Lamoni, and Allendale schools reported. The Cainesville school had become disorganized through the Saints moving away. There were papers and classes in the different grades of work, also an experience meeting. A membership of 910 had been reported to the April General Convention.

CONFERENCE

It met at Allendale, Missouri, June 12, Robert M. Elvin in the chair, Benjamin M. Anderson, secretary, assisted by Myron C. Fisher, of Boston, who was granted voice and vote in the conference. The Centerville, Hiteman, Lucas, Lamoni, Lone Rock, Greenville, Allendale, Davis City, and Wirt Branches reported. Joseph R. Lambert, Robert M. Elvin, George Derry, Henry A. Stebbins, Asa S. Cochran, Charles H. Jones, Richard S. Salyards, John Shippy, Jeremiah A. Gunsolley, Thomas J. Bell, John Watkins, David W. Wight, Marcus Shaw, Samuel V. Bailey, Price McPeck, Samuel Ackerly, John D. Bennett, James Ritchie, Hugh N. Snively, Robert White, John H. Harp, Elijah Sparks, Alma M. Newberry, Myron C. Fisher, Alden E. Shaw, George York, John Weedmark, William Birk, Joseph Bogue, Hiram Pinkerton, and Edward

Weedmark, of the ministry, reported. Amos M. Chase having resigned from the organ committee, Thomas J. Bell and David W. Wight were added to it. The Bishop's agent reported that he had received \$310.62, paid out \$251, on hand \$59.62. Hugh N. Snively was appointed a traveling missionary in the district. The district Sunday school association reported its work in a prosperous condition. The ordination of John Lovell to office of priest was authorized. A paper was presented by Joseph R. Lambert protesting against the ordination of Frederick B. Blair and Frederick M. Smith to the office of elder as premature. The ordination of these brethren to the office of elder and George W. Blair to the office of teacher as requested by the Lamoni Branch was provided for. The protest of Joseph R. Lambert was published with the minutes of the conference.

The *Herald* of July 14 said:

The Editor preached at Norwood, Iowa, nine miles north of Lucas in the grove of Brother Crookes, a very pleasant and convenient place. The morning of the 4th was threatening rain, so that the forenoon meeting was but small. The afternoon meeting was quite large and the attention and good order all that could be asked for. Brother Crookes, though not yet a member, was devoted, kind, and hospitable, many eating at his table during the dinner hour. One was baptized, a Brother Hendrickson, Elder Charles E. Willey performing the rite.

The same *Herald* said:

Brother Robert M. Elvin reports a number baptized at Lucas, Iowa, a day or two since, making nine in the Decatur District of late. One was baptized at Norwood, nine miles north of Lucas, Sunday, the 4th, and one at Lamoni, the 8th.

Sister Emeline Hall died at Pleasanton, Iowa, June 26, aged 78.

As authorized by the conference a statement concerning the finances of the district was published in the *Herald* of July 28. The statement shows that the amount actually paid

in by the Decatur District was \$4,481.12, instead of \$1,861.64 less \$987.30 supplied by the Bishop, as reported by him to the General Conference. This seeming discrepancy was owing to the fact that many of the Saints made their contributions to the Presiding Bishop direct instead of to the agent, hence the Decatur District did not get the proper credit for the full amount of money contributed.

At a special ordination meeting at Lamoni, July 12, called by district president, Robert M. Elvin, Brethren Frederick B. Blair, Frederick M. Smith, and George W. Blair were ordained as provided by the district conference, under the hands of President Joseph Smith and Bishop Edmund L. Kelley.

The following item was printed in the issue of the *Herald* for August 11:

Brother Thomas Bell, of the Decatur District missionary force, has been engaged in discussion with one Reverend George P. Brown, of the Holiness persuasion. The result has been good for the cause and prospects for additions to the church.

The *Herald* of August 25 said:

Brother David E. Daniels and others of the local ministry residing at and near Lucas, Iowa, are meeting with very friendly receptions in efforts to proclaim the word in the neighboring schoolhouses and villages. Many open doors are reported.

Later David E. Daniels reported three good meetings held in the region north of Lucas, William C. Nirk, George Jami-son, and Charles E. Willey assisting.

An interesting account of the Bluff Park reunion is printed in the *Herald*, pages 566 and 567.

The *Herald* for October 13 said that the work on the Saints' Home at Lamoni was being pushed rapidly, with expectation of having it ready for occupancy by the time winter set in. Sister Alice P. Dancer had accepted the office of matron and would bring to its service the experience acquired in conducting her own business affairs successfully.

CONFERENCE

The conference met with the Lone Rock Branch, October 9, Robert M. Elvin presiding, Benjamin M. Anderson secretary. The Lucas, Hiteman, Greenville, Davis City, Centerville, Wirt, Lamoni, Lone Rock, and Allendale branches reported. Alexander H. Smith, Robert M. Elvin, Henry A. Stebbins, Francis M. Weld, Charles H. Jones, Richard S. Salyards, Frederick B. Blair, Charles E. Willey, Eli Hayer, Jeremiah A. Gunsolley, David W. Wight, Hugh N. Snively, Samuel V. Bailey, Thomas J. Bell, John Johnston, Price McPeck, Charles W. Dillon, Robert White, Frank E. Cochran, John H. Harp, David E. Daniels, William I. Murray, George York, Edward E. Marshall, Nephi Lovell, Salida D. Shippy, John Lovell, William T. Shakespeare, Andrew K. Anderson, Joseph Bogue, Thomas Cole, James Richardson, Bant Bergersen, and Samuel Sanders, of the ministry, reported. The organ committee was discharged as nothing could be done in the way of buying one. The district Sunday school association reported. The ordination of Joseph A. Anderson to the office of priest on recommendation of the Wirt Branch was authorized and the ordination of Morgan D. Lewis to the office of elder on recommendation of the Hiteman Branch was authorized. Preaching by Richard S. Salyards, Alexander H. Smith, and Robert M. Elvin. Adjourned to Lamoni, February 4, 1898.

SUNDAY SCHOOL CONVENTION

The convention met October 8, the day before the conference at the same place, Wilbur B. Paul in charge. Edwin B. Stafford resigned as secretary and William A. Blair was chosen in his stead. The different officers reported, also the schools at Greenville, Lone Rock, Andover, Leon, Pleasanton, Lucas, New Buda, Hiteman, Evergreen, Allendale, Davis City, La-

moni. A program was rendered by the Lone Rock school, and this was followed by an experience meeting. Several superintendents delivered addresses.

John Traxler, priest of the Lamoni Branch, died at his home in that place, October 4, aged nearly 76. He died suddenly in his chair.

Oliver J. Bailey, an elder, died at his home in Davis City, Iowa, September 1, at the age of 62.

The *Herald* of November 17 said:

Brethren George H. Hilliard and Edmund L. Kelley, of the Bishopric, and Joseph R. Lambert of the Twelve, have been holding a series of meetings at Lamoni during the past week; Brother Hilliard speaking two Sunday mornings and every evening except two, when Brethren Kelley and Lambert addressed the Saints. The admonition and instruction given was wholesome and pointed. It touched mostly upon present practical work and duty, and in such a way as to set the people to thinking and acting in real earnest. The work of the redemption of Zion, including the preaching of the word abroad, was set forth in such simplicity as to make plain the general duties of every member of the church under the law. Such wholesome practical teaching, in regard to living, working, giving, and against the spirit of pride and division, is always emphasized by the presence of the good Spirit.

The same *Herald* contained a call for cash by Robert M. Elvin, John Lovell, and David E. Daniels, committee appointed by the Decatur District conference to solicit funds to assist in defraying the expenses of the next Bluff Park, or Nauvoo, reunion.

Sister Martha A. (Griffin) Jessiman died at Lamoni, November 27, aged 45.

1898

The first of the year Asa S. Cochran assumed the duties of treasurer of Decatur County, Iowa, to which office he was elected last November. Brother Cochran served as secretary in the Herald Office for fifteen years, for several years he was president of Lamoni Branch, and held several city offices.

Sister Christina Wahlstrom died at her home in Lamoni, February 5, aged 72.

Bishop Edmund L. Kelley gave notice through the *Herald* of February 23, that the families in the Decatur District of those in the field would be supplied by David Dancer, the local Bishop's agent.

SUNDAY SCHOOL CONVENTION

The twenty-third convention was held at Lamoni, February 3 and 4, Wilbur B. Paul presiding. Reports were received from the schools at Lucas, Hiteman, Leon, Andover, Davis City, Pleasanton, Allendale, Greenville, New Buda, Lone Rock, Lamoni, and Green. Reports were read from the association officers, and several visiting superintendents made addresses. Two afternoon sessions were devoted to institute work, several papers on interesting topics were discussed at length, and Thursday evening was devoted to a program, including a Sunday school newspaper. Eight-four delegates to the General Convention were chosen. The following officers for the ensuing year were elected: Wilbur B. Paul superintendent, Oscar Anderson associate, William A. Blair secretary, Israel A. Smith treasurer. The convention was considered a good one.

CONFERENCE

The conference was held at Lamoni, February 4 to 6, Robert M. Elvin presiding, Benjamin Anderson secretary, assisted by Alma B. Hanson. The following branches reported: Lone Rock 92, Lamoni 1,249, Greenville 50, Pleasanton 102, Davis City 76, Leon 49, Lucas 166, Wirt 35, Centerville 44, and Hiteman 61, showing a net gain for the year of 110 members. The Cainesville Branch was declared disorganized

because so many of the members had moved away. Encouraging reports were received from over seventy of the priesthood including Joseph R. Lambert, Robert M. Elvin, Henry A. Stebbins, Richard S. Salyards, Jeremiah A. Gunsolley, Price McPeck, John Watkins, Hugh N. Snively, Alma Kent, Charles E. Willey, Samuel V. Bailey, George Derry, Joseph C. Clapp, Ebenezer Keeler, Joseph M. Brown, Samuel Ackerly, Eli Hayer, Edmund L. Kelley, Alexander H. Smith, Duncan Campbell, Joseph S. Snively, Lewis Gaulter, Valentine White, James L. Ritchie, Stephen Wood, Lars P. Hansen, Thomas J. Bell, John D. Bennett, David W. Wight, Frederick M. Smith, John Shippy, Asa S. Cochran, William Anderson, Charles H. Jones, Edward L. Page, John T. Ford, Thomas Wellington, Thomas France, Marcus Shaw, A. Dill Greer, William N. Ray, Soren K. Sorensen, Nephi Lovell, John Lovell, George F. York, David E. Daniels, John A. Anderson, William I. Murray, Salida D. Shippy, Seth M. Bass, Joseph M. Lampert, Paul M. Hanson, Frank E. Cochran, John Coiner, John H. Harp, Elijah Sparks, Alma Ellison, William T. Shakespeare, Martin J. Danielson, Robert White, Louis Fowler, Lorenzo Hayer, Benjamin Sumption, Andrew K. Anderson, Norman W. Smith, Joseph Bogue, James Richardson, David D. Young, John Weedmark, Sylvester Rew, Hans Hayer, Edward Weedmark, Chris Danielson, R. J. Harmon, George V. Brown, Charles F. Church, Frank T. Bradfield, William C. Lanyon, and Bant Bergersen reported.

David Dancer, Bishop's agent, reported receipts of \$1,-426.55; paid out \$1,388.53; on hand \$38.02. Benjamin Anderson, district treasurer, reported on hand February 19, 1897, \$6.49; received \$4.56; paid out \$8.51; on hand \$2.54. The committee appointed to raise money to assist the Bluff Park reunion reported no money received as yet.

The ordination of Alma B. Hanson, of Lamoni, and John

T. Williams, of Hiteman, on recommendation of their respective branches, was ordered. A resolution relating to the reporting of branch officers was deferred until next conference. A question respecting the membership of Bradford V. Springer in the Lucas Branch was referred to a committee consisting of Richard S. Salyards, Joseph S. Snively, and Samuel V. Bailey. A report from the Decatur District Sunday school association was read; the matter of rules of representation was referred to next conference. The Cainesville Branch was declared disorganized, the records to be put in the hands of the district secretary, he to issue letters to said branch. Previous to the nomination of officers for the ensuing year the following letter from the missionary in charge was read:

LAMONI, IOWA, February 5, 1898.

To the President and Saints of the Decatur District; Dear Brethren: I have earnestly and prayerfully and to the best of my ability taken into consideration some of the leading necessities of this district, and have arrived at the following conclusion: If one or more available and suitable high priests can be had, we should, by all means, choose one to preside over the district; and, it is my conviction, in addition to other qualifications, he should be a man who can and will work in harmony with the missionary force, so long as that force is in harmony with the laws and rules of the church.

In this connection, I take pleasure in presenting to you the name of Brother Frank M. Weld, hoping that you will give the suggestion careful consideration. I am aware that Brother Weld is not so brilliant a preacher as some of his brethren; but, when blessed with the Holy Spirit (without which all must fail to build up the work), he makes a good talk and representation of the work. His discernment and executive ability are more than average.

If you should see fit to select him, I can in a very short time arrange for him to come into this district and go to work.

Your brother,

JOSEPH R. LAMBERT.

Frank M. Weld, Robert M. Elvin, and Henry A. Stebins were nominated for president and Robert M. Elvin was elected. Benjamin M. Anderson was elected secretary and

treasurer. Eighty-four delegates to the General Conference were chosen. They were instructed to invite the General Conference to meet at Lamoni for its next session. Alma B. Hanson and Elbert A. Smith were ordained priests and Charles E. Blair and Clarence B. Bergersen deacons. Preaching during conference by John D. Bennett, Edmund L. Kelley, and Robert M. Elvin.

Elder Jacob Huntsman died near Lamoni, March 1, aged 91.

Isaac P. Baggerly wrote from Lamoni, March 16:

By the consent of Brother Joseph R. Lambert, missionary in charge, I left Lamoni on the 5th of the present month to do missionary work in Harrison County, Missouri. My first objective point was Mount Gilead, about twenty miles southeast of here. There was once a large congregation of the Christian Church at this place, but the question of an organ in their church has divided them, by which their influence to promulgate their doctrines has become neutralized. They granted me the use of their house, and I occupied their pulpit from the 6th to 11th. I delivered five discourses in all, to increasing congregations. Friday evening it rained out my appointment. Some were interested, and my opinion is that good can be accomplished there.

I also had the promise of the Christian Church in Eagleville, and think of going there soon. I visited with the people and reasoned with them, and find many are anxious to hear us. There is a splendid field lying fallow in this direction that will require sagacious workmen. I also found a sprinkle of agnostics in that region, and they think they have routed all their religious brothers. They were kind to me and assisted by furnishing lights for my meetings, also lodging and board while there.

Sister Almira, wife of Brother Nathan Weedmark, died at Lamoni, March 7, at the age of 48 years.

In the *Saints' Herald* for March 30, there is a good description of the Saints' Home at Lamoni, Iowa, which was then receiving the finishing touches.

Isaac P. Baggerly wrote from Eagleville, Missouri, March 24:

I reached this place this morning. I have the promise of the Christian church here; may preach here to-night. I preached in the opera hall in Ridgeway last night to a large crowd. The good people of

that city hired it at their own expense and asked me to preach for them. My theme was the character and mission work of Jesus Christ. I spoke two hours. I was almost accorded an ovation; had a good time.

At the General Conference Joseph R. Lambert was again placed in charge of the mission in which the Decatur District is included. John Davis, of the seventy, Thomas J. Bell, of the elders, were appointed to labor in the district. In the Presiding Bishop's report to the conference, the receipts in the district were \$1,127.59, the expenditures \$1,103.28, on hand \$24.31.

Elder Norman N. Hazelton died at Lamoni, April 11, aged 55.

Sister Eliza G. Page died at Lamoni, April 25, aged 90.

Samuel Topliss died at Hiteman, Iowa, April 8, aged 62.

Children's Day was observed by Lamoni Branch and Sunday school, June 5.

SUNDAY SCHOOL CONVENTION

The convention met at Hiteman, June 9, Oscar Anderson, assistant superintendent, presiding, Nephi Lovell, secretary pro tem. Ten schools reported: Lamoni, Leon, Davis City, Lone Rock, Greenville, Hiteman, Allendale, Spring Valley, Andover, and Pleasanton. William A. Blair, secretary, and Israel Smith, treasurer, being out of the district, sent in their resignations, then Charles France was chosen secretary and John Lovell treasurer. There was a prayer and testimony meeting, a paper on "The Religio," a discussion on Sunday school officers, a sermon by Joseph R. Lambert, and a literary program by the Hiteman School.

CONFERENCE

The conference was held at Hiteman, June 11 and 12. Robert M. Elvin was in charge and Benjamin M. Anderson was secretary. Branch reports: Lucas 163, Pleasanton 103,

Wirt 37, Greenville 50, Centerville 43, Allendale 92, Davis City 82, Leon 46, Lone Rock 92, Lamoni 1,291, Hiteman 55, net gain in the district 34. Ministry reporting: Alexander H. Smith, Joseph R. Lambert, Robert M. Elvin, Asa S. Cochran, Henry A. Stebbins, Joseph S. Snively, Richard S. Salyards, Hugh N. Snively, John Wahlstrom, Jeremiah A. Gunsolley, Thomas R. Allen, Morgan D. Lewis, George W. Thorburn, James Allen, Joseph W. Loach, Thomas J. Bell, Alma B. Hanson, David E. Daniels, William T. Shakespeare, Nephi Lovell, J. Wilkinson, M. Taylor, John Lovell, William E. Evans, James Richardson, John T. Williams, and John J. Griffiths. David Dancer, Bishop's agent, reported balance on hand February 4, \$38.02; received \$369.98; paid out \$839.72; due agent, June 8, \$431.72. The following communication accompanied the report:

"You will notice by my report that the Decatur District is in debt to me a little over \$400, which I have advanced for the support of elders' families and a few others. There is a great deal of money due other families.

"I cannot advance any more for some time, and I am in hopes the district will be able to pay this indebtedness to me at an early date. Your colaborer, David Dancer."

Hugh N. Snively, Jeremiah A. Gunsolley, and James Allen were appointed to investigate a report that two of the members of the former Cainesville Branch had joined other churches. The committee on the Springer case reported having done its work. The district Sunday school association reported. The committee on soliciting funds for the Bluff Park reunion reported nothing received. The following concerning the reporting of branch officers was adopted:

Resolved that officers of branches whose labors are reported to their branches, shall not hereafter be required to report to conferences of this district, unless they have performed labor outside of their respective branches, provided that this action shall not be so construed as to pre-

vent branch presidents or other officers from reporting the conditions of their branches.

Further consideration of rules of representation for the district was indefinitely postponed.

Robert M. Elvin, having been appointed to another field of labor by the General Conference, offered his resignation as president of the district, and it was accepted. By vote of the conference the district was left in care of the missionary in charge until the next annual election of officers. Hugh N. Snively was appointed a missionary in the district. The dedication of the church house at Hiteman was had at 11 a. m. on Sunday, Alexander H. Smith preaching the sermon, and Robert M. Elvin offering prayer, he being also in charge of the services. The other preachers during the conference were Hugh N. Snively, Joseph R. Lambert, and Robert M. Elvin.

Elder Joseph R. Lambert, in charge of the mission, wrote from Lamoni, Iowa, June 29, in part as follows:

On the 11th and 12th of June we were in attendance at the Decatur District conference, held at Hiteman, Iowa. I spoke by request of the district president on Friday night and Sunday afternoon. Brother Alexander H. Smith delivered another dedicatory sermon at 11 a. m., and Brother Robert M. Elvin offered the dedicatory prayer, and preached on Sunday night. . . .

Last Saturday and Sunday, Brother Thomas J. Bell and I occupied the Union Schoolhouse, near Spring Valley, some twelve or fourteen miles from Davis City. We held services Saturday night and Sunday. Attendance not large partly on account of the weather, but our meetings were good and the interest fair. Brother Bell has done a good work in this part of the country and is well liked by the people. Our leading purpose was to investigate the propriety of organizing a branch at Spring Valley, but after obtaining some knowledge of the situation it was decided to defer. . . .

N. B. By recent letters from the brethren at Hiteman, Iowa, I learn that Miss Emma Parsons, of the Missionary Baptist Church, has been delivering some lectures on Mormonism at that place. She failed to make any distinction between us and the Brighamites and greatly misrepresented us on some points, so I am informed. Expect to go to Hiteman next week, if the Lord will, raise a tent, and defend the truth.

Brother Samuel Burnison died at Leon, Iowa, June 11,

aged 86 years. Brother Evan B. Morgan was the speaker for the Fourth of July celebration at Lucas, Iowa, and the Saints' choir furnished the music for the occasion.

There is a growing demand for ministerial labor in the region round about Lamoni; so says the *Herald* of July 13.

Elder Thomas J. Bell wrote from Hiteman, Iowa, July 11:

We are getting along with our tent meetings here pretty well. Brother Lambert commenced his reply to a Miss Parsons and Company, and Mr. A. K. Williams of the Baptist order last Tuesday night and four nights last week. Omitted yesterday, held three preaching services, and to-night he continues his reply. The attendance is not as large as it might have been, owing to temperance lecturers and magic lantern shows, and no small opposition in other ways; but after all we have had a pretty fair attendance. Some are very much interested here. We have concluded to stay over next Sunday, hoping the good Lord will continue to move on the hearts of his people.

Elder Joseph R. Lambert wrote from Foster, Iowa, July 20:

Our tent meetings at Hiteman closed last Sunday night with the largest attendance we had been favored with from the beginning. We commenced on the 6th inst. Held sixteen services in all, one of which was held in the church. The attendance was usually small in the tent, but we had a goodly number of attendants outside.

The leading purpose of these meetings was a defense of the faith and doctrine of the church against the unprovoked attacks of Miss Emma Parsons and Reverend A. K. Williams, pastor of the First Baptist Church, at Hiteman. Very few of the Baptists came out, excepting possibly at our last two meetings. Reverend Williams did not attend at all. On the 13th inst. I sent him a letter to which he replied on the 15th. I sent him a second communication on the 16th to which, as yet, I have received no reply. The correspondence is somewhat interesting, especially as showing the peculiar attitude of Reverend Williams towards a discussion of the real issues existing between the two churches. I have written an article for publication in the *Monroe County News*, published at Albia. Have not yet learned what its fate will be. We are in good shape, at present, and I am pleased to say that the Hiteman Branch is in much better condition than it was. I hope the Saints have learned an important lesson which will never be forgotten.

We are to begin here to-night; were hindered by the rain, last evening. I expect to return to Hiteman on Saturday, so as to be present at the Baptist church Sunday evening, and listen to the lecture of Rev-

erend A. K. Williams, on the prophetic claims of Joseph Smith and Mormonism.

Elder James Whitehead, commonly known as Father Whitehead, formerly private secretary to Joseph Smith the Martyr, died at his residence at Lamoni, Wednesday, July 27, at the advanced age of 85.

Sister Robert M. Elvin died at Lamoni, July 26, at the age of 52.

A grove meeting was announced for the vicinity of the Green Schoolhouse, six miles southwest of Lamoni, for Saturday and Sunday, August 6 and 7.

The committee appointed by the district conference to solicit funds for the Bluff Park reunion, reported through the *Herald* that they had collected \$10.20, and turned the same over to William Anderson.

The *Herald* noted that the discussion near Lamoni between Elder Allison of the "Holiness" people and Brother Columbus Scott was progressing very satisfactorily to our people. Of the discussion Brother Scott wrote August 24:

The debate held some seven and three fourths miles west of Lamoni, Decatur County, Iowa, between Mr. J. S. Allison of the "Theocrats" and myself, is now an event of the past. It began Monday, August 15, and ended Saturday, the 20th, at 10 p. m. Twelve sessions were held, and four propositions debated. Mr. Allison denied that baptism in water was any part of salvation's plan, or essential to salvation; also the resurrection of the body. I affirmed all three; also that the second coming of Christ to reign, resurrect, and judge the world of mankind, and reign in glory, is yet future; that he shall change our vile bodies that they may be fashioned like unto his glorious body.

Mr. Brewer, of Kirksville, Missouri, was moderator for my opponent. Elder Joseph R. Lambert acted in that capacity for our side. It was not found necessary to choose a chairman, so none was selected by them.

Mr. Allison conducted himself quite gentlemanly throughout the debate, manfully avoiding that detestable course usually pursued by opponents of our elders in debate: namely, leaving the line of argument and indulging in story-telling, misrepresentation, and attacking personal character, and introducing into *religious* controversy the lore of "Billingsgate." Am glad to be able to make this statement to the credit

of Mr. Allison. He is my first opponent to maintain the dignity of a gentleman throughout the debate. . . .

The people of the community where the debate was treated us very kindly. And we felt very grateful to the Saints of Lamoni and vicinity for the splendid rally they made for the cause of truth during the week of the debate. I was signally blessed both bodily and mentally during the debate, for which I feel truly grateful to the Father.

Elders Heman C. Smith and Thomas J. Bell, of the missionary force, opened up the work at Humeston, Wayne County, Iowa, being within the bounds of the district. On Saturday and Sunday, September 4 and 5, in one of the city churches, they were well received, having fair-sized audiences, though attendance was lessened on Sunday evening by stormy weather.

The Bluff Park reunion, in which Decatur was one of the interested districts, assembled August 19, Joseph Smith, Joseph R. Lambert, and William H. Kelley were placed in charge. Francis M. Weld, secretary, and James McKiernan, chorister. There was an attendance variously estimated at eight hundred to one thousand, and all seemed to enjoy themselves and to be desirous of being present again next year. Forty-two sermons were delivered by the following brethren: Joseph Smith 11, Joseph R. Lambert 5, William H. Kelley 3, George H. Hilliard 6, Isaac M. Smith 7, James McKiernan 1, John S. Roth 2, Eli A. Stedman 1, James C. Crabb 1, John W. Adams 1, Jeremiah A. Gunsolley 1, Charles E. Willey 1. The following assisted in presiding over the preaching and prayer services: William Anderson, Joseph S. Snively, Francis M. Weld, Evan B. Morgan, Henry T. Pitt, William T. Lambert, Elbert A. Smith, Frank E. Cochran, and Lawrence Willey. Nine were baptized by Joseph Smith, Joseph S. Snively, Evan B. Morgan, and John S. Roth. The sessions of the Sunday school and the Religio were held under the management of Brethren Thomas A. Hougas and Jeremiah A. Gunsolley. James McKiernan, William Anderson, and Joseph S.

Snively were made a committee to locate the time and place of the reunion for the next year.

SUNDAY SCHOOL CONVENTION

The convention met at Davis City, October 7, Wilbur B. Paul in charge, Charles France secretary. The Davis City, Leon, Pleasanton, Allendale, Greenville, Evergreen, Lamoni, and Hiteman Schools reported. Two schools had been closed for lack of interest. There were discussions on the duties of officers and teachers, a talk on the Religio, a paper on the Sunday school as a factor in character building, and a discourse on the relation of the Religio to the home, the Sunday school, the church, and the community. In these exercises Wilbur B. Paul, Jeremiah A. Gunsolley, and Frank E. Cochran were the leaders.

CONFERENCE

Conference met at Davis City, October 8, Joseph R. Lambert and Heman C. Smith in charge, Benjamin M. Anderson secretary, assisted by Alma B. Hanson. The branches reporting were: Allendale 93, Lucas 163, Hiteman irregular, Greenville 50, Lamoni 1,318, Davis City 83, Wirt 36, Leon 46, Lone Rock 94. The Lucas Branch having taken no action in the Springer case, the matter was referred to the missionaries in charge.

Of the ministry, Joseph R. Lambert, Heman C. Smith, Robert M. Elvin, William Anderson, Joseph S. Snively, John Davis, Richard S. Salyards, Price McPeck, John T. Ford, Jeremiah A. Gunsolley, Thomas J. Bell, Hugh N. Snively, Frank Criley, James L. Ritchie, John D. Bennett, Joseph M. Brown, Joseph Boswell, Horace Bartlett, Frank E. Cochran, William T. Shakespeare, Alma B. Hanson, John Harp, Salida D. Shippy, and Joseph Bogue reported. Report was received from the Decatur Sunday school association. The committee

in case of truant members of the former Cainesville Branch was continued, their work not having been completed. Committee on Bluff Park reunion expenses reported \$10.20 turned over to William Anderson. It was agreed that the district remain in care of the missionaries in charge until next conference. Preaching by John Davis, Joseph R. Lambert, and Heman C. Smith.

Robert M. Elvin wrote from Lamoni, October 11:

During last winter, in addition to what preaching I was permitted to do, I had the active oversight of the Decatur District. The month of March was spent in auditing the Herald Office plant, and the Bishop's books and accounts. Two weeks of April were spent in attending the General Conference, and the rest of the month in clerical work. I spent the most of May in visiting and preaching in the branches, making my *farewell* official call, and regret that I was not permitted to visit all. While it was my misfortune to incur the ill-will of a few, there hang fresh upon the walls of memory the highly-prized pictures of cheerful words and acts of kindness of the many warm-hearted Saints who so cheerfully aided in the struggle for the gospel.

Columbus Scott, of the general missionary force, while home on a visit, preached three times at Lone Rock, Missouri, and twice at Davis City, in August and September.

Elder and Bishop's agent, David Dancer, died at his home in Lamoni, October 23, aged nearly 72. He was one of the committee that chose the region of Lamoni for the business location of the church. He had been president of the Order of Enoch, and gave very liberally of his means towards the erection of the brick church and the establishment of the Saints' Home.

About this time Clark Braden made an effort against the faith, at Hiteman. It was said that he was imported by local religionists.

Under date of November 7, Bishop Edmund L. Kelley, through the *Herald* announced the appointment of Francis M. Weld as Bishop's agent for Decatur District as follows:

To the Saints of the Decatur District of the Reorganized Church of

Jesus Christ of Latter Day Saints: It becomes my duty to call attention to the great loss to the district of our greatly esteemed and worthy brother, David Dancer, Bishop's agent in and for said district, he having passed quietly over on the other side Sunday evening, October 23. Although Brother Dancer lived and died in full hope of a goodly reward, yet for his constant labors here the loss is more readily brought home to us, and we mourn the loss. The past ten years he has served in the work of Bishop's agent for Decatur District, in addition to his general church work, filling the position wisely and well. May we all imitate his life of industry and sacrifice for the truth.

By the advice of the missionaries in charge, Elders Joseph R. Lambert and Heman C. Smith, I have appointed Elder Francis M. Weld, of Lamoni, Iowa, Bishop's agent in and for the Decatur District of said church, and duly authorize him to act for the Bishopric in and for said district in all matters pertaining to said agency.

Brother Weld will give his entire time and attention to financial and ministerial work in the district, and visit all parts of the district in the interest of the church in temporal matters. He should have the faithful and hearty cooperation of every member in the district, and each should make an effort to fulfill the entire law including that touching temporalities in the church, that he may be blessed and rewarded by the Master for faithful service.

There should be no member of the church in the Decatur District (except those absolutely dependent) who does not have his or her name upon Bishop's agent's book, or in the general church account, kept by the Bishop. It is impossible for us to be accepted as children of our heavenly Father when we fail to comply with his law. The law in this, so far as the record stands, is as certain and needful as any other part of the gospel, and if we believe the teaching of the Savior, it is equal to any other part, so far as bringing perfection in life to the individual. Certainly Jesus, without equivocation, enjoins this as a duty in his instruction, and his words were never idle.

For the church to receive the blessings promised under the law it must (comparatively at least as a whole) keep the law. Let us all move forward earnestly in the performance of this part as any other, that it may be possible for us to receive the special providences God has provided for such as serve him in perfectness.

We trust that Decatur District, in which is at present located the seat of the First Presidency of the church, may be first in diligence before the Master in good works. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are profitable and good unto men."—Paul (Titus 3: 8).

Francis M. Weld, the newly appointed Bishop's agent for

the district, issued the following notice in *Herald* of December 7:

To the Brethren and Sisters in Decatur District; Greeting: As I have been appointed Bishop's agent for this district, as you have all seen by the *Herald* ere this, I feel it to be my duty to address you upon the subject of tithes and offerings. The time of year for casting up accounts and settling of bills being upon us, that we may start out the new year 1899 with a fresh start, we trust none will forget their indebtedness to their heavenly Father. Surely we all owe him a greater debt than it is possible to owe man. Would it not be wise to pay him in proportion with men at least? If you are owing a neighbor or even several, wouldn't it be treating our Father more nearly, as we would like to be treated or have others treat us, if we would divide our means and pay him some, too? Can we hope to pay any of our indebtedness unless he blesses and prospers us to whatever degree he may see fit? All is his, and we are his stewards. Will we be wise and just ones? Some may say they can't pay all without crippling themselves. Pay what you can, if only a few cents, and some are giving their notes for the balance, realizing it to be as much of a debt as any. There is no need of me telling you, the Bishopric has decided the proper way to count tithing is first to pay one tenth of all you are worth, then one tenth of all your increase annually, as you have heard this time and again, through the pages of the *Herald* and from the pulpit.

By our way of thinking there are but few who have no tithing to pay.

If you think you do not come under the law of tithing, having no tithing to pay, remember all come under the freewill offering clause.

All Saints surely feel the special need of means to meet the immediate demands upon the church, and I have no need to urge upon you to do your duty, especially when we are rewarded only for what we do, and not for what we would like to do. I believe there are many that would pay some if they could only pay enough that it would be worth while to bother the Bishop or his agent. Now, Saints, don't hesitate on this account. I will be pleased to receipt any amount, and God knows your heart, circumstances and all, and will reward your mite as well as the rich man his hundreds.

What God wants is for us to be honest to the covenant we have made to keep his commandments. I hope ere long to find every member's name in the district recorded on my books.

Address all communications to me at Lamoni, Iowa. May God bless and prosper you temporally and spiritually, is the prayer of your brother,
FRANCIS M. WELD, *Bishop's Agent*.

Sister Catherine, wife of Jacob Huntsman, died near Lamoni, November 27, aged 81 years and 9 months.

Brother Charles Stedman died at Lamoni, December 26, aged 73 years.

POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

1865

(Continued from page 357, July JOURNAL.)

February 25 and 26, 1865, a quarterly conference was held at the North Star Branch, Elder George Sweet presiding, Dexter P. Hartwell clerk. Reports were had from a number of the elders and missions appointed in Pottawattamie and Cass Counties. The conference adjourned until the last Saturday in May, 1865.

To the Annual Conference, April 6, 1865, meeting at Plano, Kendall County, Illinois, the North Star Branch reported 187 members. At this time Elder Charles Derry was ordained an apostle and given charge of the Iowa, Kansas, and Nebraska pastorate. This included all of Iowa, except the two eastern tiers of counties, and all of Kansas and Nebraska. This conference adjourned to meet in the North Star Branch, near Council Bluffs, Iowa, on October 6, 1865.

If the Pottawattamie District held a conference in May, as provided for by the quarterly conference of February 25, we have no record of it; but the district met in conference with the North Star Branch on March 26 and 27, 1865, Elder George Sweet presiding, and Daniel Williams clerk. It seems that none of the branches except North Star reported, and of this there is no further mention in the records. Elders reported and missions were appointed. Dexter P. Hartwell, Jonathan D. Haywood, and William Williams were a committee to arrange for the semiannual conference to be held in October; and David Chambers, jr., was elected district clerk;

after which the conference adjourned to meet the last Saturday in November, 1865.

Elder Charles Derry in his autobiography writes: "I commenced services September, 1865, in the North Star Branch, thence to Union Branch, Council Bluffs, Boomer, North Pigeon, Wheeler's Grove, Eightmile Grove, Union Grove, Mud Creek, Farm Creek, and Glenwood. Here he was busily engaged in preaching the gospel, visiting, and settling difficulties. He says, "I was greatly blessed of God spiritually, and the Saints generously aided me temporally, so that I now have a horse, saddle, and bridle, and can travel with greater ease than in the past." He met with much love of dancing and other worldly pleasures among the young, which he sought to correct by counsel and warning. He says: "I have tried to encourage Sunday schools where the young can be taught the way of the Lord, but I am sorry to say there is too much slackness in this. I try to show that in the Sunday school is the training for our future ministry as well as membership in the church." He finds that trouble exists in the North Pigeon Branch on account of difference of opinions. Some claim that God is continually progressing in wisdom, knowledge, and power, etc.; others fear to denounce polygamy lest it prove to be true, and these discontented elements have to be molded and fashioned into perfect harmony before they can be fit for the kingdom of God. Truly, God alone can do it.

October 6, 1865, the semiannual conference convened at Parks Mills, near Council Bluffs, Elder Joseph Smith presiding, George M. Rush and Dexter P. Hartwell, clerks. The district president reported the work in good condition. Brother Joseph requested the district presidents to meet with him and Elder Derry at the home of Jonathan D. Heywood to discuss the interests of the work.

Good spiritual prayer meetings were enjoyed by the Saints. On Sunday, Brother Joseph addressed a congregation estimated at three thousand, including many of those outside of the faith. Ten were baptized, and David M. Gamet, after being ordained a high priest, under the hands of Brother Derry, was ordained a bishop by President Joseph Smith, this western country to constitute his bishopric. Elder Derry was sustained in his mission, and Asa Walden was appointed to Cass County as was also Leonard L. Crapo, they being the only ones receiving missions in the Pottawattamie District from this conference. Calvin A. Beebe and Benjamin H. Ballou were ordained elders, and, with Dexter P. Hartwell, were appointed to labor under the direction of William A. Litz whose mission was in Virginia, North Carolina, Tennessee, Mississippi, and Alabama. It was provided that the presidents of districts in this western pastorate, composed of Iowa, Kansas, and Nebraska, were to hold a three-day meeting at Council Bluffs, beginning on Friday, March 4, to arrange important business. Branches in the Pottawattamie District reporting to this conference were: North Star 205 members; Crescent 35 members, 1 seventy, 4 elders. The conference adjourned at noon on Monday, October 9.

Of the conference Elder Derry writes to the *Herald*, under date of October 11:

Our conference closed on the ninth, after one of the most, if not the most pleasant sessions I was ever connected with. . . . The testimony of men whose hair had grown gray in the cause of God, and men of large experience in the same, that they had never seen a better conference; all was peace, there was not a jarring sound, not one unpleasant feeling manifest among the vast concourse of people, and I think I am safe in saying that there were 2,500 or 3,000 people present. I could only get to one prayer meeting, but it was a pentecost indeed.

On the 12th of November, Elder Derry preached to the North Star Branch. He says that about fifty members, out

of near two hundred, were present and only thirty partook of the sacrament.

In a letter to the *Saints' Herald*, dated December 15, 1865, Elder Derry writes:

I preached in the Union Branch to a crowded house on the 9th [November]. I preached in Bluff City on the night of the twelfth. . . . Elder Henry Kemp was chosen president of this branch in place of Elder James Judkins who has removed to Indiana.

On November 25 and 26, he attended the Pottawattamie District conference, held in the North Star Branch, and of this he says:

A goodly number of elders were present, but I am sorry to say, that owing to the neglect of branch presidents, only a few branches were reported. . . . I am pleased to see that the elders of the North Star Branch endeavor to discharge their duty by preaching the gospel in the adjoining neighborhoods. . . . Elder Lenor Graybill desired to be released from the presidency of the North Star Branch, that he might devote his time to preaching to the world; he was honorably released and appointed to labor under the direction of Brother [George] Sweet, in Cass County, as elsewhere. Elder William Williams was appointed to preside over the branch in Graybill's stead. Owing to the urgent necessity of the case, it was resolved that any elder of this district, found drunk after this time, should be silenced for the first offense, and, if he persisted in the same, he should be cut off; and if a lay member was found guilty he should be dealt with and warned, and if he persisted in drunkenness he should be cut off. Elder Daniel K. Dodson was appointed to labor in Cass County, with Howard Smith, as opportunities offered.

The elder further says: "I and Elder Sweet preached in Bluff City [it was quite common at that time to refer to Council Bluffs as Bluff City] on the evening of the 26th, and had very good company. And I think it is likely that the work will take a start there now. There was a good feeling through the conference." At this conference Elder Sweet presided, and David Chambers, jr., served as clerk. The North Pigeon Branch reported 18 members, including 6 elders, 2 priests, 1 teacher, and two had been baptized since last report; Alfred Bybee president, George Drake clerk. North Star reported

three baptized; Levi Graybill president, Dexter P. Hartwell clerk. Union Branch reported 35 members, including 6 elders, 1 priest, 11 having been added since last report and all said to be in good standing; Horace G. Gladwin president, Rasmus Campbell clerk. This branch was located on Keg Creek, about ten miles east of Council Bluffs.

These were the only branches reporting to this conference. After the appointment of missions the conference adjourned, but the minutes fail to name to what place and date. This is the first conference in the Pottawattamie District of which the district has preserved a record.

Leaving this conference Elders Field and Levi Graybill departed for their mission in the South; the latter brother having been appointed in place of Elder Dexter P. Hartwell, who had been unable to fill his appointment.

On November 27, Elder Derry visited and preached in the Billington Branch and reported: "All is not right here. Here are some good people and some who are lovers of pleasure more than lovers of God." He next visited the church at North Pigeon where he found some on the verge of apostasy, because Brother Joseph preached against the idea that "God was eternally progressing in knowledge," etc. In the church at Boomer he found a similar state. They complained that Joseph does not prophesy or use, "Thus saith the Lord," enough, as though God's word was not as effective or binding when faithfully declared without that preface as with it. The fact is, that the leaven of Brighamism is not purged out of them and these troublesome spirits are injuring the cause they profess to love.

During the closing month of the year 1865, Elder Derry visited the churches in Boomer, North Star, and Council Bluffs, and left the Saints at these places rejoicing, while he felt that he had been blessed in his service to God.

1866

January 5, 1866, he visited the Union Branch and there learned that Rasmus Campbell had organized a Sunday school to be held on Sunday evenings. If there was any Sunday school organized in the Pottawattamie District, previous to this one, no record is made of it. Brother Derry in referring to it says:

I wish we had one in every branch. I have long advised it, but some are afraid of imitating the sectarians.

Elder Derry states in his autobiography that "on February 12, 1866, Elder George Sweet came to see me. We had a pleasant talk about the work in the district. He thinks the work is prospering, except in the North Pigeon and Boomer Branches.

On the 16th, he and Dexter P. Hartwell went to the Union Branch where they met Brethren Howard Smith, Wallace Wood, and Daniel K. Dodson. After delivering a discourse there, showing that the gospel, as restored in these last days, is the only celestial law that God ever revealed, Howard Smith arose and confessed that he had been in error on that subject. Wood and Dodson reported favorably of their mission in Cass County.

On the twenty-third, he went to North Pigeon where a meeting was called and Alfred Bybee resigned as president; when the branch by vote, chose Elder Jeremiah Thomas as his successor in office. Elder Sweet, president of the district, was present and took part in the proceedings. Elder Derry says:

Truthfully I assisted him in the work as he was president of the district. We had but little difficulty in the proceedings.

On February 24, 1866, a quarterly conference for the Pottawattamie District was held in the North Star Branch, Elder Sweet presiding. Howard Smith, Daniel K. Dodson, and Wallace Wood reported their work in Cass County. Smith

and Wood desired to return, but Smith and Dodson were appointed again to that mission. Brother Sweet offered his resignation as his family needed his labors at home; but the district resolved to sustain him by monthly contributions in the branches. They gave him eleven dollars to buy him some clothes, and Dexter P. Hartwell promised him help.

The conference requested the General Conference to return Elder Derry to this pastorate.

We are dependent for these items on Brother Derry, as the Pottawattamie District has no record of any district conference for the entire year of 1866. No record from November 25, 1865, to February 23, 1867.

On March 3, 4, and 5, of this year, a conference for the pastorate of Iowa, Kansas, and Nebraska, was held at Council Bluffs, Elder Charles Derry presiding, and George M. Rush and Dexter P. Hartwell, clerks.

The president stated that one object of the conference was to make provision for the support of the families of those elders who may devote their whole time to the ministry. He desired that the conference would act wisely in selecting men to send out in the ministry, and not accept a man because he volunteers, or because some particular man may nominate him, but see that he is of good moral character, and sound in doctrine, and who will preach by example, as well as by precept, and, in fact, is a man fitted by the Spirit of God for the ministry.

Usual reports were heard from district presidents, Wheeler Baldwin, John A. McIntosh, George Sweet; and written reports from Silas W. Condit and Zackariah S. Martin. Owing to bad roads and the Missouri River just breaking up, making travel almost impossible, the other district presidents in the pastorate were unable to report. There were present of the ministry, 1 apostle, 2 high priests, 3 seventies, 28 elders,

2 priests, and 3 teachers. George M. Rush was elected clerk of the pastorate, also to devote his whole time to the ministry.

It was resolved that the branches of the various districts take up a collection at least once each month, and that a committee of three be appointed by each district to confer with the bishop, to see that the families of those who are devoting all their time in the ministry be properly supported, and that the means be equally distributed according to the wants of the families, and that these committees be subject to the bishop of the pastorate, and that those devoting their whole time to the ministry will not call on the branches for means, but will report to the bishop, or to the committee of their respective districts. These committees were required to report to the bishop every three months the amount received, and to whom paid out, and the branch presidents, likewise, were required to report the amount received from each individual so that they might be given credit on their tithing account. A committee was appointed to audit the bishop's accounts every six months and report to the semiannual conference of the pastorate. A resolution was passed recognizing the *Herald* as a true and fearless exponent of the principles of the gospel of Christ. Conference adjourned to meet at Crescent on August 10, 1866.

By action of the General Conference held April 6 to 13, 1866, the terms *pastor* and *pastorate* as applied to territory and the one presiding over it, were discontinued, and *president* and *district* substituted, it being held that *pastor* and *pastorate* relate to a flock and a teacher of a flock and not to a county or district, or the president of a county or district. This conference also appointed the semiannual conference to be held October 6, 1866, at Council Bluffs, Iowa, or its vicinity.

The Pottawattamie District conference met at Crescent on May 25, 1866, with Elder George Sweet in the chair, and

Daniel K. Dodson clerk. The Crescent Branch reported 37 members, including 2 seventies, 4 elders, 2 teachers. Wheeler's Grove reported 34 members, 1 high priest, 4 elders, 1 priest, 2 teachers; John Smith president. Boomer and North Star sent reports, but as they had not been approved by the branches they were not received by the conference.

Elders reporting were: Dexter P. Hartwell, Hans Hansen, Joseph J. D. Craven, Jarius M. Putney, Howard Smith, Daniel K. Dobson, P. Stevenson and — Martin. Dexter P. Hartwell and Nephi Yocum were continued in their mission as were also Elders Putney and Martin. Howard Smith was appointed to labor in connection with Edward Knapp and Brother Fields in this district. Elder George Sweet was sustained as the district president.

June 16, Elder Derry says he visited the Union Branch and on the 17th taught in the Sunday school. He further says that "Elders Alexander H. Smith, James W. Gillen, and William Anderson have started on their mission with a poor outfit. Upon reaching Columbus, Nebraska, the Saints there, seeing that the team was too light for the trip before them, contributed sixty dollars with which to obtain a better one. Whereupon Brother Alexander returned to Council Bluffs, at which place he obtained a more satisfactory team for the journey."

Brother Derry, writing of the work in Council Bluffs, July 16, 1866, says it is not prospering, the Saints are few and poor, and hall rent is so high that they are struggling under difficulties. On the 29th he was at a prayer meeting in the Union Branch, where the gift of tongues was given to Brother Gladwin, and the interpretation to Brother Craven. It was urging the necessity of worthiness to take the Lord's supper. August 10, he attended a special conference at Coun-

cil Bluffs, of all the district in his charge. Elders John A. McIntosh, George Sweet, Wheeler Baldwin, Thomas Dobson, and Robert C. Elvin were present. He says: "I explained to the conference that I needed a home and if my labors were to be continued, a home must be provided, or I must provide it by my own labors. It was resolved that the churches in my charge would provide me a home. It did me good to see the unanimity of the Saints in passing this resolution. On the strength of this he bought forty acres of land in Gallands Grove for two hundred dollars, and the branch presidents were appointed as committees to receive means to build a house.

On August 25, 1866, the district quarterly conference met in Crescent, Elders Alexander McCord and Cornelius G. McIntosh, presiding, David Chambers, jr., clerk. The official members present were two seventies and nine elders. The North Star Branch reported 159 members. The six remaining branches failed to report. The committee, composed of Cornelius G. McIntosh, Joseph J. D. Craven, and David Chambers, jr., were appointed to visit the Boomer Branch for the purpose of investigating conditions. Elder John W. Roberts, the first president of that branch of which we have any record, resigned on July 2, 1865, and was succeeded by Elder Samuel Diggle, who held the office until April 5, 1866, when, upon his resignation, Elder Roberts was again elected amid great confusion, and three days later he was released and George Wright, the clerk, elected to preside; but there was also much opposition to him, so a meeting was called for May 13, 1866, at which a vote was taken, when two voted for Wright and three against him, the majority of the attendants failing to vote. John Mackland, the branch priest, was called to the chair and the name of Joseph Wilds having been proposed for president of the branch, and the office having been

declined by him, the branch remained in this condition until July 1, 1866, when William Chapman was elected the branch president. This office he held until September 8, when, at a meeting called to meet the committee appointed by the August conference, he offered his resignation. Cornelius G. McIntosh presided. It was learned by the committee that there was great division among the members of the branch, and it appeared that the principle fault was in those in authority rather than with the members. Elder Chapman's resignation was accepted on September 30, and at a meeting held on October 14, Elder Charles Derry presiding, a motion prevailed that Elder Derry suggest a man to preside. He thereupon nominated William Chapman, who was elected, with John Mackland priest; Benjamin Smith, teacher; and George Wright, clerk; so that surface indications would seem to justify us in the conclusion that the oil poured on the troubled waters had brought about a calm in the storm in this branch.

October 6 to 8, 1866, inclusive, the semiannual conference met one and one half miles east of Council Bluffs at the crossing of Little Mosquito Creek by the telegraph road. President Joseph Smith not being present, Elder Derry was chosen as president pro tem of the conference. Elders Carl W. Lange and Davis H. Bays as secretaries.

The reports from the presiding authorities in this region were generally favorable, showing the work to be in a flourishing and prosperous condition. Hugh Lytle, William A. Litz, Benjamin Ballou, Calvin A. Beebe, Levi Graybill, Wilson Sellers, Orrin Butts, and I. C. Williams, returned missionaries, reported in person. Elder McCord was released as president of the Pottawattamie District, and Elder Jarius M. Putney appointed to that office. It was the custom then, and for sometime afterward, for presidents of districts to be ap-

pointed by the General Conference, the right of election by the districts not yet having been granted by the church. Elder Derry was continued as president of the Western Iowa Mission. Elders Carl W. Lange, Samuel Longbottom, and Horace Smith were appointed to labor in the Pottawattamie District, under the direction of Jarius M. Putney, the first two being ordained elders under the hands of Charles Derry, Silas W. Condit, and Hugh Lytle.

Elder Derry in writing of the conference says:

In the prayer meeting this evening God's Spirit was poured out in mighty power, testifying to the calling of Joseph Smith as God's seer, prophet, and revelator, and that God would call prophets until one hundred and forty-four thousand would stand upon Mount Zion. The testimony of the Spirit thrilled every soul. The prayer meeting on the evening of the seventh was dull, owing, I believe, to so many seeking administration for some little ailments not serious in their nature. This dampened the spirit of the meeting to a great extent and gave opportunity for the roudy element to disturb the meeting. Stephen Post wanted to occupy one meeting. His request was put to vote, but the people demanded that the conference proceed with its regular business. Post prophesied the speedy downfall of the Reorganization. This man was a representative of the Rigdonite faction; he lived to see the steady decline of that body and the growth and progress of the Reorganization.

In a letter to the *Herald*, dated November 5, 1866, Jarius M. Putney reports the organization of a Sunday school of twenty-five members in the Union Branch on May 1, 1866, with Elder Jarius M. Putney superintendent.

The district conference met with the Union Branch on November 24, 1866, Elder Jarius M. Putney presiding, Carl W. Lange clerk. Boomer and North Star Branches reported no change; Crescent, 11 received; Council Bluffs, 11 received, 1 baptism, 2 cut off. North Pigeon reported 2 cut off; Union, 3 baptized. Elders reporting to the conference were: Howard S. Smith, Carl W. Lange, Samuel Longbottom, Alfred Bybee, Jarius M. Putney, and Charles Derry.

At the request of Elder Derry, Mark H. Forscutt, who had lately come from Utah, was appointed to travel with him through his mission. Elder Howard S. Smith was continued in his former field; Levi Graybill and Nephi Yocum, where opportunities offered; Lenor Graybill and Edward Knapp in West Botney, Newtown, and Big Grove; Thomas Thomas, George Wright, and Alfred Bybee in their neighborhood, and Carl W. Lange and Samuel Longbottom in an easterly direction as far as the Mississippi. Officials present: 1 apostle, 16 elders, 2 priests. Conference adjourned to meet at North Star on the last Saturday and Sunday in February, 1867.

Elder Derry, writing of this conference, says: "The prayer meeting was a perfect pentecost, sixteen different tongues with interpretations were given." During the closing weeks of the year the elders preached in North Pigeon, Union Branch, and Council Bluffs. In the latter place Calvin A. Beebe had erected a house on Pierce Street about midway between Park and Glen Avenue; the upper room of which he placed at the free service of the branch. In December of 1866, the Council Bluffs Branch decided to organize a Sunday school which was accomplished on the twenty-third of the month, with Elder Lewis Davis as superintendent. The first enrollment of scholars numbered fifteen, the branch appropriating ten dollars with which to purchase books for a library.

1867

February 23, 1867, the Pottawattamie District conference met with the North Star Branch, Jarius M. Putney presiding and David Chambers, jr., clerk. Official members present were: 15 elders, 2 priests, 2 teachers, 2 deacons. The North Star Branch reported 148 members, 2 having been baptized

since last report; William Williams president, Dexter P. Hartwell clerk. Council Bluffs 27 members, including 8 elders, 1 teacher; 1 received by letter and 4 cut off; Elder James Caffall president, Alfred Sanders clerk. Elder Caffall was elected president of this branch in the fall of 1866, probably in October. The Union Branch in reporting to this conference fails to report the number of members but had 8 elders and 2 priests; 1 baptized, with Horace G. Gladwin president, Rasmus Campbell clerk. Wheelers Grove, 36 members, including 1 high priest, 6 elders, 1 priest, 1 teacher. Elder Putney reported that he had visited all the branches, finding an improved condition on the part of the membership, the gifts of the gospel being enjoyed to a great degree.

To the Annual Conference held at Keokuk, Iowa, April 6 and 7, 1867, Elder Mark H. Forscutt, delegate from the Pottawattamie District, reported that the district is in good working condition, well and efficiently officered, and well sustained by the members. Schoolhouses were open for the brethren, and generally speaking, the brethren seemed desirous of contributing their mite in aid of this great work. Greater energy might be used in preaching the word in the vicinity of the branches, and there were indications that those holding the priesthood were being aroused to a sense of their duty in this matter. The increase had not been great, but the work is firmly grounded. Some good and efficient laborers to assist the president in preaching through his extensive field would be acceptable to him and a blessing to the cause.

May 26 and 27, 1867, the Pottawattamie District conference met in Boomer, Joseph J. D. Craven presiding, George Wright clerk. Officials present were: 1 seventy, 8 elders, 2 priests. The Union Branch reported 35 members, including 10 elders, 1 priest, with Horace G. Gladwin president, Rasmus

Campbell clerk. Boomer with 26 members had 6 elders, 1 priest, 1 teacher, 1 deacon; William Chapman president, George Wright clerk. Council Bluffs, 37 members, including 8 elders, 1 teacher; 10 baptized since last report; James Caffall president, Alfred W. Sanders clerk. North Star, only change is 5 cut off; William Williams president, Dexter P. Hartwell clerk. Elders Cornelius G. McIntosh and Alfred Bybee were appointed to labor in Pottawattamie, and Elders George Wright and Alderson G. Weeks in Adair County. Jarius M. Putney was sustained as president of the district.

Elder Charles Derry states that on the 16th of July, 1867, he paid a visit to the Union Branch. Elder Putney, a member of that branch and president of the district, wanted Elder Derry to preach to them. Elder Derry replied that he would do so if the president of the branch desired it, but he refused his consent. Brother Derry says that this was a new experience for him, his labors had always been anxiously sought, and though the Saints desired him to preach he refused to override the authority of the branch president. Sunday, the 28th, he went to Crescent where a two-day meeting was in session. Elder James Caffall on this date was occupying the pulpit and left a good impression on Elder Derry, he considering Elder Caffall a noble man. On August 17, these two elders visited North Pigeon; Elder Derry preaching in the afternoon, and reports an able sermon in the morning by Elder Caffall. In the evening Brother Derry spoke in Council Bluffs, and from there continued his labors in other parts of his mission.

The district conference convened at Crescent, August 24 and 25, 1867, Jarius M. Putney presiding, and James Caffall clerk pro tem. Officials present: 1 seventy, 8 elders, 1 teacher. Council Bluffs reported 43 members, including 10 elders, 1 priest, 1 teacher, 2 baptized; James Caffall president, Alfred

W. Sanders clerk. This was the only branch reporting to this conference. A resolution prevailed requesting all branch presidents to report to the district conference all moneys collected by free will offerings or otherwise. Previous missions were continued.

The semiannual conference meeting on October 6, 7, and 8, 1867, was held in Union Grove, Harrison County, Iowa, President Joseph Smith presiding and Mark H. Forscutt and William H. Kelley clerks. To this conference Elder Jarius M. Putney, president of Pottawattamie District reported:

There are some branches that seem to possess spiritual life in themselves, but there are others that need frequent encouragement from without as they lack diligence. The Saints, generally, seem to be firm in the faith.

This conference appointed Elder James Caffall to labor in western Iowa and eastern Nebraska. In editorial items, under caption, Pleasant Chat, November 15; 1867, President Joseph Smith reports having held services in Crescent, North Star, and Union Branches, October 13 and 14; also at Council Bluffs on the 20th; later visiting North Pigeon where a joint meeting of Crescent, Boomer, and North Pigeon Branches was held on Sunday, the 27th. The weather was unfavorable for meeting the latter part of this month, but when it was learned that Brother Joseph was to be present, the Saints and friends, generally, made a special effort to be present and felt repaid for any inconvenience suffered.

November 23 and 24, 1867, the district conference met with the Union Branch, Jarius M. Putney presiding and Edward W. Knapp clerk pro tem. Council Bluffs reported an addition of five by letter; James Caffall president, David Chambers, jr., clerk. Boomer 26 members, including 1 seventy, 6 elders, 1 priest, 1 teacher, 1 deacon; William Chapman presi-

dent, George Wright clerk. Union 36 members, including 8 elders, 1 priest; Horace Gladwin president, Rasmus Campbell clerk. Wheeler 40 members, including 1 high priest, 4 elders, 2 priests, 1 teacher; Arminius J. Fields president, Edward W. Knapp clerk. North Star, 2 added by letter, 2 cut off, 1 removed; William Williams president, Dexter P. Hartwell clerk. Crescent 48 members, including 1 seventy, 5 elders, 2 priests, 2 teachers; William C. McIntosh president, E. Haskins clerk. North Pigeon 19 members, including 1 seventy 1 elder; Jeremiah Thomas president, Daniel K. Dodson clerk.

There were present at this conference 1 seventy and 18 elders. Of these, George Wright, Alderson G. Weeks, Howard Smith, and Mark H. Forscutt reported labor done in the district; and Howard Smith, Edward W. Knapp, Joseph J. D. Craven, Alderson G. Weeks, and Dexter P. Hartwell were given missions.

1868

In the *Herald* of February 1, 1868, Elder Jarius M. Putney says:

I am happy to state for your comfort, realizing to some degree the weight and anxiety of your mind in behalf of Zion's cause, that the Saints in this district are awakening to their duties, and the branches reviving to new life, and I think there is a prospect of much spiritual growth. The elders appointed to labor in the district are active, though they would do more if they had a little help. Brother Caffall is going out in a few days, in company with Brother Craven, to Adair County. The New Translation is hailed with joy, revealing much light to the Saints. Your visit west has left a lasting impression for good.

A letter in the same issue from Brother C—— of Council Bluffs, commends the Sunday school in Council Bluffs. The Sunday school work was a new undertaking in the Potawattamie District and had to meet considerable opposition,

both active and passive. It was called a sectarian institution, and many of the elders and adult members of the church considered it beneath their dignity to take part in it. The writer says:

I would to God that all the old fogies in the church would unbend their stiff backs, and smooth their wrinkled brows, and stoop to kiss and lead the little ones with whom they are surrounded to the Sunday school, and there sit and teach them the way of life. It would indeed be "bread cast upon the waters," and verily the promise is that "it shall be seen after many days.

Those who were living at that time and still remain have seen a literal fulfillment of that promise for which we have every reason to be thankful. Early in this year Brother William W. Blair held services in Crescent and Council Bluffs. He says:

A gentleman in Bluff City, learning that the Saints were in want of a commodious hall, offered them gratuitously, his newly-finished store-room for our services on Sunday. Our congregations here were large and respectful, listening with marked attention to our discourse on "The Holy Scriptures, and are the Scriptures inspired of God."

On February 29, 1868, the district conference met at the North Star Branch, Elder Jarius M. Putney presiding and David Chambers, jr., clerk. At this conference Brother Chambers resigned and was succeeded by John H. Hansen. The Union Branch reported 36 members, including 1 elder and 1 priest; Horace Gladwin president, Rasmus Campbell clerk. Wheeler's Grove 40 members, including one high priest, 4 elders, 2 priests, 1 teacher; Arminius J. Fields president, Edward W. Knapp clerk. North Star 105 members, including 10 elders, 2 priests, 1 teacher; William Williams president, Dexter P. Hartwell clerk. Boomer 27 members, including 1 seventy, 6 elders, 1 priest, 1 teacher; George Wright president, Samuel Boteman clerk. Council Bluffs 55 members, including 13 elders, 1 teacher; James Caffall president, David Chambers, jr., clerk.

Elder Putney reported that he had visited all the branches and found them getting renewed in their spiritual strength, and doing very well. The conference adopted the following resolutions:

Resolved, that in our judgment it is highly important that the history of Joseph Smith, the martyr, should be introduced to the world; therefore, we would respectfully suggest to the coming Annual Conference the propriety of taking the matter under consideration and if practicable, adopt some measure for the introduction of said history to the world.

Resolved, that we, as a conference, unanimously agree to carry out the law as touching the exclusion of those living in adultery from admission into the church, as taught in Book of Covenants 42:20.

In the *Herald* for March 1, 1868, Elder William W. Blair, writing of his experience and observations in this region, reports preaching at Crescent and Council Bluffs to large and respectful congregations, and refers to the effort of an Elder Stephen Post, a Rigdonite, who was traveling through this region, seeking converts to that organization. They succeeded in organizing a small branch in Council Bluffs, meeting on Washington Avenue at the cottage home of a Mrs. Rees. They were composed mostly of Welsh people, some being apostate from the Reorganization; among whom was one ordained to the office of apostle, one a seventy, and an old lady to the office of high priest. This movement did not attain to much force or influence. After struggling along for a few years, the interest died out and some of those who had gone out from the Reorganized Church returned, while the faith of others was wrecked.

The Pottawattamie District conference met in Wheeler's Grove on May 30 and 31, 1868; Jarius M. Putney presiding, Dexter P. Hartwell clerk pro tem. Branches reporting were: Crescent, 43 members, 1 baptized; William C. McIntosh president, E. Haskins clerk. Council Bluffs 67 members, 14 bap-

tized; James Caffall president, David Chambers, jr., clerk. Union Branch 36 members; Horace Gladwin president, Rasmus Campbell clerk. North Star, 105 members, 1 baptized; William Williams president, Dexter P. Hartwell clerk. Council Bluffs, Crescent, and North Star were reported in fairly good condition, but Union and Wheeler on the decline. The officials present were: 1 high priest, 17 elders, 1 priest. Having appointed a number of the elders to missions in the district the conference adjourned to meet in August with the North Star Branch, but if the conference was held at that time and place there has been a failure to record or report it. Elder Derry held services at Council Bluffs and in the Union Branch during May.

October 6, 7, and 8, 1868, the semiannual conference of the church was held at Parks Mills, about three miles east from Council Bluffs, President Joseph Smith in the chair, and Dexter P. Hartwell and Thomas J. Smith clerks.

Elder Jarius M. Putney reported the Pottawattamie District in good condition, the Saints being strong in the faith, and the ministry generally interested, there being about fifty elders in the district. The weather at this time was very disagreeable, being cold and wet. The conference being held out of doors, without any shelter for the general assembly except that given by the forest trees, it was found necessary to hasten adjournment of the different sessions when the weather became stormy.

In the *Herald* of October 15, 1868, the editor, writing of this conference and the condition of the work generally, referred to an individual residing in Council Bluffs, as follows:

At this session, as heretofore at conference, we were favored with the company of Potter Christ, who claims to be the "Son of God, the Morning Star." He was busy during the intermissions in descanting on the glories of his kingdom. We are informed that he used to be a

member of the church many years ago. He is now proselyting for himself, is past middle age and brisk in manner and speech.

This man referred to by the editor lived in Council Bluffs about seven years, dying on April 2, 1872. He had the words, "Son of God, Bright and Morning Star," written in India ink on his forehead. His followers were few, not to exceed a dozen, probably less. Sometime before his death another eccentric ex-Saint proceeded down the main street of the city and in a loud voice proclaimed the speedy destruction of the city. On the next day Potter Christ passed over the same course and pronounced Bethers a false prophet, that the city would not be destroyed as he had predicted. Potter Christ had been in Utah, where he is said to have left a family. He thought he would never die, but in this he was mistaken.

The editor passes on to say:

Some of those connected with Sidney Rigdon were also at the conference, and one, Mr. John A. Forgeus, requested the attention of the conference for an hour and a half at opening of the session, or in the morning of the second day, to set forth the rights of Sidney Rigdon to the presidency of the church. As the request was addressed to the presiding officer of the conference we read it to the people for action. The weather being cold, and for other reasons, the conference refused to grant their time.

This Forgeus was the president of Rigdon's apostles. In the fall of 1837 he united with the Reorganized Church at a reunion held in Garner's Grove, Harrison County, Iowa. He only survived his baptism a few months.

On November 28 and 29, 1868, the Pottawattamie District conference was held in Crescent; Jarius M. Putney in the chair, and George Wright clerk pro tem. The branches reporting were: North Pigeon 25 members, including 1 seventy and 6 elders; 5 baptized; Jeremiah Thomas president, William McKeown clerk. Crescent 45 members, including 2 seventies, 4 elders, 1 priest, 1 teacher; Cornelius G. McIntosh

president, E. Haskins clerk. Boomer 25 members, including 1 seventy, 5 elders, 1 priest, 1 teacher, 1 deacon; George Wright president, Samuel Boteman clerk. Council Bluffs 83 members, including 15 elders, 2 teachers, 1 deacon; 6 baptisms; James Caffall president, David Chambers, jr., clerk.

Cornelius G. McIntosh was appointed to labor in Honey Creek, and Dexter P. Hartwell on East Botany, to succeed Howard Smith, released. Edmond Williams was ordained to the office of elder and appointed to assist Brother Weeks in Adair County. The conference adjourned to meet with the Union Branch on the last Saturday in February, 1869.

In a letter to the *Herald*, dated February 21, 1869, Dexter P. Hartwell says:

I am proud to say there is a rousing up in regard to spiritual matters; thank the Lord, Brother Caffall and myself had been traveling and preaching some this winter. There seems to be more interest manifest at the present time than I ever saw before. Last Sabbath we baptized five into the kingdom.

On the 27th of February, 1869, the district conference met with the Union Branch; Jarius M. Putney, presiding; John H. Hansen, clerk. Officials present were 1 apostle, 12 elders, 1 teacher. Reports were received from Council Bluffs, 82 members, including 15 elders, 2 teachers, 1 deacon; James Caffall, president; David Chambers, jr., clerk. Union Branch, 37 members, including 10 elders, 1 baptized; Jarius M. Putney, president; Rasmus Campbell, clerk. North Star, 98 members, Joseph Cook, president; Dexter P. Hartwell, clerk. The spiritual condition of these branches were reported generally good. Adjourned to meet at Council Bluffs in May.

The annual conference this year was held in Saint Louis, Missouri, beginning April 6. Elder Jarius M. Putney, reporting the Pottawattamie District by letter, writes: "No

material change since last report. The district numbers 352 members."

In the *Herald* for July 15, 1869, Alderson G. Weeks writes from Casey, Adair County, on May 23, 1869, concerning his mission in that county since his ordination in 1867. He says:

I have spent as much labor in this mission as I could and do justice to my family, and have met strong opposition, but, thank the Lord, truth begins to prevail and I have more calls to preach than I can answer. In Washington Township of this county, there is quite an earnest inquiry after books, tracts, etc. I had the pleasure of organizing a branch of the church in Casey to-day with nine members, to be known as the Casey Branch; the officers are Alderson G. Weeks, president; John S. Weeks, clerk.

May 29 and 30, 1869, the Pottawattamie conference met at Council Bluffs, Jarius M. Putney, presiding; John H. Hansen, clerk. Four baptisms were reported by Alderson G. Weeks. Crescent Branch reported 43 members, a loss of three; Cornelius G. McIntosh, president; E. Haskins, clerk. Union Branch 45 members; Jarius M. Putney, president; Rasmus Campbell, clerk. North Pigeon, 25 members; five having been added by baptism and three by letter; Jeremiah Thomas, president; William McKeown, clerk. Council Bluffs, 90 members, an increase of three by baptism and five by letter; James Caffall, president; David Chambers, jr., clerk. There seems to have been but little done in the district during this quarter.

November 4, 1868, the Council Bluffs Branch, after holding services in private homes and rented halls for six and one half years, decided at a called meeting to secure a lot and erect a house of worship. A committee was appointed to secure subscriptions to that end, one of the first subscribers being a man by name of William Smith, who had a saw mill in the southern part of the city; he gave one thousand feet of cottonwood lumber. On the 1st of January, 1869, a tea party was held by the Saints, at which they cleared \$59.25. Later, hav-

ing succeeded in raising \$300, they bought a lot on Pierce Street, just west from Glen Avenue, for \$500, and broke ground, but owing to cold weather they had to postpone operations until early in the spring, when they succeeded in putting up a frame building twenty-four by fifty feet; the lot and building costing \$1,640. It was a very plain structure even for those times, but it was a home for the local church and the membership were grateful. Though not fully out of debt, the church was dedicated on June 20, 1869, but the records fail to show by whom. A deed for the property was at once forwarded to Bishop Israel L. Rogers. On July 5, Alexander H. and David H. Smith arrived in the city on their way to their mission in the West.

The district conference met with the North Star Branch on August 28 and 29, 1869; Elder Putney, presiding; Dexter P. Hartwell, clerk. Casey Branch reported 16 members, including 6 officials; Alderson G. Weeks, president; John S. Weeks, clerk. Council Bluffs, 93 members, of which 18 were officials. Two had been added by baptism and two by letter; James Caffall, president; David Chambers, jr., clerk. Union Branch, 35 members, two baptisms; Jarius M. Putney, president; Rasmus Campbell, clerk. North Star Branch reported 93 members; John Cook, president; Dexter P. Hartwell, clerk.

This conference adopted a rule prohibiting all business on Sunday. The presiding officers of Council Bluffs, North Star, and Union Branches reported all doing well. William L. Graybill was appointed to labor at Eight Mile Grove, and Alderson G. Weeks at Casey. In a letter dated from Casey, September 7, 1869, John S. Weeks writes to the *Herald*:

The work is prospering at present. My father has more calls than he can fill. The schoolhouses are open to him with invitations to come and occupy. Two had been baptized the Sunday previous and the branch

was in good condition and expected to organize a Sunday school the following Sunday.

His father had held a discussion on the previous Sunday in defense of baptism, but with whom is not stated; neither have we any record of the organization of the Sunday school in Casey.

R. G. Eccles, writing to the *Herald* from Casey, October 25, says:

Brother Weeks has been laboring assiduously for the benefit of his fellow men to bring them to a knowledge of the truth, and has the prospect of a bountiful harvest. I expect that ere long there will be a large and flourishing branch in Adair County. There are many who believe the work.

To the semiannual conference of October 6 to 10, 1869, Elder Jarius M. Putney reported the Pottawattamie District as having eight branches with an enrollment of 365 members, including some fifty or sixty officials, mostly elders, some of whom are performing the duties of branch officers and some few are preaching the word.

On November 27 and 28, 1869, the district conference met in Wheeler's Grove; Elder Putney, presiding; Edward W. Knapp, clerk pro tem. Wheeler's Grove Branch reported 1 high priest, 5 elders, total enrollment 40; Arminius J. Fields, president. Council Bluffs total enrollment, 96, including 1 seventy, 16 elders, 1 priest, 2 teachers, 1 deacon; received by letter eight, by baptism one, cut off six; James Caffall, president; Fred Hansen, clerk. Union Branch reported 40 members, of which ten were elders, three received by baptism; Jarius M. Putney, president; Rasmus Campbell, clerk. Casey Branch 12 members, including 3 elders, 1 priest, 1 teacher. There is probably an error in the total as they reported 16 members in their last report and fail to report any loss since that time,

except one by death, which is offset by one gain by baptism. Alderson J. Weeks continued as president of the branch and John Seth Weeks as clerk. The officials attending this conference were one seventy and nine elders. Levi Graybill and Edward W. Knapp were given a mission to Church Hills.

In a letter to the *Herald* from Council Bluffs, November 28, 1869, Andrew Sharer writes that he and Brother Fletcher had been preaching at various points in the district. "Prospects good at Wheeler's Grove; seems to be some interest worked up."

Elder Cornelius G. McIntosh, writing to the *Herald* from Crescent, Iowa, January 11, 1870, says:

In Crescent City, for a long time, we have seemingly been sleeping. All we could say or do did not appear to do any good. Sometimes we were almost discouraged, but not feeling altogether willing to retreat and leave the field to the enemy we still labored to the best of our ability and finally the change has come. The Saints are waking up and the Lord is blessing us with the Spirit and the gifts of the gospel. Some who do not belong to the church have borne their testimony in our meetings, that they never saw the Spirit made manifest in such power as it has been with us of late. Others begin to show their faith by their works by going into the waters of baptism, and so we have added six to our branch by baptism in the last three weeks.

Alderson G. Weeks, writing to the *Herald* under date of February 11, 1870, reports a week's meetings by Elders Jarius M. Putney and J. D. Craven at Casey, resulting in the baptism of five. The district conference met with the Union Branch on February 26 and 27, 1870; Elder Putney presiding; Fred Hansen, clerk pro tem. Present: 1 seventy, 13 elders, 1 teacher. Council Bluffs reported an enrollment of 95 members, 5 having been baptized since last report and one received by letter; lost by removal six; James Caffall, president; Fred Hansen, clerk. Casey 18 members, five gained by baptism; Alderson G. Weeks, president; John S. Weeks, clerk. Union

Branch 40 members; Jarius M. Putney, president; Rasmus Campbell, clerk. Crescent total membership 61, gain by baptism seven, and by letters and vote nine, loss 1; Cornelius G. McIntosh, president; E. Haskins, clerk. North Pigeon 23 members; Thomas Thomas president; William McKeown, clerk. Elders Jarius M. Putney, Alderson G. Weeks, Cornelius G. McIntosh, James Caffall, and Thomas Thomas reported their branches in good condition. A. Sharer reported the Wheeler's Grove Branch as not being in a very good condition. A. Sharer and W. Fletcher were appointed to labor in Wheeler's Grove, Alderson G. Weeks in Casey, and Cornelius G. McIntosh on Honey Creek. The rule adopted August, 1869, prohibiting the transaction of conference business on Sundays, was repealed at this conference.

To the Annual Conference of 1870, Elder Putney reported eight branches in Pottawattamie District and an enrollment of 401, including 75 officials, 56 having been added by baptism during the year. He reported the work in good condition.

SUCCESS

I hold that man alone succeeds
 Whose life is crowned by noble deeds,
 Who cares not for the world's applause
 But scorns vain customs, outgrown laws;
 Who feels not dwarfed by nature's show,
 But deep within himself doth know
 That conscious man is greater far
 Than ocean, land, or distant star;
 Who does not count his wealth by gold,
 His worth by office he may hold,
 But feels himself, as man alone,
 As good as king upon a throne;
 Who, battling 'gainst each seeming wrong,
 Can meet disaster with a song,
 Feel sure of victory in defeat
 And rise refreshed the foe to meet.
*Who only lives the world to bless
 Can never fail—he is success.*

CURRENT EVENTS

BY E. REBECCA WELD

April 12, 1918. Robert F. Brouard, United States Senator from Louisiana, dies, aged 53 years.

June 2, 1918. Secretary of the Navy Daniels announces the launching of the United States destroyer *Ward* at Mare Island yard, seventeen and one half days from the laying of her keel.

June 6, 1918. The first aerial-mail trip between New York and Boston is successfully completed in three hours and twenty-two minutes by Lieutenant Torry M. Webb, United States Army aviator, flying an army biplane equipped with a Liberty motor.

June 9, 1918. A branch was organized at Bates City, Missouri, making the fifth branch organized in Holden Stake since its organization.

June 11, 1918. Despite a fog, Lieutenant Webb cuts the air-mail time between New York and Boston to three hours.

June 17, 1918. A dispatch from Clarksdale, Mississippi, states that Lieutenant Frederick W. Keller, stationed at Camp Dick, Texas, and Sergeant Edgar E. Chapman, assigned to Park Field, Millington, Tennessee, were killed in an airplane accident caused by "dead air," the result of the intense heat.

June 18, 1918. Lieutenant Rose, an instructor at Barron Field, near Fort Worth, Texas, is killed when his airplane falls.

June 23, 1918. The Saints of Nowata, Oklahoma, Branch

dedicated their church, James F. Keir delivering the dedicatory address.

July 2, 1918. The Reverend Doctor Washington Gladden, noted Congregationalist minister, dies in Columbus, Ohio, in his eighty-third year, from a stroke of paralysis.

July 3, 1918. Benjamin R. Tillman, United States Senator from South Carolina, dies at his home in Washington from the effect of a paralytic stroke. He was born in South Carolina in 1847, and had been twenty-four years in Congress.

July 4, 1918. Ninety-five merchant vessels, aggregating 475,000 deadweight tons, are launched throughout the United States, as the shipyards' contribution to the Fourth of July celebration; seventeen war vessels are also launched.

July 5, 1918. Rear-Admiral Aaron Ward, United States Navy, retired, dies of heart disease at his home at Roslyn, Long Island. Born in 1851.

July 6, 1918. John Purroy Mitchell, United States Army, recently Mayor of New York City, dies, aged 39.

July 7, 1918. Governor of South Carolina appoints Christie Benet to serve the unexpired term of the late United States Senator Tillman.

July 9, 1918. Debate near Brumley, Missouri, took place in the Twelve Corners Chapel, Elder James M. Bandy of the Baptist Church debating against our representative, Hiram E. Moler.

July 16, 1918. Nicholas Romanoff, Czar of Russia from November, 1894, until the revolution of March, 1917, dies, aged 50.

July 23, 1918. Doctor Joseph Henry Gilmore, professor

of English for many years at Rochester University, and author of the hymn, "He leadeth me," dies, aged 83.

July 27, 1918. In the Texas Democratic primary, Governor William P. Hobby is renominated.

August 3, 1918. Elder Romanan Wight, son of Lyman Wight, dies at Council Bluffs, Iowa, aged 67 years, 7 months, and 21 days.

August 4, 1918. The 12,000-ton cargo carrier *Invincible* is launched at Alameda, California, having been constructed in twenty-four working days—a new world's record.

August 6, 1918. In the Kansas primaries United States Senator Thompson (Democrat) is renominated, with Governor Capper for his Republican opponent; for the governorship, Henry J. Allen (Republican) and W. C. Lansdon (Democrat) are nominated.

August 6, 1918. In the Missouri primary United States Senator Wilfley (Democrat) is defeated for renomination by ex-Governor Joseph W. Folk; Seldon P. Spencer wins the Republican nomination.

August 6, 1918. In the Oklahoma Democratic primary United States Senator Owen is renominated and Judge J. B. Robertson chosen as candidate for governor.

August 6, 1918. In the West Virginia Democratic primary Clarence W. Watson is chosen as candidate for United States Senator.

August 8, 1918. The Louisiana House ratifies the prohibition amendment to the Federal Constitution, following similar action in the Senate.

August 13, 1918. In the Ohio primaries Governor Cox

(Democrat) is renominated and ex-Governor Willis is chosen by the Republicans.

August 13, 1918. In the Alabama Democratic primary United States Senator Bankhead is renominated.

August 17, 1918. Jacob H. Gallinger, United States Senator from New Hampshire since 1891 and Republican leader of the upper chamber, dies, aged 81.

August 19, 1918. George H. Prouty, Governor of Vermont 1908-1910, dies, aged 56.

August 27, 1918. Henry Ford, Detroit manufacturer, candidate for nomination for United States Senator in both Republican and Democratic primaries in Michigan, is nominated on Democratic ticket, but is defeated by Truman H. Newberry (former Secretary of Navy) for Republican nomination.

August 27, 1918. Cole H. Blease, characterized by President Wilson as unfriendly to the administration, is badly beaten by Nat. B. Dial in South Carolina senatorial primary.

August 27, 1918. A reorganization of the War Department is announced by Secretary Baker, under which Benedict C. Crowell, First Assistant Secretary of War, will perform the duties of a director of munitions, and John D. Ryan, formerly head of the Aircraft Board, will become Second Assistant Secretary of War and Director of Air Service.

August 27, 1918. One American officer and ten to twenty men are killed between American and Mexican forces in the border town of Nogales, Arizona. It is estimated that one hundred were killed on the Mexican side by fire from Americans.

August 27, 1918. The Senate unanimously passes the Man Power Bill, which had been approved by the House on August 24, by a vote of 336 to 2.

CONFERENCES

May 18, 1918. The Western Wales District conference convened at the Anchor Coffee Rooms, Neath, William H. Greenwood and Thomas Jones in charge.

May 25, 1918. The Spring River District conference convened with Scammon, Kansas, Branch, Apostle J. Frank Curtis and District President Charles Fry in charge.

May 25, 1918. The Mobile District conference convened at Escatawpa, Mississippi, district presidency presiding.

June 1, 1918. The New York District conference convened with the Buffalo Branch with good attendance.

June 1, 1918. The Des Moines District conference convened at Rhodes, Iowa.

June 1, 1918. The Fremont District conference convened at Thurman, Iowa, with district presidency presiding, Paul M. Hanson assisting.

June 15, 1918. The Holden Stake conference convened at Warrensburg, Missouri, with stake presidency in charge.

June 15, 1918. Clinton, Missouri, District conference convened at Coal Hill, Missouri. Francis M. Sheehy and district presidency were chosen to preside.

June 15, 1918. The Nauvoo District conference was held at Fort Madison, Iowa.

June 15, 1918. Southern Michigan and Northern Indiana District conference met with the Coldwater Branch, district president presiding.

June 22, 1918. Eastern Iowa District conference convened with the Clinton Saints at Clinton, Iowa, with district presi-

dent, William Sparling, vice president, Elwyn R. Davis, and Apostle William Aylor presiding.

June 22, 1918. Florida District conference convened at Coldwater with the Coldwater Branch, David M. Rudd, president.

June 22, 1918. Spokane District conference convened at Spokane, Washington, with district presidency in charge.

June 28, 1918. The Independence Stake conference met at the Stone Church, the stake presidency, assisted by such members of the Quorum of Twelve as were present and President Elbert A. Smith, presiding.

June 29, 1918. The Northeastern Missouri District conference convened at Higbee, Missouri, with Elders William B. Richards and John Davis presiding.

June 29, 1918. Eastern Maine District conference convened at Corea, presided over by Ulysses W. Greene and John F. Sheehy.

June 29, 1918. Southern Wisconsin District conference convened at Readstown, Wisconsin, with Bert C. Flint and William M. Aylor in charge.

July 10, 1918. North Dakota District conference convened near Burlington, North Dakota, with district presidency in charge.

July 13, 1918. The Saints of the Nova Scotia District met in their thirty-sixth conference in Williamsdale with Elder John F. Sheehy in charge.

July 20, 1918. The Central Texas District conference convened with the Central Branch, near Hearne, Texas, with Albert J. Banta, David S. Palmer, and Samuel W. Simmons presiding.

August 6, 1918. The Seattle and British Columbia District conference convened at Bellingham, Washington, during the reunion; district officers in charge.

August 10, 1918. The Idaho District conference convened at Hagerman, Idaho, with Robert C. Chambers, Norman L. Booker, and Peter Anderson presiding.

August 17, 1918. Western Colorado District conference met with the Delta Branch, Delta, Colorado, presidency presiding.

August 17, 1918. Eastern Oklahoma District conference convened at Winthrop, Arkansas, James C. Chrestensen and James F. Grimes presiding.

REUNIONS

July 5, 1918. The North Dakota reunion was held seven miles northwest of Burlington, North Dakota, on Brother Morgan D. Graham's place.

July 19, 1918. The Chatham reunion convened at Erie Beach with very good attendance and spirit.

July 31, 1918. The Lamoni Stake reunion convened at Lamoni with stake president in charge, assisted by Roy V. Hopkins and Daniel T. Williams.

August 9, 1918. The Des Moines District reunion convened at Boone, Iowa.

August 15, 1918. The Holden Stake reunion convened at Warrensburg, Missouri, stake officers in charge.

August 15, 1918. The Kirtland, Ohio, District reunion convened at Kirtland, Ohio, Gomer T. Griffiths in charge.

August 16, 1918. Southwestern Illinois District reunion convened at Xenia, Illinois. Henry Sparling and Francis M. Slover were chosen to preside.

August 16, 1918. The Far West Stake reunion convened at Stewartsville, Missouri; very good attendance.

August 23, 1918. The Little Sioux District reunion convened at Logan, Iowa.

NECROLOGY

Romanan Wight was born at Zodiac near Fredericksburg, Texas, January 13, 1851. When but seven years of age, he was taken from Texas, and finally to western Iowa, by his guardians, his father and mother both being dead, where in Shelby and Crawford Counties his home was made the remainder of his life, most of the time at Gallands Grove.

When the missionaries of the Reorganized Church in the persons of William W. Blair and Edmund C. Briggs, first visited western Iowa, he was found at this place, and he was baptized while yet but a child in 1862 by Elder John A. McIntosh. He served in several capacities—superintendent of Gallands Grove Sunday school, and superintendent of Gallands Grove District Sunday School Association. In each of these positions he served several years, always prompt and faithful to duty.

In October, 1892, he was ordained a priest, in 1897 an elder. On April 18, 1901, he was by order of General Conference ordained a seventy at Independence, Missouri, under the hands of John H. Lake of the Quorum of Twelve, and Duncan Campbell, president of seventy. At Lamoni, Iowa, April 14, 1902, he was ordained a president of seventy by John W. Wight and Gomer T. Griffiths of the Quorum of Twelve.

In this position he occupied with entire satisfaction to the church until 1909, when he resigned on account of physical disability of about four years' duration by which he was partially paralyzed.

During the years of his missionary work he labored faithfully in Iowa, Nebraska, South Dakota, and Texas. While in the last-named State he was very sick from the effect of which he never fully recovered. He bore his affliction patiently, never losing confidence in God or the truth he had

espoused, though for a time he was almost entirely helpless. He died at the residence of his son Paul, at Council Bluffs, Iowa, August 3, 1918.

January 11, 1877, he was married to Miss Bertha Adele Holcomb, at Gallands Grove, Iowa, by whom he had three children, one daughter and two sons. His daughter, Edith, died several years ago, but his wife and two sons, Arch J. and Paul T., survive him.

During his long and trying affliction his faithful companion with tender and gentle solicitude watched over and cared for him with a constancy and devotion rarely witnessed.

THE WORLD IS GLAD TO-DAY

Was ever the dawn at midnight?

Aye, once in the long ago,
When angels sang o'er Bethlehem's plain
To a sleeping world below.

Has the miracle been repeated?

Last night when darkness was deep,
Glad sounds—the dawning of peace on earth—
Rang out on a world in sleep.

They spoke of millions unshackled

Henceforth, like us, they are freed;
Of the passing of thrones and dominions—
As the Lord himself has decreed.

They spoke of the glad reunions

Of loved ones where home fires burn,
And a minor strain is the great refrain
For those who will not return.

A grateful world will remember

Those who placed their lives as shields
Between power of Might, and strength of Right,
And paid on "Flanders' Fields."

We were tempted to think our God forgot

This world so o'erburdened and sad;
But the Lord God Omnipotent reigneth,
So let us rejoice and be glad!

V. V. S.

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