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Table of Contents

CHANGE OF EDITORS.....	490
COLLECTING HISTORICAL DATA.....	250
EXPERIMENTS IN ECONOMIC EQUALITY.....	204
GENERAL CONFERENCE OF 1922.....	129
HIGH COUNCIL.....	55
IMMORTALITY IN THE MODERN MIND.....	345
JOHN J. CORNISH, An Autobiography.....	19, 235, 308, 431
LOCAL HISTORY:	
Lamoni Stake.....	61, 346, 459
LUCY MACK SMITH.....	1
MEMOIRS OF ELIZABETH BLAIR.....	169
NAUVOO EXODUS.....	246
NECROLOGIES:	
Hansen, Hans Nelson.....	124
Smith, John.....	383
NOTES AND QUERIES.....	117, 252, 379, 489
ORDER OF BISHOPS.....	385
POWER OF LOVE.....	307
STEWARDSHIPS AND CONSECRATION.....	257
CONTRIBUTORS:	
Anderson, Audentia S.....	1
Blair, Mrs. David H.....	169
Blair-Nicholson, Mrs. Minnie.....	169
Burgess, Samuel A.....	489
Campbell, Duncan.....	65, 346, 459
Cornish, John J.....	19, 234, 308, 431
Etzenhouser, Merrill A.....	204
Smith, Walter W.....	129, 257
ILLUSTRATIONS:	
Anderson, Frederick S.....	419
Anderson, William.....	396
Banta, Elijah.....	392
Becker, John A.....	410
Blair, Frederick B.....	419
Blakeslee, George A.....	391
Budd, Roy S.....	155
Bullard, Richard.....	401

Carmichael, Albert.....	411
Cato, Charles H.....	405
Dancer, David.....	389
Dewsnup, Joseph.....	405
Edwards, F. Henry.....	157
Ellis, Clyde F.....	159
Fisher, Myron C.....	412
Fry, Charles.....	427
Garver, John F.....	147
General Conference, 1922 (Facing).....	129
Gleazer, Edmund J.....	152
Hilliard, George H.....	394
Hunt, Charles J.....	398
Ingham, Edward.....	416
Keir, James F.....	414
Kelley, Edmund L.....	393
Koehler, J. August.....	425
Lambert, George P.....	408
Leeka, William.....	403
Lewis, George.....	407
McDowell, Floyd M.....	143
McGuire, Benjamin R. (Facing).....	385
McLean, Archibald.....	421
May, Roderick.....	395
Metuaore.....	406
Perkins, Charles A.....	397
Partridge, Edward.....	387
Roberts, Joseph.....	413
Rogers, Israel L.....	388
Scott, Buford J.....	417
Short, Ellis.....	399
Siegfried, Mark H.....	415
Smith, Israel A.....	423
Smith, Lucy Mack, (Facing).....	1
Smith, John (Facing).....	257
Stebbins, Henry A.....	390
Taylor, Thomas.....	405
Tucker, John.....	419
Williams, Daniel T.....	119
Zimmermann, John.....	409



LUCY MACK SMITH

Born at Gilsum, New Hampshire, July 8, 1776. Died at Nauvoo, Illinois, May 5, 1855.

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LUCY MACK SMITH AND THE LATTER DAY SAINTS

(An address delivered by Mrs. Audentia Smith Anderson before the Tenth Annual Reunion of the Mack Association, Hotel Pontiac, Oswego, New York, Tuesday evening, August 15, 1922.)

If for no other reason than that she has made possible my presence here to-night as a member of this association, I am deeply grateful to my ancestress, Lucy Mack Smith, and it is an unqualified pleasure for me to attempt to express that gratitude by responding to your invitation to tell you something of her life and character, and something of the religious organization with which she was identified. Being a Mack, and a happy embodiment of many of the noble and heroic characteristics of that family, she is, in herself, an interesting subject; as the mother of the leaders in a unique and widely-felt religious movement, that interest is greatly deepened.

What meed of praise or appreciation we may have for Lucy Mack Smith becomes her, because while passing through a long life peculiarly marked by vivid checkerings of fate, darkened by grief and anxiety, and burdened by toil and poverty, she did not swerve from her high ideals of faith, courage, and perseverance in rightdoing, as she saw it.

Whatever may have been said against the character and message of Joseph Smith, it must be conceded by everyone who has read her history of his life, that his mother, at least, was most sincere in her belief in the divine origin of that message and mission.

Calling to mind the conscience moving the Mack forebears, causing them to leave comfortable homes across the water, brave dangers and privations of pioneer existence, and risk life and fortune in the defense of their principles and in the struggle to free themselves from not only political but ecclesiastical bondage, one is justified in expecting from the members of an association of their descendants a broad charity and tolerance towards sincere religious convictions on the part of any, especially of those who were willing to suffer unspeakable hardships and to sacrifice even life itself for what they deemed true and "altogether lovely." Thus Lucy Mack Smith can but command respect and admiration for the spirit with which she met life's varied experiences, even from those who least understand the motives and conviction which actuated her.

Born in the midst of the struggle for independence; daughter of a soldier of both Colonial and Revolutionary Wars; sister of others identified with later national conflicts; wife of a man whose inheritance of industry, integrity, and idealism equaled her own, and who combined with severe manual toil numerous scholarly and religious achievements; mother of seven sons and three daughters (with all that such a sentence implies of toil, sacrifice, vigil, and prayer); early identifying herself with an unpopular religious movement which, at that time, entailed upon its adherents unspeakable trials and bitter contumely; passing through grief, persecution, tragedy, bereavement; widowed for fifteen years, the last of which were spent in helplessness of body attended with suffering; and meeting all these, and more, with unflinching courage and unconquerable will and spirit—surely the biographer of such a woman has a wealth of material from which to choose in re-creating for a brief moment her personality, and performance on the stage of life. My task has been large

one of elimination, for she, herself, gave us a record of her experiences which is unusually rich in color and detail. With your permission, I will here digress long enough to present the Mack Association with this copy of Lucy Mack Smith's History of Joseph Smith and His Progenitors, which presentation gives me extreme pleasure.

John Mack and Sarah Bagley.
Ebenezer Mack and Hannah Huntley.
Solomon Mack and Lydia Gates.

Thus reads the Mack pedigree back of the subject of our sketch. Of John and Sarah, Ebenezer and Hannah, it may not be necessary to speak at length. Possibly Solomon and Lydia, also, have received attention at the hands of this association, and so we will but touch them lightly.

Owing to a series of misfortunes which came to his parents and "reduced a once happy and flourishing family to extremity and the necessity for separating," Solomon was, while still a small lad, taken into the family of a neighboring farmer, where he remained until nearly twenty-one years of age. At that time he enlisted in the Colonial Army, and for six years followed the dangerous life of a soldier, marked by many interesting incidents of which he has written freely in a diary, the original of which, I am told, is in the Berrien Collection in the New York City Library.

Lydia Gates was a young school-teacher in the town of East Haddam, Connecticut, when she met and loved the young soldier, Solomon Mack. They were married in January, 1759, and he soon obtained an honorable discharge from the army and received a considerable sum of money in payment for the services he had rendered. With this he embarked upon various business enterprises, more or less successful.

In 1761 they moved to Marlow, New Hampshire, where the highly educated and gifted young school-teacher had

abundant opportunity to prove that she had also practical ability as home-maker and mother, for at that time the locality into which they moved was a "dreary and desolate wilderness," with but four families living within a radius of forty miles. Speaking of their life in this lonely and pioneer country, Solomon pays the following fine tribute to his wife:

Here I was thrown into a situation to appreciate more fully the talents and virtues of my excellent wife; for, as our children were deprived of schools, she assumed the charge of their education, and performed the duties of an instructress as none, save a mother, is capable of.

Precepts, accompanied by examples such as hers, were calculated to make impressions on the minds of the young, never to be forgotten.

She, besides instructing them in the various branches of an ordinary education, was in the habit of calling them together both morning and evening, and teaching them to pray; meanwhile urging upon them the necessity of love towards each other, as well as devotional feelings towards Him who made them.

In this manner, my first children became confirmed in habits of piety, gentleness, and reflection, which afforded great assistance in guiding those who came after them in the same happy channel.

The education of my children would have been a more difficult task if they had not inherited much of their mother's excellent disposition.

Into the atmosphere of such a home, then, came Lucy, youngest of eight children born to Solomon and Lydia Mack, her birthday being July 8, 1776, just four days after the memorable signing of that stately and solemn document in which the intrepid colonists declared our country's freedom from kingly rule and its God-given right to self-government and personal liberty.

Nurtured in a home where love, kindness, justice, and devotion to God reigned, by parents who from sturdy ancestors—the Macks, Bagleys, Colbys, Huntleys, Champions, on the one side, and Gateses, Cones, Brainerds, Spencers, on the other—had inherited imperishable ideals of rightdoing, honor, courage, and faith, Lucy could not but bring to womanhood's years an estimable combination of family traits.

When eighteen years of age she went to Tunbridge, Ver-

mont, to visit her brother Stephen. Here she met Joseph, son and scion of another worthy pioneer race whose history is closely interwoven with that of New England's early struggles and achievements. The mutual interest which was engendered at this meeting grew into an attachment which culminated in marriage a year later, when, on January 24, 1796, were united the families of the Lyme, Connecticut, Macks, and the Topsfield, Massachusetts, Smiths.

During the next twenty years they lived in various places in Vermont and New Hampshire, Mr. Smith following the occupations of farming, merchandizing, and school-teaching, while his wife cared for the home and their children, nine of whom were born to them during this period.

About 1815, after suffering complete failure of crops for three successive years, they decided to move farther west. Mr. Smith went on ahead, and locating near Palmyra, New York, sent back a team and wagon to convey his family and household goods thither. Lucy attended to the details of settling up their affairs in the old home, and hired a man to drive them to the new one. Not far from Utica, however, she became aware that the man was dishonest and crafty, and she summarily dismissed him, and herself drove the team the remaining distance, which, in those days of undeveloped country and constant terror from savages, was attended by no small degree of discomfort, anxiety, and peril. Her pluck and courage, however, were equal to the task. She writes:

We arrived safely at Palmyra, with a small portion of our effects, and barely two cents in cash.

Though much reduced, not from indolence, but on account of the many reverses of fortune with which our lives had been rather singularly marked, and notwithstanding our misfortunes, and the embarrassments with which we were surrounded, I was quite happy in once more throwing myself and children upon the care and affection of a tender companion and father.

The family set about unitedly to repair their fortunes,

and to make for themselves a new home. Lucy, by her needle and her brush, was able to earn money with which to provide necessities, while husband and older sons cleared and tilled the little farm of one hundred acres which they had obtained, and erected a small, but appreciated, log house in which to dwell.

° It was in this Palmyra home that many eventful things happened in their lives. It was here their tenth and last child was born, and here, too, they had to part with their oldest, Alvin, who died from the effects of an overdose of calomel administered by a careless or incompetent physician. To the mother, the almost unnecessary loss in this manner of a beloved son was indeed an anguishing experience, especially as, like many other first-born sons, he seemed to have been peculiarly solicitous and tender in his love and care for his mother. To lose him was poignant grief indeed, but alas, Lucy lived to bury four other manly sons, as well as the beloved husband of her youth!

It was in Palmyra there occurred those peculiar events by which her third son, Joseph, came into public notice, as claiming to have "seen a vision and heard a voice" which conveyed to him the conviction that he would be called to accomplish a strange task, viz, that of bringing forth from its long hiding place a record which had been kept by the ancient inhabitants of this country, those inhabitants for whose existence here and whose high degree of civilization as disclosed by archæological discoveries no historian has been able to account.

The story of the Book of Mormon; its discovery, engraven on thin sheets of gold hidden in the Hill Cumorah; its translation and publication; the organization of the church at Fayette, New York, in April, 1830; the scorn with which it was met, and the bitter persecution of its members which ensued;

the wanderings from New York to Ohio, to Missouri, to Illinois; the temporary prosperity and peace at Nauvoo; the revival of oppression there, culminating in the death of the leaders at the hands of a masked mob, while those leaders were voluntary prisoners under the protection of the governor of Illinois and his militia—all this is history, more or less accurately familiar to all of you, and concerning which this is not the place or occasion for me to recount. Events in history cannot always be truly seen until time shall have given perspective, and in the excitement of false rumors and falser charges, of high feeling which was as much (or more) political as it was religious, certain it is that much has been given to the world as history of those events which is highly colored by prejudice, ignorance, and misunderstanding.

Lucy Mack Smith was closely identified with all these events, being one of the first to receive the confidences of her young son concerning his experiences, and yielding to him her entire credence and whole-souled support.

Having thus but briefly touched upon some of the main points in the life story of this Mack descendant, there remains for me to speak, which I hope to do briefly, of the events which followed the tragedy at Carthage, Illinois. The church was plunged into bewilderment—a period of darkness, doubt, and despair. Various men arose claiming the right to leadership, and the church split into several factions. A large number accepted the leadership of Brigham Young, who having held the position of president of the Quorum of Twelve Apostles, easily persuaded them that he had the right to so lead. He immediately made plans to take the people out into the West, where away from interference from local or national authorities he hoped to introduce certain doctrines which have since brought such dishonor upon the fair name of the church. The painful journeys by oxcart or pushed by hand across the

weary deserts and boundless prairies between the Missouri River, then the western terminus of all railroads, and Great Salt Lake, the setting up of an autocracy in Utah, seldom equaled in power and extent, the introduction of practices and doctrines pernicious and abhorrent to the minds of all honest and pure-hearted people—these are well-known facts. Not all know, however, that it was eight years after the death of Joseph Smith before Brigham Young brought out into the open his purported revelation sanctioning polygamy, the authority for which, with damnable cupidity and treachery, he sought to fasten upon Joseph Smith.

Emma Hale Smith, widow of Joseph, as well as Lucy Mack Smith, his mother, never acknowledged the right of Brigham Young to the presidency of the church, and steadfastly refused to follow him to the wilds of the far West. What pressure was brought to bear upon Emma Smith, to induce her to go with her four young sons to Utah, and throw the weight of her influence with that faction, will never be known. Flattery, promises of ease, luxury, wealth, when found to be unavailing, were followed by threats, persecutions, and humiliating espionage; but to her credit be it said, she firmly and steadfastly refused to follow the false leaders. Her unwavering and uncompromising attitude throughout was a moral and spiritual triumph, the deep significance of which is apparent to those who are acquainted with later developments, resulting in the reorganization of the church.

Staying on at Nauvoo, struggling with the necessity for making a living for her young family, raising her sons to honorable manhood, instilling into their minds and characters a deep and abiding love for truth, purity, justice, and fair play, and as deep and abiding a hatred for all shams, hypocrisy, and evil domination, she nobly played her part, and her memory to-day is an unimpeachable witness for the purity of

that message for which she was so cruelly widowed. In later years, Brigham Young bitterly denounced Emma Smith as having been the cause of "young Joseph," as her eldest son was called, having espoused so energetically the anti-polygamy cause, and using all his powers of mind and persuasion in preaching and teaching against it. Commenting upon this charge, Joseph Smtih, the third, (son of Emma,) has said:

Mother's influence may have had something to do with controlling my youth; but she did not trouble herself to teach me anything special in regard to that tenet [polygamy]. I knew what she had said at times to others, and that she was utterly opposed to it. I never questioned her upon the subject until near the close of her life.

Standing by the side of his murdered father and uncle, seeing the anguish of his widowed mother (beneath whose heart was even then stirring another small son who was born five months later), sensing, as completely as his less than twelve years would permit, the terrible loss which had come to him, and to the church, this "young Joseph" was filled with a deep-seated desire for revenge upon the men whom he believed to be responsible for that tragedy. Gray-haired, years later, he confessed that it took him thirty years to purge his heart and soul of this unworthy and unchristianlike spirit, but—and how we honor him for it!—he did conquer, and was willing to leave vengeance where it belongs—with God!

About the time he reached his maturity, my father passed through a severe illness, from which he recovered slowly. His mind dwelt with considerable seriousness upon his future, and he wondered if ever he would be called upon to identify himself with the work of his father. He knew he would not so do unless he could have it made clear to him that it was the will of God.

In the meantime, he made two great resolutions. One was that he would live in such a manner that no one, from his actions, could say that his father had been a bad man—in the

sense of "like father, like son." The other was that he would lose no opportunity to try to make the religion for which his father had lost his life, honorable in the sight of men.

When the movement to the West began, not all the members of the church were apostate. A large number, among whom were men who held the priesthood, remained faithful to the original teachings, and as early as 1852 began to meet together, and to look forward with hope and trust to the coming of a divinely called and appointed leader, which, as they believed, would be of the seed of the dead president. They sent out earnest appeals to the discouraged members to hold fast, and to refrain from listening to the claims of ambitious men, and in such manner tried to weave the scattered fragments once more into the semblance of a confident and purposeful organization.

In the spring of 1860, in obedience to an expressed desire on the part of these loyal church members and to a command which he was convinced came to him from a higher source, my father took his place at the head of the Reorganized Church, such reorganization having been made necessary because of the apostasy which had preceded it. He stated at the time:

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.

From that time forth he began to organize his forces, and to do all in his power to oppose polygamy and the false doctrines of the Utah Church. He says:

I have never seen the day since I arrived at the years of discretion, that I had the power if I ever had the wish to change the fact that

I am the son of Joseph Smith, the prophet of the latter days; nor has this fact been forgotten by others. If any work was his to do that should be continued, that I may not reasonably aspire to in righteousness, I have yet to learn what that work is.

We were left a heritage of shame—four boys [one now rests], to bear a world's opprobrium; to receive the rude sneer as being the sons of the "Mormon prophet, Joe Smith"; to be accounted by former brethren and church members as outcasts because they followed not the beck of men, and because, at last, when listening to the voice which called them to bear a part in the restoration of the good name they valued, that of their father, they sought for it, not in the honors of this world, but, taking up the cross in the bearing of which their father perished, they seek it by striving to call Israel back to the Lord it forsook! . . .

By means of a vision I learned what was my duty in regard to the sin in the West. Later, I was told by dream and vision that the people then trying to gather up the remnants were acknowledged of God, and for me to cast my lot with them, and raise my voice in calling upon Latter Day Saints to return to the law which they had forsaken. . . .

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 these bonds are exceeded, the claim is forfeited, and society ought to ignore it, and the law proclaim against it. . . .

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, . . . and to lay hold anew upon the rod of iron which surely leads to the tree of life. . . .

This was the tenor of the rallying cry which sounded in 1860, and through fifty-four long years of incessant labor, not once did "young Joseph" falter in his efforts or swerve in his determination to redeem the name of his father and the church from the stigma which had been cast upon them by the evil designs and deeds of others. He felt himself particularly called to fight against the doctrine of polygamy, and to the very last days of his life his voice was heard in protest against the wicked heresy.

He examined every claim made that his father was the originator of the doctrine; bought books and treatises which claimed to give the truth about it, and in every way tried to discover the facts, but was never able to connect his father with it in any way whatsoever. "But," he would say, "that is neither here nor there. If he did it, it was wrong. Whoever did it, it was wrong, and evil and abominable in the sight of God and contrary to his will." And that, surely, was a position which was impregnable. Not one of the several women who, under Utah domination, swore to having been wives of Joseph Smith, the Prophet, ever produced any child she claimed to be his offspring, and that is significant in the light of the facts that Emma Smith, his real wife, bore children regularly, and that he himself was in the prime and vigor of his manhood, being not yet thirty-nine at the time of his death. Furthermore, when questioned about the matter at the close of her life, Emma Smith steadfastly denied having any knowledge whatever of her husband having had anything to do with, or giving any sanction to, the pernicious doctrine of polygamy.

As one has written: "Young Joseph submitted his cause to the arbitrament of time, and right well has time vindicated the wisdom of the position occupied by the organization with which he was connected. While other factions have gone down under their own weight, or have had to change their policy in order to save themselves from merited retribution [as the Utah Church had to do in 1890, owing to pressure brought to bear upon it from the Government, the initial steps of which had been brought about by the leaders of the Reorganization], the latter has moved steadily forward. While progress has been slow, much slower than some had hoped or believed would be, yet the church occupied safe ground and can yet maintain the ground upon which it rested."

About two years before his tragic death in 1844, Joseph

Smith (son of Lucy), at the request of John Wentworth, editor and proprietor of the Chicago *Democrat*, wrote a sketch of the rise and progress of the church, which sketch was published in that paper. It closed with a plain and comprehensive epitome of the faith and doctrine of the Latter Day Saints Church, which was as follows:

We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

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

We believe that these ordinances are, 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by prophecy and by laying on of hands by those in authority to preach the gospel and administer the ordinances thereof.

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

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

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

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

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

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

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

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

The Reorganization early reaffirmed the above points, and, because of later issues, added:

We believe that marriage is ordained of God; that the law of God provides for but one companion in wedlock, for either man or woman, except in case of death or where the contract of marriage is broken by transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God. The Book of Mormon says: "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. And whoredoms are an abomination before me, saith the Lord of hosts."—Jacob 2: 36, 37.

Several times the claims of the two rival churches, the Utah and the Reorganization, have been tested in the courts of the land, one of the principal contests being over title to the Temple built at Kirtland, Ohio. This case came before the court of Common Pleas, Lake County, Ohio, in 1880, Honorable L. S. Sherman being the judge. His decision, as has been in the other cases, was that the Reorganized Church is founded upon the same doctrines and tenets as the original one founded in 1830 by Joseph Smith, and that the Utah Church has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said church.

My father lived simply and democratically, never wishing to have or to enjoy emolument or luxury above his fellow laborers in the church. In contrast to the ease and wealth which the presidents of the Utah Church have acquired, he lived and died in very humble circumstances, owning but a small frame house, and receiving from the church a living allowance, exactly on an equality with that received by other ministers and missionaries of the church. Strongly opposed to intemperance, he was always actively lined up against it, and in every town in which he and his followers had the preponderance of power, liquor and the saloon were banished. He was for seven years justice of the peace and member of

the school board in Hancock County, Illinois, resigning these positions when he moved to Plano, Illinois, to take up more active church work. For over fifty years he was editor of the *Saints' Herald*, and other publications issued by the church. He traveled extensively in the United States and Canada, and also visited Great Britain and the Hawaiian Islands.

For the last ten or more years of his life, his labors as head of a steadily growing organization were shared by his eldest son, Frederick Madison Smith, who since his father's death in 1914 has been President, and upon whom have devolved and are devolving many serious problems connected with the economic and social adjustments within and without the church. It does not need a vivid imagination for one to sense, in some measure, what such a position and such a task must mean as a matter of duty to any young man, especially when, as in this case, natural tastes and inclinations might strongly urge a life devoted to science or letters. It is a matter for gratification, however, that the blood which was shed at Carthage for adherence to inner convictions, and dominated the son in 1860 when espousing a derided and besmirched cause, should in the third generation ring true to the call of spiritual duty, and we find Frederick M. Smith at the front, leading his people with innate strength and decision, meeting age-old problems with modern methods, and definitely building, towards a triumphant culmination, the fabric and structure of this latter-day achievement.

It is also a matter for gratification to those to whom the good name of our family is precious, that of the nearly one hundred and fifty blood descendants of Joseph and Emma Hale Smith, not one is, or ever has been, connected with the apostate church in Utah, or could look with tolerance upon the wrongdoing thereof.

In his last illness, which lasted two weeks—blessed weeks

for those who were permitted to be near and to hear the words of precious wisdom and gentle counsel which would fall from his lips—it was indicative of where the man's life work had lain, that my father's mind would constantly revert to the subject of polygamy and kindred evil doctrines of the apostate church. He would review, in memory, some of the battles and struggles he had experienced in his efforts to combat these evil teachings, and to clear his father's name and work, and expressed anew his indignation that even then, some of the leaders in Utah were living in the city of Salt Lake with numerous wives, and could do so without hindrance from the Government, or people who were supposed to love righteousness and chastity.

Feeling as he did thus about polygamy, and knowing his life-long opposition to it, can you imagine my feelings recently when I had the opportunity of examining a large, two-volume work on genealogy, called *Five Colonial Families*, and in it found statements which might be construed into an appearance of polygamy on his part? Since one of these five colonial families was your own, *our* own, Mack family, a large part of the work consisted in tracing our family branches, and considerable prominence was given to the history of Joseph Smith, the Book of Mormon, the rise of the church, etc., all more or less accurately gleaned from encyclopedias and various sources. In the section devoted to my father, data concerning his first wife, her birth, marriage, and death were all properly recorded. Then followed data concerning my mother, and her marriage to my father. But no mention is made of the death of my mother, although the article goes right on to record his subsequent marriage to Ada Clark. The tragedy of such an omission, going out in a work of that sort, read by hundreds of people who would give credence to the figures and data contained therein! I have wondered how it could have

happened! *Whoever* furnished Treman and Poole, the authors of that work, with the date of my father's marriage to the good woman, Ada Rachel Clark, who ministered to him in his declining years, and who bore to him three manly sons, could not but have known the fact and date of my mother's death, fifteen months prior to that last marriage! Was it accidental? If so, consider the pity of such an error! Let us hope there was no malice or ulterior intent in that omission!

I trust I have not wearied you. There is so much that might be said of the heritage many of Lucy Mack's descendants have received—a heritage that deals not with "lands, or gold, or laurel wreaths," but stronger than these, binds upon them the necessity and the obligation to live nobly in order that these, their beloved who passed before them, shall be honored.

Not the heritage of some great sage,
Whose name men love to tell;
Ours to spread with grace, 'mid the human race,
What our fathers loved so well.
Where the weak shall need, we have voice to plead,
To point to hope, when skies bend low;
Where is sad distress, reach a hand to bless,
With ever a song, as we forward go!"

In such spirit did Joseph Smith, third generation from Lucy Mack, live, and in such spirit was his soul freed from its earthly tenement. His dying testimony was that he knew that Jesus was the Christ, and the only power by which men could be saved. Looking back over a life of eighty-two long years, and forward, with eyes already illumined by eternity's day, he was able to say—and is not the memory of such words indeed a priceless heritage:

"I have fought the fight. I have kept the faith. I have never owned a dishonest dollar in my life. I have never knowingly wronged man, woman, or child. And I haven't an enemy in the world that I know of, unless it be one, and I suppose he

would be termed an enemy!" (He referred to the leader of the Utah Church.) After a pause, and with earnest emphasis, he added: "And, deep down in his heart, he knows I have been *right* in this controversy, *all along!*"

With the individual members of the Utah Church we have no desire to quarrel. The present generation is not responsible for what was done seventy years ago. We are assured there are many splendid people out there, men and women, fathers and mothers, trying to bring up their children in righteousness and honor.

It is for none of us to judge. As Christian men and women, it is left for us to—

... learn the art,
In meekness to reprove;
To hate the sin with all our hearts,
And yet the sinner love!

I thank you for your patience and splendid attention this warm evening. My husband and myself appreciate very deeply the kindness and sincerity of our reception at this gathering, coming as we did as strangers to you. We hope we may always retain and merit your friendship and regard, and trust the message we have brought has proved of interest to you.

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from volume 15, page 429.)

About the middle of November, 1878, Mr. George W. Fayette (the man who was told to sit down during the last debate) and I arranged for a debate on ten propositions, I to affirm the doctrine of Christ, and nearly everything in connection with our faith, and he to affirm the faith of the Baptist Church. But when the time for discussion came, Mr. Fayette did not come, hence no discussion. I was informed that Mr. Bullock warned him not to do so. Whether that is true or not I do not know.

Not writing from memory, and to be sure to be correct, I quote from editorial in *Herald*, written at that time.

Brother J. J. Cornish wrote from London, Ontario, that during his last trip into Michigan he baptized thirty-two, making eighty-five since last July. At one place a minister lectured two and a half hours against our doctrine, supposing that Brother Cornish had returned to Canada; but he was present, taking notes, and afterwards challenged the minister, but he would not meet in debate. Brother Cornish lectured the next night to a full house of people, and to their satisfaction, as they expressed by vote.—*Saints' Herald*, vol. 26, p. 27.

During that year I traveled over one thousand miles on foot, and baptized ninety persons, administering otherwise as circumstances permitted and needs of the church demanded.

During the time I was preaching in the union church, before I had baptized any, and while the ministers of other faiths were preaching against us, and not a Saint in that part of the country, I was lonesome, and felt almost homesick to see the face of a Saint, but as there was good interest and some people seemed anxious to hear the gospel, I kept it up for a few evenings more until I felt as though I could not stand it any longer. I must see some of the Saints. So I

arranged to lay off one Wednesday night, leaving an appointment for Thursday evening. I made known my intentions to some whom I had become intimate with and they said that I should not attempt to walk so far, and Mr. Ed. Grice said, "Don't you try to walk so far. I will let you have my horse and saddle." I accepted his kind offer and in the morning I started off for Lexington, near which place lived Brother and Sister Peter Surbrook, also Brethren and Sisters Squires and Williams.

Oh, I felt so glad that morning to think I would soon see some of my brothers and sisters. I had felt so lonely. For three or four days before starting I would have been glad if I could only have seen a Latter Day Saint's dog, or an old wagon or most anything belonging to a Latter Day Saint.

I started and reached Brother Surbrook's home about dinnertime. Just before I came up to the gate, I saw the sister going into the house and the brother working in the field with his team. (He was farming.) As soon as I saw them my heart seemed to leap for joy, and before I could get up to speak to them, that terrible feeling left me. It was terrible! I was almost sick, but it all left me as soon as I saw them. I could have returned then and gone on with my preaching.

We visited, and rejoiced together as only Saints can. I visited the other two families, Squires and Williams, and as I was young, and had had but little experience in the work, they talked to me so nice, and advised me along the lines of gospel work, and all gave me encouragement, so much so that I went back the next day to fill my appointment, and continue the work. It was then that I learned more fully that live Saints were indeed a help to the ministry, in giving comfort and cheer; and while they were away, laboring in new fields, those dear brethren were offering up their prayers to God

for them, and thus we are all workers together with God for the upbuilding of his work on earth.

On returning to the place where I was preaching, back to Forester, and before I had reached the place, I met a gentleman whom I had seen a few times at meeting, and he expressed himself as being surprised to see me, and on inquiring why the surprise, he said, "Well, I might as well tell you, as you will hear of it anyway. I heard you had stolen a horse, and that you had been caught and was no doubt in jail in Port Huron by this time." I told him that it was not true, and explained that I wanted to visit some of the Saints, and that Mr. Grice had urged upon me to take his horse and that I was on my way back to fill my appointment. By the time I had got around for meeting, I had met several who had expressed themselves thus, "Hello, I heard you were in jail"; and "Why, how did you get out?" "Out where?" I inquired. "Why, out of jail," said one, etc. Well, so many believed it, because of its coming from those who claimed to be Christians, that there were only twelve or fifteen people out to meeting that night. I was informed that one of the ministers had said that there was no use to go to the meeting, for Cornish is landed in jail for stealing a horse.

But the following evening we had the usual crowd out to hear us, and things moved on nicely, as before.

At another time Mr. Lorenzo Rushton said he wished me to give out an appointment in Forester, and preach a few sermons there. Mr. Rushton seemed anxious. I told him all right, and for him to give it out, and I would drop off in and around that vicinity for a few days. It was agreed, and the time set. In the evening I started towards Forester so as to be on time for the meeting, and on the way I met him and said, "Are you not going to the meeting to-night?" He said, "There was none given out, for I was talking to some people who

declared you were a Mormon, and you would have them all off to Salt Lake inside of six months, so I did not give out an appointment." So, no meeting that night.

However, in time we occupied at Forester and on the first evening, Mrs. Andrew Barr, while waiting for Mr. Barr to get the team out, met the Methodist Episcopal elder, who said, "What, what, what's going on here?" Mrs. Barr said, "Why, didn't you know that Elder Cornish has an appointment out, and will preach to-night." "Oh," said the elder, "a Mormon preacher." Mrs. Barr made some remarks in favor of the work, etc. Then the elder jumped up and down and said, "Mormon woman; Mormon woman; you are deceived," and in reply to that and other things he said, Mrs. Barr said, "Och; we shot a dog last summer for doing the same trick you are doing now." The elder wanted to know what that was, and she replied, "For barking at the strangers who passed by." Mr. and Mrs. Barr came into the church in after days; honest Scotch people.

The Brother Rushton before mentioned also came into the church, and on his farm, through which a creek ran, we baptized nearly all who came into the church at that time. Preaching was on the green every Sunday morning and baptizing on Wednesday at the same place.

We announced at the close of the meeting that I would be there each Wednesday at about two o'clock for those who did not wish to be baptized on Sunday before such large gatherings.

Also preaching and baptism following on Sunday for those who were ready, and every week some were baptized.

That fall (1878) while in the city of London, one of our sisters, the French Catholic before mentioned who was called to assist a lady in the city (whose husband was sick and who had been in bed for months at a time), began to tell them

about the gospel, of God's power to heal, and called me to visit them.

On about my second visit I conversed freely upon the gospel restored by an angel to Joseph Smith, etc. I endeavored to prove to him and his lady who sat with me by his bedside, that God was unchangeable, and that his gospel was again on earth with all its powers—that the gifts of healing, etc., as anciently taught were in the church again, and I told him of many cases of healing which had come under my notice, and added, "If you could only exercise unshaken faith in God, in his mighty power to heal and save, and call for the elders of the Latter Day Saint Church to administer to you in the name of Jesus Christ that you may be healed, God can, and I believe he will heal your body," or words to that effect.

On having the faith explained to him, first by a sister—a washerwoman—then by me, he told me he did believe, and asked me to administer to him. I told him I would, and the following Saturday evening I called upon Brother George Mottashed, a brother who had lately been baptized and ordained an elder, and we went, and I gave him an introduction to Mr. Lampkin. We had a good conversation together, and all agreed that in the morning we would come together fasting and praying that God would heal him. In the morning Brother Mottashed and I met at the gate promptly on time. We rang the bell; it was answered very promptly by Mrs. Lampkin, and we chatted only a few minutes, and only upon the one object in view, viz, that Mr. Lampkin should be healed. We each prayed separately, then anointed the afflicted limb with oil, also poured a little upon his head, laid our hands upon him, and prayed Almighty God to heal the afflicted man, and we all felt the power of God's Spirit. There was indeed power in that room—power that caused the tears to freely flow, and the lady even sobbed aloud. Elder Mottashed and I

left, and went to the church for Sunday school at about nine o'clock; after that preached, went home for dinner, then afternoon prayer meeting, home again for tea, then back for evening preaching service, after which we returned with a few of the Saints to Mr. Lampkin's home, and found him dressed and sitting in a chair, and he was feeling excellent. We chatted very freely, sang and prayed, and left late in the evening for our homes. Some years later on receiving word that my affidavit was required to some cases of healing, and other names as witnesses, by Brother I. N. White, who was about to enter into a debate with Clark Braden, I wrote to R. C. Evans, of London, telling him that I did not know the address of Brother Mottashed and requested him to hand the inclosed slip to him wherein I asked for his (Mottashed's) testimony in the case of the healing of Mr. Lampkin, and in due course of mail I received the following:

LONDON, ONTARIO, December 5, 1894.

Dear Brother: I received a communication through R. C. Evans that you wanted me to send you a testimony of the administration to Mr. Lampkin, and I thought it better to get his own and send it to you (which I now inclose to you), because he is not a member of the Latter Day Saints' Church, and your opponent cannot say he is one of the Mormon crew. I may add that his leg is sound and well this day, and it is sixteen years ago since that we administered to him.

GEORGE MOTTASHED.

Following is the one from Mr. Lampkin himself:

LONDON, ONTARIO, No. 311 Queen's Avenue, December 3, 1894.

To all whom it may concern: This is to certify that I, Russel Lampkin, was administered to in May, the year of our Lord 1878; I being anointed, hands laid on, and prayer made for my recovery, by Elders John Cornish and Mr. Mottashed of the Latter Day Saints' Church, in London, Ontario, I having a bad limb caused from a cut some twenty years previous to the administering, I being speedily restored after the administration. To God be all the praise.

Signed, RUSSEL LAMPKIN.

Mrs. Lampkin, his wife, also signs the same paper and adds:

I might just add, we are not in connection with the Latter Day Saints, nor never was.

Signed, R. & D. LAMPKIN.

I still hold their letters.

There are some other cases of healing besides the one here mentioned which I will later record, in the years in which they occurred, together with the name and seal of the notary who administered the oaths to me.

This year (1878) was also a busy year. I did not labor all of the time in the ministry because of the needs of my family. The Saints in London assisted in paying our rent, and otherwise. Also, from Bishop I. L. Rogers I received twenty dollars to help us. This was the first money I received from the church, which helped us, so we were not in debt. In 1879 I was again appointed by the General Conference, as were several others (self-sustaining) to labor in Canada and Michigan, as circumstances would permit.

The rent in London came to more than the brethren felt able to meet, together with their own needs and wants, as well as the necessary branch expenses. We were requested by my brother-in-law, J. J. Harvey, to let our furniture go, and he would keep Sister Cornish and the little one for a few months, free of charge, while I would be preaching the gospel. This was done for a few months. Then, as now, we had several ministers in Canada, so that the work could be carried on all right; the demand for preaching in Michigan being so great, and but few being able to do much preaching, and the urgent call of those young Saints that I had baptized for me to move over there and administer the gospel to them and their neighbors, we arranged to go. I knew that there were not many of them able to do much more than to care for their own families, but I knew that there was plenty of work, and that when we got behind, I could work there as well as in Canada. So we moved to Richmondville, Sanilac County. My aim and object were to spend all the time I could in the ministry.

I went to Bridgehampton, where I left off the year before, and baptized eight more, some of whom were nearly persuaded when I left. I also opened up the work in Richmondville, where I had settled my family, and confirmed some who had been baptized by the priests who were ordained in the three branches before mentioned. It was not long until I had baptized three in Richmondville. Brother Robert Davis was also preaching and baptizing. Some whom he baptized were the fruits of my labors, as stated by him in a letter in *Saints' Herald* at the time:

I baptized eighteen during the last six weeks, and a number more are ready for baptism. Some of the parties baptized are the fruits of the labor of Brother Cornish. I wish we had a few more elders like him in the field.—*Saints' Herald*, vol. 26, p. 251.

During this year I administered to Brother Ballard, who had been troubled with erysipelas for seven years. He told me that he had spent the value of his forty acres on doctors, but received no benefit, and was getting worse all the time, especially in hot weather. He was a strong man otherwise.

After the administration he felt better, and proved to be entirely healed. A few days after the administration he had to cradle wheat with another man, who said he put him through hard to see if overheating would not bring it on again; but it did not. The brother was a happy man, gave the people to understand that there was a God, and that Christ said, "He that believeth and is baptized shall be saved, and these signs shall follow them that believe." "I have done it and I know," said he; and further: "By obedience to that gospel, and receiving the blessings that follow, I prove that the gospel which was preached by Christ and the apostles, as restored by an angel in these last days, is true, and by faithfulness thereto, my salvation is sure." Brother Ballard belonged to another church for years, but nothing of the kind was ever received by him before.

In September of 1879 Brother Robert Davis and I thought we had better have a district organized in Michigan, and so sent a notice to be published in the *Herald*. The notice appeared, but Brother Joseph had an editorial in the *Herald*, saying that he thought this was out of order. Later we learned that Michigan and Northern Indiana were already organized into a district, hence we could not so organize.

I opened up two or three new places during the year, preaching from one to three discourses each Sunday, and sometimes during the week, and baptized twenty-eight people.

On starting out with the year 1880 in Richmondville, a Catholic, James Mohan, challenged me to discuss the difference between the two churches. I quote what was written at the time:

On February 21 I held a debate with a Roman Catholic on two propositions, as follows: 1st. Resolved, That the Roman Catholic Church is the Church of Christ. Affirmed by James Mohan; denied by John J. Cornish. 2d. Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Christ. Affirmed by J. J. Cornish; denied by James Mohan. The Douay Bible to be the only standard of evidence, and each to have two twenty-minute speeches on each proposition. It was agreed that no decision should be given, as Mr. Mohan said that there were more Protestants than Catholics present.—*Saints' Herald*, vol. 27, p. 108.

Mr. Mohan had been educated for a Catholic priest, but for some reason, best known to himself, he never served as such. He brought up some scripture to prove his church to be the church of Christ. That it was the first church and would be the last church, and that it was the only true church of Christ. For proof Mr. Mohan took the saying of the Savior: "And I say to thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16: 18.

This was the best proof he had, yet it did not prove to be what he wanted. From that time he declared the church had stood, and any attempt at reforming was a failure.

But from the Douay Version I read: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away."—Matthew 11: 12. Mr. Mohan then said that there must be a contradiction. I assured him that both passages were correct: both were given by the Savior. It did suffer; they killed John the Baptist; the kingdom suffered. They killed Jesus; it suffered violence. They killed the apostles and ancient saints, until "the violent bear it away." And Jesus' statement to Peter is also true: "and the gates of hell shall not prevail against it." He went down to hell, and preached to the captive spirits there. All hell could not stop him! Your own creed, both Catholic, and many of the older and popular disciplines of the Protestant churches, say so.

Then Mr. Mohan thought he had me. Said he: "If it was lost, yours could not be the church of Christ." But I read from the Catholic Bible: "And I saw another angel flying through the midst of heaven, having the eternal gospel to preach to them that sit upon the earth, and over every nation, and tribe, and tongue, and people."—Apocalypse 14: 6.

Poor Mohan could not answer!

The church of Christ will not be found by a succession, nor reformation, but by a restoration. And when it is restored, it will be like it was in Christ's and the apostles' day, both in respect to doctrine and organization.

When we were discussing the second proposition, Mr. Mohan never referred to one passage of scripture to disprove my claims. To deny, or say, "I do not believe it," is not proof. He tried, however, to make a little fun about the gold plates; Joseph never got the plates, etc; but a few minutes after he said: "Joe Smith sold the gold plates for a grist mill" (!) (An acknowledgment of his having had them.) And to fill up his time (forty minutes) he exhorted the people to beware of

those Mormons, because they came too late in the season. Three days after the little debate, I baptized three more into the church.

But "Paddy" Wallace, at the close of the discussion, to help Mr. Mohan out a little, jumped up in the middle of the room and, speaking loudly, said: "Well, the Bible is like an old fiddle, anyway. You can play any tune you like out of it."

This would not have been said had Mr. Mohan gained the victory. It was their own Bible! But it proved that there would be a falling away and a restoration.

During the years 1880 and 1881, Brother Willard J. Smith assisted me at times when I was in the ministry, and one time we had a little debate near Jeddo, Michigan, lasting two or three hours, after which there was much talk among the people in little groups, some defending us and others opposing, Brother Smith in one corner of the house and I in another.

By and by some one grabbed me by the shoulder, jerking me back, and looking around I saw it was W. J. Smith. His face was flushed. Said he, at the same time pulling me along: "Come on! Let 'em go to hell if they want to; they won't believe it anyway. Come on!"

It indeed was a trying time. We had put up with much slander and abuse, and yet we made friends to the cause, and gathered some into the church nearly everywhere we went.

Willard promised to help me all he could by opening meetings, singing, praying, etc., being a priest then, and I assisted him all I could, in hope of him soon putting in a sermon now and then. But he seemed to be afraid to speak or attempt to preach in my presence. I had baptized him.

At last said he: "The next new place we go into, I will try if I can to speak first. We agreed, but he could not muster up the courage, until we went up into Huron County at Canboro. In making the attempt, the Lord blessed him and he delivered

a splendid twenty-five-minute discourse, and from that on he took his place as one among several others whom we had baptized, who moved along until we had several new ministers, and we (the church) were growing, spiritually and numerically.

At the semiannual session of the General Conference at Council Bluffs, Iowa, September 12-19, 1880, it was resolved that "no member of this, or of any quorum other than that of the Twelve and Seventy, should be sent out as missionaries under General Conference appointment, until all members of these two quorums shall have been sent, or shall have been excused for cause by proper authority, or shall have positively declined to go"; and as soon as they were all sustained, if there were means to sustain others, they would be sent.

This move seemed to be in harmony with the law. The Quorum of Twelve was not then full, and those who were members of that quorum were not all spending their entire time in the ministry, so I knew that it would be some time before the Twelve and Seventy would all be fully sustained, because the means coming in at that time would not sustain one half of them.

In October of this year, 1880, W. J. Smith and I went to Tuscola County, where we held some fine meetings. On our return home, a distance of fifty-three miles, we were anxious to reach there by night, as Brother Smith wanted to start for the lumber woods, and I to attend a two-day meeting to be held at Guilford, Tuscola County. We started before daylight, hoping that we might get a ride now and then and thus reach home by dark. After going about eight miles we saw a man with a little lumber on his wagon, and as the horses were headed the way we were going, we hastened on in hope of a ride. On inquiring we were told, "No." He drove on two or three miles, stopped to talk to some one on the way, and we

passed him. After two miles he passed us again. When we reached the village of Tyre, we ate dinner at the same table at which he sat. We started on, and in about half an hour he passed us again; we got no ride.

We reached my place by about dark that night; fifty-three miles. Oh, we were so tired! When I went up in that part of the country first there was no railroad; a few years later they started a narrow gauge; years later it was made into a broad gauge. The ministers all ride now.

While preaching in the Scotch-Miller settlement on the signs of the times, in the midst of the discourse the Spirit of the Master directed me to say that while people were saying that it would be impossible to have another such a fire as they had in 1871, there will be another fire in Michigan, more destructive to life and property than they had ever witnessed. Many talked to me about that prediction. In answer I said, "It does not seem possible; as so much was burned up in 1871, there is not nearly so much to burn. But," said I, "I was not thinking about that fire at all, until the Spirit rested upon me, and under its influence I said what came to me to say, and I verily believe it will be as I have said." During this year, I preached in Bridgehampton, over Black River, Lakeport, Jeddo, and in the different parts where I first labored; also in Canada, London, Usborne, Saint Marys, and did all I could in the church.

About this time I began to look after our financial affairs, as we were in need of food and clothing for the coming winter. The little I earned here and there, wherever I was laboring in the ministry, did not meet the demands for the winter.

A Brother Diem and I arranged and purchased a saw-mill, he to run the engine and I the saw, thus taking off the higher wages, Brother Peter Provost loaning me three hundred dollars for that purpose. In this way we thought to

make well, while the mill was running; then, when the mill was not running, I could be in the ministry, self-supporting. We got everything running in good shape and cut out what logs we had in the yards. Then he returned to his farm, and I to the ministry.

In opening up the work in Lakeport, Michigan, I learned that we were to be mobbed the first evening. When the time came for meeting, there was not a very large gathering, but those who came seemed to be orderly, and listened attentively. After speaking about fifteen minutes, about eight young men came in and sat down on the front seats. To myself I said, That is the mob. But I felt calm and the good Spirit was with me, and words came, so it seemed to me it was being made plain to them. After a few minutes I saw the tears standing in the eyes of one of them. We had no interruption, and at the close that gentleman, who seemed to enjoy all I said, walked up to me and said, "Well, elder, you saw a few of us come in late?"

I replied that I did.

"Well," said he, "we heard that you were a Mormon, and we had made arrangements to let you get started, then we would all come in together, and sit down and listen, and the first thing that you said that we thought was out of place, I was to give the signal, and we would have you out in two minutes. But you told the God's truth, and the first man that attempts to do you any bodily harm will feel the force of my fist. That man that harms you will walk over my dead body first!"

I got along all right there, and some were baptized, and in time that same man, who seemed to be the leader of that gang, was baptized; also his wife (Brother and Sister Gamble) and others.

In 1881 I did not do so much preaching as in some previous years, but endeavored to preach in some locality every

Sunday, baptizing and blessing their children, as well as administering to their sick, and desiring the blessing of God upon all.

During this year Sister William Burch (in whose house I preached my first sermon) came from London to be administered to for a tumor that was growing under the heart. She told Sister Cornish and me that the doctors in London told her that it was so close to her heart that it would be sure death to operate, and that it could not be cured. It was death to operate, and death not to operate. We had a prayer meeting that evening, and when nearly through with our meeting we administered to her according to the gospel plan. That night and the following day it all passed from her, and she returned from Michigan to London, Ontario, a well woman, and now (at this writing) lives near Kansas City. Oh, the wonderful blessings God has bestowed upon his people since we have obeyed the everlasting gospel are marvelous indeed! Thus we know he lives, and that he has given to us the gospel as it was in former ages.

Along in September some of the neighbors who were in need of some lumber for immediate use, got some logs into the mill, and we cut them into lumber, making a few dollars to meet the present needs, expecting to have a big run for the winter and following spring.

While filling a call for more preaching at a place called Lakeport, in Saint Clair County—this is the place where the captain of the mob turned around in my favor, and said, "That man that harms you will walk over my dead body first"—he was present. We got along fine. I had also a little business to transact in Port Huron; Brother Lyman Whitford, living near Lakeport, who was also getting interested in the preaching, accompanied me to Port Huron, and on returning to Lakeport, Lyman said, "You need not walk back; I will take you

up with the horse and buggy." In the morning I baptized two persons and confirmed them.

We then started for Richmondville. It being very smoky, Brother Whitford said, "I'm afraid there is a big fire up the shore the last few days. It looks like it did ten years ago when we had that terrible fire." We traveled on. By and by we met some one who lived twenty miles farther north, who said that the whole country north of us was on fire—all Sani-lac and Huron Counties. Houses and barns, people and stock, etc., were burned here and there all over that country.

Soon we began to see the destruction the fire had made. The next word was, "Richmondville is in ashes, and many lives are lost." Oh, my feelings; I cannot describe them. My loving wife and three dear little children were there and I away from home!

Still traveling along the shore road, here and there we could see where the fire had been, some logs and stumps still burning. About nine o'clock in the evening we reached the place where the village of Richmondville once was. I learned that my wife and children were alive, and that none of the Saints there were burned, but that all of our property was destroyed.

Out of twenty-seven houses from the dock on the road running west to where the land was not yet taken up, were only three buildings that were not burned—the hotel in what used to be the village, and the little shack which was the last one on the road west, and also one house between the two.

Right here I may say, "All men were one." One, then another, would say: "Cornish, I know your voice, but I can't see you. I'm blind!" Or, "Well, elder, I was well off two days ago; I'm not worth a dollar to-day!" And, "Give me your hand, Johnnie. Your mill and house and all my buildings and fencing are in ashes!"

I learned that my wife was not there, but I would find her farther west among another lot. Brother Whitford and I got into the rig and traveled on about one mile. Here we found several about in the same condition as the others on the shore; but my family was not there. We started on again, passing the place where my mill and house once stood, and half a mile farther we came to a small log house, and oh, what a sight! By the dim light of evening we could see a family here, another there, huddled together. Some were bareheaded, others barefooted, some with scarcely a rag left on them. It was here I found my wife, with the little baby in her arms, weeping. We greeted each other with a feeling that I cannot express; with sorrow for our losses, yet glad and overcome with joy that our lives were spared to meet again.

First one, then another, began to tell of their narrow escapes; how they fought for their property, then for their neighbor's, but seeing that all would be lost, fought hard for their lives. I asked if any lives were lost on this line. They replied, "No," but on the line north and south some lives were lost.

I went over and kissed the two older children. This awakened the little boy, who seemed pleased to see me. He arose and, looking up in my face, said he was hungry and asked me if I would go home soon. Poor boy! We had no home—nothing to eat. Right here the reader may wonder how we lived when everything was burned up. There were some cows that were not burned, fields of green corn here and there, and potatoes in the ground.

All wooden pails were burned, all tin pails unsoldered, and all we had was a cast iron stove kettle that was not cracked. This answered for a potato pail, milk pail, etc. We would dig potatoes with our hands, wash them in the kettle, boil them, milk the cow in the kettle, then go to the corn patch

(and this corn would be cooked already on the side the fire struck the heaviest, or if the fire happened to be too strong and that side of the ear was burned, the other side would be cooked). So we had corn, potatoes, and milk. And in the meantime "Uncle Sam" was not asleep, for he had his revenue cutter running night and day, laden with food and provisions for our immediate use. Later, food, clothing, money, feed for horses and cattle, stoves, furniture, etc., were sent, and our immediate wants were supplied.

Brother Whitford then took my wife and three children back to Lakeport, and cared for them for a time, while I arranged about the mill. I was owing only about five hundred dollars on the mill, but now the mill had burned, together with house, furniture, and all we possessed.

Brother Fred Diem and I talked the matter over, and we concluded that we could repair the engine, and we thought the boiler was all right. So we purchased a new saw, frame, track, belting, and other necessary equipment, and we soon had it in running order. I cut the first slab, and just as we were starting in the first board, the boiler blew up, and the poor brother was killed! Oh, what a blow it was to all of us! I felt very sorry. What a loss to that dear family! Brother Diem and Sister Diem, and the whole family were fine people, and all in the faith.

Here we were, further in debt than before, the poor brother dead, and not any mill to help me out. What to do was a puzzle. I thought to work by the day would take many years to pay up and make my living, especially so in our condition; no house to live in; no furniture; and no money to do anything with. On the other hand, feeling able and strong enough to work, knowing also that lumber would be in great demand, my best judgment led me to think that if I went in debt deeper I would get out of it quicker. I arranged to get

a portable boiler and engine to put with the new saw rigging, thus putting me a little over \$2,200 in debt. I hurried around among the farmers and arranged with them to put in a log yard here and there, five or six miles apart, and I would cut out yard after yard until all were finished. This I did year after year. When more logs were brought in than at first estimated, we would put on an extra gang, and run night and day so as to be in the next yard according to agreement. After sawing out the yards, I would have two or three months left to labor in the ministry locally; this, besides preaching every Sunday while running the mill.

I did this for four years, laboring in the ministry all I could, preaching and administering in the ordinances of the gospel, opening up new places, talking and assisting those who would listen to me, and I baptized one hundred and forty-six people.

While in a yard at Deckerville, I purchased a lot and built a nice six-room cottage. Then at the urgent request of Brother W. H. Kelley and other elders, I applied for an appointment in the ministry, to be sustained financially by the church, and to spend my entire time in this way.

At the next General Conference, held at Stewartville, Missouri, in 1884, I was appointed to labor in Michigan and Canada. Three months later I had everything arranged, the cottage finished and furnished, the mill sold, every debt paid, so that I did not owe any man anything—all in four years after the fire. But, reader, be it remembered that I could not have accomplished this so quickly except for the fact of my having for a companion a wife who was thrifty, economical, and self-denying. As the wise man says: "She looketh well to the ways of her household, and eateth not the bread of idleness. . . . Give her of the fruit of her hand; and let her own works praise her in the gates."

During the balance of the year I labored in Deckerville, Delaware, Uby, Vassar, and some other places, baptizing thirty-three people.

Now while giving, and continuing the account of the mill work, I have said nothing about some things that occurred in 1883 which I think would be interesting to the reader.

About the 11th of February, 1883, I walked nine miles from where I was then located with the sawmill, to fill an appointment in Delaware, on the Lakeshore about two miles north of Richmondville. I had regular Sunday appointments there that winter. On one occasion Brother and Sister William Burch, formerly of London, Ontario, had gone through a fierce snowstorm to attend one of those meetings. Just before the meeting opened Sister Burch came running into the meeting room, saying, "Brother Johnnie, there is a woman in the other room who has an evil spirit in her. Come and cast it out!" She had seen what had occurred in London (as before mentioned) and knew that the power of God attended the administrations of God's servants. Right here, dear reader, you will see my weakness, as on other occasions you have seen my strength; and although somewhat humiliating to me, it is true, and to be fair I must tell it. I replied: "Oh, I can't; I have only one hand!" Nine days previously, I had cut the bone of my index finger on my left hand, and the bones were knitting that day. I had been carrying it in a sling, and walking nine miles through the snowdrifts, and my hand was paining me very much. I felt tired and depressed in spirit, and hence spoke as above stated.

Instantly the sister spoke earnestly, and with a commanding voice, saying, "It doesn't matter whether you have any hands at all or not; just say the words and it will be done!" at the same time grabbing me by the right arm and pulling me along to the room.

I felt mortified, but knowing she was right, I braced up, and exercising all the faith I had, I rebuked that evil spirit in the name of Jesus Christ, commanding it to come out of her. That moment it left her and knocked Mr. John Umphrey flat to the floor! Mr. Umphrey got up astonished, and excitedly said, "Boys; but did you see that!" Of course all saw the power in both cases.

I preached the sermon, after which we gave liberty for any who wished to bear their testimony. Several did so, and in their speeches some expressed a desire to be baptized that day. We were right by the lake, and although the ice was piled up in great heaps, yet there were spots of open water. We arranged; I warned them that they must keep their hands on their breasts, and not grab my hand, as the bone was then knitting, and that I could not hold anything with that hand. I would just put my left hand on theirs, and with my right hand I could attend to it properly. Nine were then baptized. This lady, and the man who had been knocked down, were among the number baptized; and I confirmed them all before returning home.

In the confirming of that lady who was troubled so with those evil spirits, she was told that day that if she would be faithful to her covenant, they would trouble her no more. Later I was informed that she was free from that trouble until in the lumber camp she went to a dance, when the old trouble came back on her, and knowing that Elder W. J. Smith was called on that occasion to administer to her, I wrote to him January 31, 1921, asking him to tell me the facts in the case, so I might use it in my work, to which I received the following:

PORT HURON, MICHIGAN, February 11, 1921.

ELDER J. J. CORNISH,

My Dear Johnny: Yours of the 31st ult. came duly to hand, and to say I was pleased to hear from my old-time brother and friend is to

put it mildly. . . . And now in regard to your question relative to the Wismer woman. I am of the opinion that when you baptized her you told her by inspiration that if she would be faithful she would be entirely healed from her affliction. Her affliction was that of falling sickness, or fits, or more properly speaking, perhaps, the obsession, or possession, of an evil spirit. She sometimes would have as many as twelve or fifteen of them in a day, and could not be left alone. But after you baptized her, she had no more of them until in January, 1884. She was then up near Prescott, helping her father and mother in the lumber camp. My uncles, Jacob Stoutenburg and James English, were working in the camp, and invited me to come there and hold preaching services. After I had preached in the camp, Uncle Jake came to me and told me about the Wismer woman attending dances at different places near there, as that part of the country was then sparsely settled, and they frequently had dances to while away the long winter nights. I went to Sister Wismer and talked to her, told her it was wrong for her to go to dances; that she was giving the church a black eye by so doing, and that as God had so wonderfully healed her, his mercy and loving kindness should not be forgotten, lest her affliction should again return unto her. She cried, and promised me not to do so again. About two weeks after this I returned to the camp to preach again and was told that she had been coaxed by her uncle, Jonas Earheart, to again join in the dance on or about Christmas evening. It was on New Year's evening I was there, but did not see Sister Wismer until after I had opened my meeting in the cook camp, and was reading the second chapter of the second epistle of Peter, when she came in, sat down by her mother—Grandmother Sister David Wismer. When I came to read the last three verses of the chapter she turned deathly pale, arose, and went into the kitchen. Old Sister Wismer followed her, and finally came to the kitchen door and beckoned her husband in, and two or three more went in with him. I continued my preaching service for about an hour, closed, and then all of us, or as many as could get in that large kitchen, went in. Sister Wismer had had seven fits while I was preaching, and two strong men held her on the lounge while a third one sat on her to hold her. The blood was running from her hands, on which she had several rings, and they had cut into the flesh in her efforts to release herself from the hold of those men. She was in the eighth fit when I went in. I stepped up by her side and that power that held her bound rushed over me, filling me with fear, and I stepped back among the crowd.

My uncle came to me then and said: "Why don't you administer to her?" I replied, "I have not been asked to do so. But if her husband asks me to, I will." Jake then spoke to her husband, and while they were talking she came out of the fit, but immediately relapsed into another one, more violent than any other she had had. Her husband then asked me and I stepped to her side, and laying my hands on her, said: "Thou foul and evil spirit, in the name of Jesus Christ I rebuke thee, and

command thee to come out of her and trouble her no more." Instantly she came out of the fit, and inside of three minutes was clothed in her right mind, and the few Saints there sang some of the beautiful songs of Zion, in which she heartily joined. . . . I kept track of her for years after that, but never heard of her having those fits again. . . .

From your friend and brother, WILLARD J. SMITH.

Several years after that I met the same sister in Grand Rapids, Michigan. I asked her if she had ever been troubled with that affliction since Brother Smith administered to her? Replying, she said, "No; neither have I been to another dance!"

In August I baptized five more in Delaware. This is where the Wismers and several other families came into the church. Among them Wiltsie, Humphrey, English, Robinson, W. A. Sinclair, together with most of their families, and many others whose names I do not now recall. I also did some more preaching beyond the river, near Carsonville, and organized a branch—ordained officers, blessed some more children, baptizing and administering to the wants and needs of the Saints.

Following is a wonderful manifestation in which our Sister Goodwin was healed:

A CASE OF DROPSY

I will now give the testimony of Sister Goodwin, who was healed in 1881. On asking for her testimony by writing to her, I received the following:

WHITEMORE, December 5, 1894.

Testimony of the healing power of the Lord. In October I was taken sick with dropsy. My neighbors all said I could not get better, and would surely die. I certainly got so I could not turn myself in bed, nor feed myself, neither could I lie down or sit in a sitting position. Two weeks I was in this state. I prayed to the Lord to show me if it was right for me to have the doctor. It was shown me if I had the doctor I would die. I then sent for Elders J. J. Cornish and Andrew Barr. They laid hands on me that I might be healed according to the laws of God. While Elder Barr was praying, I could feel the warm water passing over my body. When Elder Cornish rebuked the disease the water ran out of my flesh and down my hair as it hung down my shoulders, also down my arm which rested on the chair, and wet my clothes to such

an extent that I had to change them, and I was healed immediately, and got up and walked around the room and ate dinner with my family and the elders, and was as well as I ever was—have never had a symptom of the disease from that day until now. Can take my oath to the above if necessary. This happened in Forester, Sanilac County, November the 10th, 1881.

MRS. CHRISTIAN GOODWIN.

Witness: MRS. JOHN CATALINE.

She also adds the following:

Brother Cornish, if it is necessary I can give you testimony outside of mine, of my own family and neighbors.

C. M. GOODWIN.

I also testify that I did administer to Sister Goodwin, in connection with Elder Barr, for the dropsy, and she was healed; and at the last Northern Michigan district conference, held at Whittemore, Michigan, I was at her home and found her in good health.

Up to this time we had not done any preaching in Huron County except in Siegle. I finally opened up the work by preaching in the Gore Schoolhouse, which started on this wise. Learning that Enoch Ledsworth, who came into the church in Sanilac County shortly after my debate with the three ministers in the union church, had moved up to New River, I concluded to go up and visit him and family. I walked from Siegle, sixteen miles; I also carried a heavy satchel, and on reaching Gore I looked around at the country, saw a fine schoolhouse, good buildings, and things looked prosperous, and about one mile from the schoolhouse I saw a threshing machine at work.

I thought, Go there, and find out who are the school officers. I did so, and found the man that I was then talking to was one of the trustees and was one of the three men also running the threshing machine, named John Tice. I asked him if the schoolhouse was open for preaching—for any denomination to preach in. He replied that it was.

Then said I: "There is a Latter Day Saint who has been

preaching down in Sanilac County, and who would like to open up the work in Huron County."

Said he, thoughtfully: "Latter Day Saints! I don't think I know much about them. They are not the Mormons, are they?"

I told him, "No."

"Well, tell me what they believe in," said he.

I told him that they believed in God and Christ and the Holy Spirit, the Bible, and in short, the gospel just as Christ and the apostles taught it, etc.

Said he, "What do they believe about heaven and hell? Do they believe that God will keep men in hell to frizzle and fry all the time, worlds without end?"

I saw what was needed. I said: "No; they believe that God is just, and that he will reward or punish every man according to his works, and that all mankind could be saved by obeying the gospel as Christ taught it, and the wicked who would not do right and who die in their sins must be punished until they have paid the penalty for the wrongs done—every man according to the wrong he hath done—and will not come out 'until they have paid the uttermost farthing.' Then they will come forth and receive a reward for whatever good they have done"; giving him a good understanding.

"Well, then," said he, "what do they teach about the heathen, or those who never knew anything about religion?"

Said I, "That will make no difference with God. Every man or woman will hear the true gospel, either while they are alive and in the flesh; or, if they die having no opportunity to hear it here, they will hear it in the spirit world. That is why Christ preached to the spirits in prison—that they might be judged according to men in the flesh."

"Why, you must be a preacher," said he. "Are you the one that wants to preach in the schoolhouse?"

I with a smile told him I was.

“Can you preach?” he asked.

I said, “You open up the schoolhouse, come to hear me, and see!”

Laughingly he said, “I’ll do it, and we will give it out among the threshers, and I’ll have it given out in the school.”

“All right,” said I, “and I’ll preach. I’ll rouse you; you’ll hear something you never heard before!” And we laughed and talked as though we had been acquainted with each other for years.

Night came, and with it a good congregation, Mr. Tice with the rest. I had fair liberty, they listened, we announced for the next evening. I tried to be friendly with all, but some seemed to be shy.

Not a soul asked me to go home with him. I waited around until all but two men (one with the key) had left. While the one was locking the door I asked the other how far it was to New River. He told me eight miles; and they started and left me standing there!

I started for New River, having already walked that day sixteen miles and had not any supper yet, but the road was dry, and the night not too dark, and always a cool breeze on the shore road. At last I arrived at Brother Enoch Ledsworth’s, New River. I was rather tired, and getting a little hungry. I knocked at the door. No answer.

Well, thought I, have I traveled this far and no one home! Then in a flash this came to me: “And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.” (Doctrine and Covenants 83: 13.)

This I had proved all along in my ministry. I knocked again, heard a rustle, and a voice asked, "Who's there?" I said, "It's me. I'm getting tired and hungry, and I don't know what bed I'll sleep in to-night!"

Then I heard voices from one and another, "Oh, it's Brother Johnnie!" I soon had supper, a little chat or short visit, and went to bed with this instruction from Brother Ledsworth: "Now it's after one o'clock. You sleep as long as you want to, and I'll get a rig and drive you back in time for meeting. If no one asks you to stay with them, I'll bring you back again."

All agreed, and the next evening we went back to the Gore Schoolhouse. A large crowd was present. After the close of the meeting, a gentleman stepped up to me and said, "Where did you stay last night?"

Said I, "I went down to this gentleman's," pointing, and introducing him to Brother Ledsworth.

"Well, you ought to be kicked for not telling me you had no place to sleep," said he.

Just then John Tice walked up and said, "Say, where did you sleep last night?"

Being a little acquainted from our previous visit, and to make things pleasant, I said, "In bed!"

"Well, where?" said he.

"Why, I went to New River," I replied.

"Well, I ought to have been kicked for not asking you to come home with us. Wife talked all night about it. Hereafter come to our place at any time." Enoch went home, and I slept at Mr. Tice's place.

That night I dreamed I saw two pasture fields side by side, fenced in nicely, and in one were a lot of sheep, and they looked as though they were nearly starved to death. The grass was eaten tight to the ground. The other field was a

splendid green pasture, and no stock in it at all. It seemed I had control of the fields and sheep. I hurried over to the crooked rail fence running between the two fields, opened it, and got around some of the sheep to drive them in. I got some in; others seemed shy and ran past the gap, eying me, and paying no attention to the gap or the pasture. Well, thought I, there are nine in anyway. I will leave them, and the others seeing them in there and everything so green, will find the way in.

I preached a few evenings, and over Sunday, visiting every home in the district. If wanted, I would return; if not, I would know it and stay away, putting in my time with those more interested. I baptized three, and left others investigating.

To fulfill a previous promise, I went to Webberville and opened up the work there, preaching five discourses, baptizing three, and promising to return when I had time to remain longer. Webberville is where Sisters Moon and Billingsky resided, who some years before were baptized by me in the city of London, thus affording a home for the minister. These are fine Saints, whose hearts are in the work, and who are making sacrifices that others may have opportunity to hear and obey the same.

I did more labor in Port Huron, baptizing one. Also Delaware, where the Wismers, Wiltsies, Humphreys, and others have been baptized. I baptized five, since the nine mentioned when my finger was hurt. In this place we now have twenty-one members, and some talk of building a church.

Hitherto, Michigan of itself had no district. Northern Indiana and all Michigan being one district; but now, having labored so much in the northeastern part, and there being several branches and many members, it was arranged at the June conference at Clear Lake, Indiana, that the fall con-

ference should be held in the northeastern part of the district. Accordingly it was held in the Leitch Schoolhouse, Sanilac County, Michigan. We were all glad, and hoped that we would be set off in a district before long.

Returning again to the Gore Schoolhouse to see about the other six sheep (having baptized only three when I was there first), I put in a little over a week, preaching every evening and doing much fireside talking, and baptized six, all heads of families, thus fulfilling my dream for that time, and so I moved on to other parts.

About 1883 I preached a few sermons in Carsonville, Sanilac County, having given out the appointment three or four days previous to a certain Sunday, the time being 2.30 and 7.30 p. m. At that time I was not acquainted with anyone in the village who might take me in, and with whom I might stay, but had my mind made up to preach at 2.30; then, if not invited by anyone, I would stay around the schoolhouse and wait until the evening. Then, after the evening service, if not invited by anyone to stay, I would walk back a few miles to where some of the Saints resided.

At the appointed time I arrived at the schoolhouse, and found the room about three quarters full. I preached, the people listened, and gave me good attention. We gave out for the evening as indicated in the previous announcement, and dismissed the meeting. I tried to be sociable with all who seemed to be willing to be free with me, speaking to, and shaking hands with any who showed by their acts and looks that they were friendly. After a few minutes thus engaged, and having reached the outside of the building, a little old man walked up to me and said in a rough, coarse voice: "Anybody asked you to go home with them, or anything?" "No, sir," I replied. He then stepped back and waited a few minutes, until all had left the grounds except us two. He then

came up to me again and said: "Nobody asked you to go home with them or anything?" "No, sir," I replied. "Well," said he, "come along with me. I don't believe in preachers very much, but come on; I'll give you your supper, and come back with you again, and hear what you've got to say to-night." I went with him, and shortly we caught up to a lady who was walking along slowly. This proved to be his wife. They soon arrived at their home, and, giving me a chair, said: "Make yourself at home." I tried to talk with them on gospel topics, but they were not very talkative, and but little was said.

After a while supper was ready and we sat up, and the old man in his rough way said: "Do you say grace or anything?" "Yes, sir," I replied. "Well," said he, "go on; let's hear what you've got to say." I returned thanks, but as we sometimes use the expression, I "felt cheap." It was a little embarrassing to ask a blessing at the table when one speaks in such a manner, but I believed the old gentleman had a good heart in him, and that it was because of his kindness to me that I was permitted to have supper that night.

Supper being over, and chores done, the three of us returned to the schoolhouse. After a few minutes' waiting, the people had gathered, and we had a good meeting. After meeting, the old gentleman watched the crowd, how some would act friendly, others pass me by, etc. By and by, he came up and asked me if anyone had asked me to go home with them "or anything." I told him "No," and when all had left but him and myself, he walked up to me and said: "No one asked you to go home with them or anything?" I said: "No, sir." "Well," said he, "come along with me. I don't believe in preachers very much, but come along; I'll give you a place to sleep." I went, and on the way I queried myself, How could I lead in family prayer that night, if he should ask me?

I was much younger, and more bashful then than now, but in about ten minutes after we came into the house, he said to me: "Do you read and have prayer or anything before you go to bed?" I replied: "Yes, sir; usually." (I know my face must have reddened up.) "Well," said he, "go on; let's hear what you got to say." I read a chapter in the Bible, and gave some explanation as I went along. In this I felt all right and at home, but to pray! And worse than ever, thought I, if they do not bow with me. I certainly would feel it worse to kneel to pray, and the two to sit there looking at me. The reading being over, I said: "Well, let us bow and we will have prayer." As I bowed, I saw that they both did likewise. I was glad of this, but I did not pray very long. I just returned thanks to God for his watchful care over us through the day, and prayed for his protecting care to be over us during the night, etc. Amen. We arose, and before I had time to sit down the old gentleman walked up to me, and said: "There, now then, now that's the way to pray; just thank him for what he has done, and ask him for some more, and go on, and that's enough; that's the way to pray." He then told me that when he was a boy, how the man whom he worked for was very religious, and said he: "In the morning the old hypocrite would just pray a few words, and up, with 'Hurrah, get to work,' and he would work me early and late, then at night read a chapter, and then pray a great, long prayer, and tell the Lord about how he made the heavens and earth, etc., and about the God of Abraham, and the God of Jacob, and then how he led the children of Israel over the Red Sea. The fool, God knew all about that. Once when another young lad about my age was working there, at night we could scarcely keep awake until the prayer was over. I was so tired and sleepy one night, I did not try to keep awake. By and by I roused up, looked around, he was still praying. I gave the

other lad a hunch, saying, 'Where's he got to?' 'Where Moses crossed the Red Sea,' said he. I said, 'Oh, another half hour,' and I slept on. But your prayer is just right. Just thank him for what he has done, and ask him for some more, and go on. Well, there's your bed; go in there and lay down." And bidding them good night, I went in there and laid down.

The next morning we sat down for breakfast, and hastily the old gentleman reached his hand and took a piece of bread, putting it on his plate, but quickly grabbed it and put it back again, and gave me a hunch on the shoulder, saying: "Whoop, go on; say what you are going to." I asked the blessing (said what I was going to), and ate breakfast, thinking how that none of the Christians had invited me to eat or sleep in their homes, and how this non-professor had fed and sheltered me. If nothing more, will not this man be accounted as one of the sheep in the day of accounts?

I again visited Webberville and did some more preaching, and on my third visit I baptized nine more. That made fourteen now at Webberville. Brother Gordon Deuel was with me on my second trip, he and I preaching alternately.

Many rich blessings have been bestowed upon the people of God during my life in my ministry that I would not have space to record, but for fear the Edwardses, Provosts, Simmonses, Burgetts, Shafbowers, Brintnells, Reeds, McDondeds, Grices, Hunters, Willisies, and others with their families would feel slighted in that I did not mention the wonderful blessing God gave Sister Provost, I will here give space for it as follows:

ONE HEALED WHO WAS THROWN OUT OF A WAGON AND BADLY HURT

In addition to the above I testify that in about the summer of 1879 Mrs. William Provost was thrown from a wagon and was hurt in the back so much so that she was unable to stand alone; she was put in bed and nursed by her husband and some neighbors, but grew worse. I was called for and administered to her. After the administration I came out

of the room and sat on the doorstep, as I was very warm (having traveled on foot some distance), and to my surprise I found several people standing at the door, and some still coming. They had heard that I was sent for to administer to her, and as the latter-day gospel was new to them, some no doubt wanted to see if there was any power in the church; others, maybe, came to unite their faith with me that the sister might be healed. I had been sitting on the step only about two minutes when all at once I heard some lady in the room say in a loud voice, "Glory to God." I arose, went in, and the sister walked out of the room, healed. When in 1894 Elder I. N. White asked for witnesses to some cases of healing, I wrote for William Provost's testimony (who was her husband) and received the following letter, which I have in my possession:

"December 3, 1894.

"*Dear Sir:* To all whom it may concern, this is to certify that my wife was thrown out of the wagon and was hurt pretty bad. Elder Cornish was called to administer to her, and she got well. That was in the year 1879, as near as I can remember. The statement is all true. I am ready to swear to the truth. And as for the child, it was better when I got back from Richmondville, but I cannot tell the year it was, but it was after the administering to my wife. From a nonmember,

"WILLIAM PROVOST."

"I am no member. S. PROVOST."

William and Samuel Provost are brothers, neither of them being members at that time, but I baptized Samuel years afterward. A year or so after the sister was administered to, when these men came for me to administer to the child, I had an engagement to preach at Lakeport, nearly thirty miles south, and to go six miles west to administer, then six miles in return, would mean over forty miles to walk and preach that night. I felt it would be rather too much for me to do. It came to me thus: You pray for the child, and it will be healed; then go to Lakeport (so that you will not fool the congregation); they will get the benefit of the sermon, and the demands in both cases will be met.

I say to all whom it may concern, I was not in the house when my brother's wife was administered to, but I know she was thrown out of the wagon and got hurt bad, and was administered to, and I was in the house a little while after, and she was up, and never went back to bed [I presume he means did not go back to bed again on account of the hurt.—J. J. C.] and had no doctor either.

And I was the one who went for you when the child was sick and did not know whether she would live or not, and you had to go to preach, and you went in a room and came out and told me to go home and the child would be all right. I asked you how you knew, and you smiled and told me you knew, and when I got back she was playing, and was well right along.

S: PROVOST.

He also added the following: "If you want me to swear to it, I am ready."

The above two cases occurred in a settlement between Richmondville and Deckerville, in Sanilac County, Michigan, and there are those living there who will testify to the same, as well as many other cases. I also testify that I have administered to hundreds of people who were sick and afflicted, many of whom were given up by the physicians to die, and who said that they could not live, and many of them were healed by the power of God.

Several of my children in the gospel are now preaching the same to their neighbors and friends, and some more are being added to the church. All have their friends, and they in turn have their friends, and so the gospel is spreading and God is confirming the word through their administrations as well as all over the world wherever his gospel is preached.

Brother James N. Simmons moved over to Oil City, Ontario, and began to get people interested in the gospel, and sent for me to come and hold some meetings. I did so, but did not have the success there that I did a few miles from there at a place called Inwood.

At this place we had some opposition from people of other faiths; some were already believing that the gospel is all right, others were fighting against it, and the people in that part were rather excited over the matter. I also did some preaching at a place called Weidman, Michigan, with good interest attending.

At the Leitch Schoolhouse in the winter of 1883, Walter Sims, an evangelist, as he claimed for himself, had been going

over some of the grounds where I had been preaching, and had a lot to say against the church and our books, and had challenged any of our men to meet him in discussion. He would prove that we were wicked and corrupt, from "Old Joe" down, and our books a deception, and that we knew that we were wrong ourselves, and were deceiving the people, and there was not a man among us who dared to meet him! I was with my mill in the Shafbower yard at the time, just one mile north of the schoolhouse. He set a time (before any one of us had any opportunity to see him and make any arrangements) for discussion. This caused me to think the man might not be fair in a discussion, but we were powerless to do anything; he had arranged it all his own way.

The night before the debate was to start, I dreamed that I was walking along a road in a hurry. At about a quarter of a mile from the corner at which I was to turn west, I saw a large, beautiful pasture field, and as it was level and good walking there, to save time I jumped over the fence and started northwest to the opposite corner, so as to reach my destination much quicker. As I was nearing the center of the field I saw a large, tall tree, and around one of the limbs a very large snake had coiled its tail, and its head hung down to about six inches above the ground. Oh, thought I, if I only had a good woodrack stake (about two inches through, and three feet long), I'd kill that fellow, for he will do much damage to live stock. That moment I saw just such a stake. I grabbed it, as the snake began to raise its head and hiss at me. I struck it, but with a glancing blow on its neck as the head was raised. This done, the head hung downward as when I first saw it, but a little blood was dripping from its mouth. Not a minute passed ere it began to raise its head again, raising it higher than before. It opened its great mouth, hissing harder than ever. I held the stick fast with both hands and struck

with all my might. This knocked it senseless, the tail let go, and it fell in a great heap, with its head sticking out from the coils. I then smashed the head all to pieces, and throwing the stick down, I hurried on.

In the morning I thought over the dream, and concluded that it was a warning; that Sims was a great enemy to the Church of Christ, and that he would do us all the harm that was possible for him to do, but I would overcome him and he would not do the church much harm. I worked hard in the mill that day, and arranged for meeting Mr. Sims. We met. After self-introduction he said, "Now you can go on and talk twenty minutes or half an hour, then I will make reply to you."

"Why," said I, "Mr. Sims, you are the challenging party. You are the one to go ahead. I do not know what you have against this church. I am here in its defense. Further, we must have a chairman appointed to keep time and order, and have proper propositions drawn up, signed, and have everything arranged in a proper manner."

At once he began to show himself.

"There will be no chairman, sir," said he, "and if you have propositions, I will not debate. Now you go on and talk half an hour, and I'll reply half an hour."

I said, "No, sir; you are the challenging party, and you must take the lead, and whatever you may have against our faith, tell it. I am here to defend it." Then I demanded that we have a chairman, and that we have two half hour sessions each for the evening; he the affirmative and I the negative.

But he would not do anything fairly, and said, "I'm a Christian minister, and I'll keep order while you are talking, and I hope you are Christian enough to keep quiet while I talk."

THE HIGH COUNCIL

THE HISTORY AND MINUTES OF THE HIGH COUNCILS OF THE
CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY ROY L. ROBERTS

(Continued from volume 15, page 463.)

The stake at Zarahemla was discontinued January 6, 1842. (*Millennial Star*, vol. 19, p. 22.)

The High Council sent the following epistles to the Saints of Nauvoo:

THE HIGH COUNCIL OF THE CHURCH OF JESUS CHRIST, TO THE
SAINTS OF NAUVOO, GREETING:

Dear Brethren: As watchmen upon the walls of Zion, we feel it our duty to stir up your minds, by way of remembrance, of things which we conceive to be of the utmost importance to the Saints. While we rejoice at the health and prosperity of the Saints, and the good feeling which seems to prevail among us generally, and the willingness to aid in the building of the "House of the Lord," we are grieved at the conduct of some, who seem to have forgotten the purpose for which they have gathered. Instead of promoting union, appear to be engaged in sowing strifes and animosities among their brethren, spreading evil reports; brother going to law with brother, for trivial causes, which we consider a great evil, and altogether unjustifiable, except in extreme cases, and then not before the world. We feel to advise taking the word of God for our guide, and exhort you not to forget you have come up as saviors upon Mount Zion, consequently to seek each other's good—to become one: inasmuch as the Lord has said, "Except ye become one ye are none of mine." Let us always remember the admonitions of the apostle: "Dare any of you having a matter, go to law before the unjust and not before the saints? Do we not know the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not that we shall judge angels? How much more things that pertain to this life? If, then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because

ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brother. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Corinthians 6: 1-10. Who observing these things, would go to law, distressing his brother; thereby giving rise to hardness, evil speaking, strifes, and animosities amongst those who have covenanted to keep the commandments of God—who have taken upon them the name of saints, and if saints are to judge angels, and also to judge the world—why then are they not competent to judge in temporal matters, especially in trivial cases, taking the law of the Lord for their guide, brotherly kindness, charity, etc., as well as the law of the land? Brethren, these are evils which ought not to exist among us. We hope the time will speedily arrive when these things will be done away, and everyone stand in the office of his calling, as a faithful servant of God—building each other up—bearing each other's infirmities, and so fulfill the law of Christ.

SAMUEL BENT.
LEWIS D. WILSON.
DAVID FULMER.
THOMAS GROVER.
NEWELL KNIGHT.
LEONARD SOBY.

JAMES ALLRED.
ELIAS HIGBEE.
GEORGE W. HARRIS.
AARON JOHNSON.
WILLIAM HUNTINGTON, SR.
DANIEL CARRIER.

WILLIAM MARKS, *President*.
AUSTIN COWLES,
CHARLES C. RICH, *Counselors*.

Attest: HOSEA STOUT, *Clerk*.—*Times and Seasons*, vol. 3, pp. 699, 700.

Saturday, 5.—Elder Daniel Wood, who had been silenced by Presidents Smith and Young, on a complaint for teaching false doctrine, came before the High Council at Nauvoo, and proved that he had not taught false doctrine, but had been complained of by those who had prejudice and hardness against him, and was restored to his former standing in the church.—*Millennial Star*, vol. 19, p. 87.

Extract of High Council minutes. [March 4, 1842.] "In the evening President Smith attended the trial of Elder Francis Gladden Bishop, at his (the President's) house. Elder Bishop appeared before the High Council of Nauvoo on complaint of having received, written, and published, or taught certain revelations and doctrines not consistent with the Doctrine and Covenants of the church. Mr. Bishop refusing to present the written revelation, the mayor (John C. Bennett) issued his warrant and brought them before the council, when parts of the same were read by Mr. Bishop himself to council, the whole mass of which

appeared to be the extreme of folly, nonsense, absurdity, falsehood, and bombastic egotism—so much so as to keep the Saints laughing when not overcome by sorrow and shame. President Joseph explained the nature of the case, and gave a very clear elucidation of the tendency of such prophets and prophesyings, and gave Mr. Bishop over to the buffetings of Satan until he shall learn wisdom. After a few appropriate observations from Patriarch Hyrum and some of the council, the council voted unanimously that Francis Gladden Bishop be removed from the fellowship of the church; President Joseph having previously committed the revelation above referred to, to the flames.—*Millennial Star*, vol. 19, p. 151.

Thursday, 17 [March, 1842]. The High Council withdrew the hand of fellowship from Elder Oliver Olney for setting himself up as a prophet, and took his license.—*Millennial Star*, vol 19, p. 211.

The following epistle was sent by the High Council to the Saints abroad:

AN EPISTLE OF THE HIGH COUNCIL OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, IN NAUVOO, TO THE SAINTS SCATTERED ABROAD, GREETING:

Dear Brethren: Inasmuch as the Lord hath spoken; and the commandment hath gone forth for the gathering together of his people from Babylon, that they partake not of her sins, and receive not of her plagues; "it seemeth good unto us, and also to the Holy Ghost" to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for yourselves know that this is that which was spoken by the Lord in the parable of the tares of the field, who promised that in the harvest he would say to the servant, "Gather the wheat into my barn"; the signs of the times proclaim this; the end of the world; and thus admonish us to the performance of this duty. "Yet notwithstanding the spirit testifieth of these things, and you desire with great anxiety to gather with the Saints; yet are many of you hindered even to this day: "so that the will to obey the commandment is present; but how to perform, you find not." Feeling therefore, the responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant what the mind of the Lord is concerning his people, and of the things that belong to their peace: we are well aware of the embarrassments under which many of you labor in endeavoring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people, that this generation "who know not the day of their visitation, nor the dispensation of the fullness of the times in which they live, should mock at the gathering together of the Saints for salvation, as did the antediluvians at the mighty work of righteous

Noah in building an ark in the midst of the land, for the salvation of his cause by water, seeing then that such blindness hath happened to the gentile world which to them is an evident token of perdition, but to you of salvation," and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the Saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the gospel's sake, is the portion of which all Saints have had to partake who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the Saints pretending to do God service, "whose judgment now lingereth not, and their damnation slumbereth not."

But, brethren, with all these considerations before you in relation to your afflictions, we think it expedient to admonish you, that you bear and forbear, as becometh Saints, and having done all that is lawful and right to obtain justice of those that injure you wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust off your feet as a testimony of having so done.

Finally, brethren, as it is reported unto us that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbor, or creditor by fraud, or otherwise thinking to find protection with us in such iniquity: let all such be warned, and certified, that with them we have no fellowship when known to be such, until all reasonable measures are taken to make just restitution to those unjustly injured.

Now therefore let this epistle be read in all the branches of the church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness for the girdle of our reins, "and that for Zion's sake we will not rest; and for Jerusalem's sake we will not hold our peace, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKS	} <i>Presidents.</i>
AUSTIN COWLES	
CHARLES C. RICH	
JAMES ALLRED.	
ELIAS HIGBEE.	
GEORGE W. HARRIS.	
AARON JOHNSON.	
WILLIAM HUNTINGTON, SR.	

HENRY G. SHEERWOOD.
SAMUEL BENT.
LEWIS D. WILSON.
DAVID FULMER.
THOMAS GROVER.
NEWELL KNIGHT.
LEONARD SOBY.
HOSEA STOUT, <i>Clerk.</i>

Attest: May 22, 1842.—*Times and Seasons*, vol. 3, pp. 809, 810;
Millennial Star, vol. 19, p. 440.

On May 24, 1842,

Chancey L. Higbee was cut off from the church, by the High Council, for unchaste and unvirtuous conduct towards certain females, and for teaching it was right, if kept secret, etc. He was also put under \$200 bonds to keep the peace, on my complaint against him for slander, before Ebenezer Robinson, justice of the peace.—*Millennial Star*, vol. 19, p. 441.

The High Council were in session, [May 28, 1842] as they had been from day to day through the week, investigating charges against various individuals for unvirtuous crimes, committed through the teachings and influence of John C. Bennett; several were cut off, and some were forgiven on confession.—*Millennial Star*, vol. 19, p. 454.

Nauvoo was divided into wards, and bishops appointed to preside over them on August 20, 1842, as follows:

The High Council in session, "Resolved that the city of Nauvoo be divided into ten wards, according to the division made by the Temple committee, and that there be a bishop appointed over each ward, and, also that other bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary. Resolved that Samuel H. Smith be appointed bishop in the place of Bishop Vinson Knight deceased, also that Tarleton Lewis be appointed bishop of the 4th ward, John Murdock of the 5th ward, Daniel Carn of the 6th ward, Jacob Foutz of the 8th ward, Jonathan H. Hale of the 9th ward, Hezekiah Peck of the 10th ward, David Evans of the district south of the city called the 11th ward, Israel Calkins of the district east of the city and south of Knight Street, William W. Spencer of the district east of the city and north of Knight Street.—*Millennial Star*, vol 19, p. 727.

The High Council of Nauvoo met, heard, accepted, and adopted the report of their committee, for dividing the city into ten wards, for transacting church business as follows:

The First Ward is bounded on the north by the city boundary line, and on the south by Brattle Street.

The Second Ward is bounded on the north by Brattle Street or the First Ward, and on the south by Carlos Street or the Third Ward.

The Third Ward is bounded on the north by Carlos Street or the Second Ward, and on the south by Joseph Street or the Fourth Ward.

The Fourth Ward is bounded on the north by Joseph Street or the Third Ward, and on the south by Cutler Street or the Fifth Ward.

The Fifth Ward is bounded on the north by Cutler Street or the Fourth Ward, and on the south by Mulholland Street.

The Sixth Ward is bounded on the west by the Mississippi River, and on the east by Main Street, or the Seventh Ward.

The Seventh Ward is bounded on the west by Main Street or the Sixth Ward, and on the east by Durfee Street or the Eighth Ward.

The Eighth Ward is bounded on the west by Durfee Street or the Seventh Ward, and on the east by Robinson Street or the Ninth Ward.

The Ninth Ward is bounded on the west by Robinson Street or the Eighth Ward, and on the east by Green Street or the Tenth Ward.

The Tenth Ward is bounded on the west by Green Street or the Ninth Ward, and on the east by the city boundary line.—*Millennial Star*, vol. 20, p. 215.

In the *Times and Seasons* for June 15, 1842, a letter was published describing the conditions resulting from false and erroneous doctrines being taught by William and Alfred Young. This was tried before the High Council and the following notice published in the *Times and Seasons* was the result:

NOTICE.—Whereas fellowship has been withdrawn from Brothers William and Alfred Young for teaching false and erroneous doctrine, etc., in Tennessee, as published in the *Times and Seasons* of June 15, 1842.

This is to inform the Saints abroad, that they have made satisfaction to the High Council of the Church of Jesus Christ at Nauvoo, and are restored to their former standing and fellowship in the church; and we recommend them to all with whom their lots may be cast.

HOSEA STOUT, *Clerk of High Council.*

—*Times and Seasons*, vol. 4, p. 80.

On February 19, 1843, Joseph Smith

spent the day from nine in the morning till midnight, in the high council, who were attending to the case of Wilson Law and Uriel C. Nickerson, who were in dispute about the title to certain lands on the Island. After hearing the testimony I explained the laws of the United States, Iowa and Illinois, and showed that Nickerson had the oldest claim and best right, and left it for Law to say how much Nickerson should have, and the parties shook hands in token of a settlement of all difficulties.—*Millennial Star*, vol. 20, p. 566.

The high council, [March 25, 1843] with my brother Hyrum presiding, sat on an appeal of Benjamin Hoyt, from the decision of David Evans, bishop; which was, that Brother Hoyt cease to call certain characters witches or wizards; cease to work with the divining rod; and cease burning a board or boards, to heal those whom he said were bewitched. On hearing the case, the council decided to confirm the decision of Bishop Evans.—*Millennial Star*, vol. 20, p. 680.

On April 30, 1843,

trial commenced before the First Presidency, Graham Coltrin versus

Anson Matthews, being an appeal from the High Council on complaint: "First, for a failure in refusing to perform according to contract respecting the sale of a piece of land by him sold to me. Second, for transferring his property in a way to enable him to bid defiance to the result and force of law, and to evade the aforesaid contracts; thereby wronging me out of my just claim to the same; and also for lying," etc., etc.

Witness for plaintiff: H. G. Sherwood, N. G. Blodgett, Zebedee Coltrin, Father Coltrin.

Witnesses for defense: Two affidavits of George Reads, Mrs. Matthews, Brother Browett, Samuel Thompson, Richard Slater.

Decision of the council is, that the charges are not sustained.—*Millennial Star*, vol. 21, p. 40.

The following case before the Twelve is of interest because of the statement discriminating between the jurisdiction of the High Council and the Quorum of Twelve:

At 2 p. m. I [Joseph Smith] met brother Hyrum, the Twelve, Judge Adams, Bishop Whitney, and others, in council, to investigate the conduct of Benjamin Winchester, charges having been preferred against him by letter, from Sybella Armstrong and others, in Philadelphia, Sisters Jarman and Adams. G. J. Adams and others gave their testimony, when they disfellowshipped Winchester, and took his license until he made satisfaction to the aggrieved parties.

EXTRACT FROM W. WOODRUFF'S JOURNAL

A rainy day.

In the afternoon I met in council with the Twelve and First Presidency, when the case of Benjamin Winchester was brought up on trial, for improper conduct, slandering the Saints in Philadelphia, for rejecting the council of Hyrum, Joseph, and the Twelve, and tearing to pieces the Saints, instead of building them up.

Hyrum plead for mercy, Joseph for justice, and the Twelve decided according to testimony, and in all we had an interesting time. Elder Winchester was refractory and out of order. Joseph wished the Twelve, or president of the quorum, to call the house to order.

Several letters were read touching the subject, after which Elder Winchester made a lengthy speech trying to justify himself: was followed by President Hyrum Smith, who plead in behalf of Winchester, on the side of mercy.

Elder George J. Adams gave his testimony against Winchester, then Elder Winchester followed Adams, and both spoke several times; then President Joseph Smith arose and rebuked Elder Winchester in the sharpest manner; said he had a lying spirit, and had lied about him; and told him of many of his errors.

After hearing the testimony, Elder B. Young, president of the Quorum of the Twelve, said he had made up his mind, and his decision was,

that Elder Winchester should give up his license and cease preaching until he should reform.

President H. Smith said he should not like to have such a decision given without another trial, and give Elder Winchester a chance to get more testimony, if he could.

President Young said he should then prefer to have the case turned over to the High Council.

President Joseph Smith said it was not the business of the High Council, they could not try him, it belonged to the Twelve, and them alone, for it was concerning matters abroad, and not in Nauvoo. The High Council was to try cases that belong to this stake, and the Twelve to regulate the churches and elders abroad in all the world, and Elder Winchester's case comes under the jurisdiction of the Twelve, and them alone.—*Millennial Star*, vol. 21, pp. 170, 171.

The rest of the quotation is the continuation of the trial.

On June 11, 1843, a conference was held at Lima, Illinois, when the branch reorganized with the following officers: Isaac Morley, president; Walter Cox and Edwin Whiting, counselors; William Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clawson, Joseph S. Allen, Philip Garner, Henry Ettleman, Reuben Daniels, and Horace Rawson, high councilors.—*Times and Seasons*, vol. 4, pp. 303, 316; *Millennial Star*, vol. 21, p. 220.

The *Times and Seasons* for August 15, 1843 [vol. 4, p. 303], contains a notice from the High Council in Nauvoo of the acquittal of Elder George J. Adams from all the charges which had been preferred against him.

Saturday, November 25, 1843:

In the evening the High Council sat on the case of Harrison Sagers, charged with seduction, and having stated that I had taught it was right: charge not sustained. I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them to practice virtue and holiness before the Lord; told them that the church had not received any permission from me to commit fornication, adultery, or any corrupt action, but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God; even if he is saved in any kingdom, it cannot be the celestial kingdom: I did think that the many examples that have been made

manifest, such as John C. Bennett and others, were sufficient to show the fallacy of such a course of conduct.—*Millennial Star*, vol. 22, p. 343.

The following epistle was sent to the Saints of the Nauvoo Stake by the High Council:

The High Council of the Church of Jesus Christ of Latter Day Saints, at Nauvoo, to the Saints of this State: Greeting.

Beloved Brethren: Realizing as we do, the importance of the work in which we are engaged, we deem it expedient to lay before you such matters from time to time, as in our opinion, will be beneficial to the Saints, and the spirit in us may seem to require. We would remind our brethren, the elders, who have at sundry times been sent forth as flaming heralds: messengers of the everlasting gospel, who proclaim a message of salvation to their fellow men, thereby gathering and bringing up to Zion the scattered elect of God, to be taught more perfectly the principles of salvation; that whilst their message is abroad, we have had our mission to remain at Nauvoo, and to participate with the Saints in the blessings of poverty, if such it may be called, amid sickness and distress, in the vexations and turmoils of the unruly and ungodly, for which no man has paid us, for days, weeks, months, and years; that our time has been spent in endeavoring to settle difficulties, set in order the things needful to salvation; in trying to reconcile and cement the feelings of our brethren to each other in the spirit of the gospel, whilst at times, circumstances of a more painful nature have been presented. Individuals have been brought before us, charged with high crimes in the violation of the laws of heaven, on whom much patient exertion in the labors of love have by us been bestowed, to reclaim them from the error and evil of their doings. We regret to have it to say, that in some instances our efforts have been fruitless, for after we have found in them an obstinate and unyielding spirit to the principles of right, we have (reluctantly) been compelled to sever them from the church as withered branches. Such persons not unfrequently manifest their wickedness by their trifling with, and bidding defiance to all, and every good rule, regulation, and law, set forth for the guidance of all Saints. One singular trait of their depravity is frequently manifested by their going to some excluded elder and getting rebaptized into the church, not having first made the least satisfaction, (as was required) to such as they have injured. We have to say that baptism in such cases is not valid, and cannot profit; we here continue to say let such expelled persons first be reconciled to his injured brother, and bring forth fruit meet for repentance, or in case of dissatisfaction with our decision, take an appeal and reverse it, if found wrong.

Expelled persons, not complying with these rules (which we believe are in accordance with the order of heaven) whom we have been once necessitated to withdraw fellowship from, cannot be restored in any illegal way, and we would say that all such clandestine creepings into

the church, is climbing up some other way, and that such persons can only be considered as thieves and robbers. We would also remind the elders that it is improper for them to rebaptize any such expelled persons, while they remain thus obstinate, as aforesaid, and that it will subject them to censure, and bring them to trial before a proper tribunal of the church.

We therefore, hope for the future, that certain officious, forward feeling elders will be more prudent in such cases hereafter.

We remain yours in the bonds of the new and everlasting covenant,
 WILLIAM MARKS,
 CHARLES C. RICH, *Presidents.*

Councilors

SAMUEL BENT.	JAMES ALLRED.
L. D. WILSON.	ALPHEUS CUTLER.
DAVID FULMER.	GEORGE W. HARRIS.
THOMAS GROVER.	AARON JOHNSON.
NEWELL KNIGHT.	W. HUNTINGTON, SEN.
LEONARD SOBY.	H. G. SHERWOOD.

HOSEA STOUT, *Clerk.*

—*Times and Seasons*, vol. 5, pp. 458, 459.

On May 18, 1844, "the high council cut off from the church James Blakesley, Francis M. Higbee, Charles Ivins, and Austin Cowles, for apostasy."—*Millennial Star*, vol. 23, p. 625.

May 25 the High Council directed that certain testimony be published in the *Nauwoo Neighbor*. Here follow the affidavits of Margaret J. Nyman, Matilda J. Nyman, Sarah Miller, and an extract from the testimony of Catherine Warren before the High Council of the church to the effect that Chauncey L. Higbee had brought about their ruin by deceit in representing that Joseph Smith taught that promiscuous sexual relations were not sinful when kept secret, and by this misrepresentation he the said Chauncey L. Higbee, accomplished his wicked purposes. See *Millennial Star*, vol. 23, p. 657.

This seems to have been the last meeting of the High Council before the death of Joseph and Hyrum Smith on June 27, 1844.

(The end.)

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

REPORT FOR JANUARY, FEBRUARY, MARCH, 1909

(Continued from volume 15, page 481.)

GREENVILLE (supplementary).—John Lovell is branch president; Nephi Lovell, priest; Levi Brooks, secretary. There are 52 members, 22 of them scattered. John Lovell is Sunday school superintendent; L. C. Brooks, associate; Grace Slaughter, secretary; Harry Bailey, treasurer. Of the Religio, Nephi Lovell is president; Douglas Wood, vice president; Alma Lovell, secretary; Floyd Thompson, treasurer.

LUCAS.—There has been a loss of one by death and one by removal. William Anderson and Joseph S. Snively visited there November 12, 13, attending social meeting. J. F. Garver preached forenoon and W. R. Dexter evening, December 13. E. B. Morgan occupied December 27. Vina McHarness visited November 14-20 in interest of home class work, organizing two classes (Religio) with 15 members.

EVERGREEN.—There has been preaching by W. T. Shakespeare, W. E. Shakespeare, J. J. Johnson, James Martin, jr., James Martin, sr., J. F. Garver, L. G. Holloway. Library board: Henry Kaestner, J. J. Johnson, W. T. Shakespeare. D. D. Young is president of the branch; J. H. Martin, presiding priest; Samuel Shakespeare, teacher; John B. Anderson, deacon; Martha Martin, clerk; Henry Kaestner, member library board. W. E. Shakespeare is superintendent of the Sunday school; James A. Martin, associate; Pearl Garland, secretary; James Johnson, treasurer; Lulu Work, organist; W. T. Shakespeare, chorister and member library board.

W. T. Shakespeare is president of the Religio; W. E. Shakespeare, vice president; Martha Martin, secretary; James A. Martin, treasurer; Martha Martin, chorister; Pearl Garland, organist; James Johnson, member library board.

At Leon, Wardell Christy held a series of meetings beginning Tuesday, March 9, and continuing until Sunday evening March 21. The attendance was very small at the beginning, but increased until at the closing service the church house was completely filled. Four of Edward McHarness's children gave their names for baptism, but the ordinance was postponed until such time as they could go to Davis City, where there were better conveniences for baptism.

At Davis City a series of meetings was begun March 21. The opening sermons were preached by Columbus Scott, but Wardell Christy was expecting to continue the effort.

At Oland Columbus Scott and Wardell Christy held meetings for about three weeks in January.

The Pleasanton Branch, at its business meeting the first Monday in January, elected Duncan Campbell, president; C. E. Morey, priest; T. J. Burch, deacon; Jessie Campbell, clerk; Joseph Anderson and F. S. Beach, trustees. T. J. Burch was elected superintendent of the Sunday school; Sarah L. Alden, associate; Lee Campbell, secretary-treasurer. T. J. Burch is president of the Religio; George Morey, vice president; Ethel Burch, secretary; Jessie Campbell, treasurer. The four volumes of church history were added to the library.

REPORT FOR APRIL, MAY, JUNE, 1909

The General Conventions of the Sunday School and Religio Associations were held at Lamoni, beginning April 2 and continuing over the 5th. The General Conference was held at the same place, beginning as usual on April 6 and continuing until the 21st. R. S. Salyards and M. M. Turpen, of the high priests, and E. B. Morgan, of the seventy, were appointed to

labor in the stake. By action of the ones in charge, M. M. Turpen was transferred to the Des Moines District. W. H. Kelley and J. W. Wight had been placed in charge of Mission Number 1, which includes Lamoni Stake.

HIGH COUNCIL

Elbert A. Smith having been made counselor to the President of the church at the General Conference, he resigned the office of high councilor in the stake, at a meeting of the council held May 25. At this meeting the council approved the nomination of Elder Joseph Roberts by Bishop William Anderson, to fill the vacancy in his council. This appointment was confirmed by the stake conference in June, and Brother Roberts was ordained to said office at Lamoni, Sunday, June 20. The council also approved the nomination of R. S. Salyards by President John Smith to fill the vacancy in his council. This action was confirmed by the June conference, and he was ordained at its session on Sunday afternoon. There was a special meeting of the high council June 1 to consider matters growing out of the recommendation by Bishop Anderson that Joseph Roberts be ordained a high priest.

STAKE CONFERENCE

The conference met with the Hiteman Branch, Saturday, June 5, stake presidency in charge, W. R. Dexter and D. J. Williams secretaries. The Leon, Hiteman, Lone Rock, Oland, Evergreen, Lucas, Centerville, Lamoni, Greenville, Pleasanton, Graceland, and Allendale Branches reported. Elders John Smith, J. F. Garver, Parley Batten, J. S. Snively, Moroni Traxler, H. A. Stebbins, D. C. White, M. M. Turpen, E. B. Morgan, R. S. Salyards, William Anderson, Duncan Campbell, Edward Rowley; Priests W. R. Dexter, J. C. Cackler, Nephi Lovell, reported. R. V. Hopkins was chosen to succeed Annie

Allen, who withdrew from the auditing board. The recommendation that Joseph S. Anderson, of the Pleasanton Branch, be ordained a deacon, was approved. The appointment of the time and place of the next conference was left with the stake presidency. The recommendation of Roy V. Hopkins to office of priest was approved. The resignation of Elbert A. Smith as high councilor of the stake was approved. The selection of Brother Salyards as councilor to the stake president was approved. J. R. Evans and G. T. Angell reported. R. S. Salyards and Roy V. Hopkins were ordained at the Sunday afternoon session. The preaching was by R. S. Salyards, William Anderson, and John Smith; E. B. Morgan, Nephi Lovell, J. S. Snively, Albert Bowden assisting them. The Sunday afternoon sacrament and social meeting was in charge of J. R. Evans and G. T. Angell.

SUNDAY SCHOOLS ORGANIZED

On May 16, W. T. Shakespeare organized a Sunday school at Bloomington Center, James Martin, jr., superintendent; J. W. Vail, associate; Bertha Devries, secretary; Will Rhodes, treasurer; Martha Kaestner, chorister; 33 present. *Gospel Quarterlies* and *Zion's Praises* adopted. C. W. Dillon assisted in the service.

About the same time Moroni Traxler organized a Sunday school at the Downey Schoolhouse; 28 members; Arthur Heide, superintendent; William Hougas, associate; Christiana Jones, secretary; J. S. Snethen, treasurer; Elsie Ann Poush, librarian; hour of meeting, 2.30 p. m.

A Sunday school is in operation at Ward, near Hiteman, particulars of which will be given later.

UTAH ELDERS

The following item appeared in the *Saints' Herald* of June 16: "Elder Wandless, of the Utah faction is with us and

will be joined this week by some ten or twelve other missionaries. They have been given the use of the church during the week." The following is in part an editorial that appeared a week later:

As stated in the *Herald* last week, Elder W. L. Wanless, of the Utah faction, appeared in our midst as a representative of the mission president and elders of their Northern States Mission and desired the privilege of being heard in our community. Monday last, sixteen of his associates arrived. Among them was Elder German E. Ellsworth, president of the mission, whose headquarters are at 149 Paulina Street, Chicago, Illinois. The church was freely placed at their disposal for evening preaching services and for council or priesthood meetings during the day.

They occupied Monday, Tuesday, Wednesday, and Friday evenings. The Saints turned out in goodly numbers and gave them a respectful and attentive hearing without discourteous interruptions of any kind. They expressed themselves as highly pleased with the treatment accorded them. We in turn were pleased to greet such a number of representatives of the Church of Utah, and were interested in giving them as favorable an opportunity as possible to present their own side of the questions that have been controverted for over half a century.

As was inevitable, a clash came along doctrinal lines, upon doctrines of vital importance, doctrines that stand like an adamant barrier between us, so that we can never see alike until they abandon them forever or we radically change our ideas of godliness, honesty, and morality.

In this clash our Utah friends were the aggressors, both in public and in private, although they stated in the beginning, as usual, that they came not for purposes of controversy, did not believe in it, and deplored our custom of attacking their doctrines and especially their leaders. This statement seemed inconsistent in view of the fact that they immediately began a canvass of the town, from house to house, distributing tracts of a controversial nature, especially aimed at the Reorganization, in one of which (by Joseph F. Smith, jr.) our work is branded a *fraud* and our officers as *impostors*. (See *The Reorganized Church vs. Salvation for the Dead*, page 5.)

Elder Ellsworth led out during a part of both Monday and Tuesday evenings with a plea for sympathy. It is his idea that we can never understand each other until a bond of love is established. He presented a plea for polygamy, but felt hampered because we were not in a condition of mind to understand its beauties, even if they were explained to us. He brushed blood atonement aside with the statement that he believed in the atonement made by the blood of Jesus and that a murderer should have his blood shed. Remarks made by Brigham Young about shedding the blood of apostates were dismissed as humorous. Brigham was a very dry joker, and possibly some poor fellows, among the Mor-

risites and others who were 'sent to hell across lots,' thought that he carried his humor a little too far.

Elder Ellsworth declared that he would not be bound by the utterances of those men, who spoke in times of stress and excitement. He qualified this repudiation by stating that when the sermon was quoted entire he would stand by every word of it. He thought that we should not quote extracts from the sermons of Brigham Young and others, but should give the entire sermon; however, he did not follow that rule with any of the ancient or modern writers from whose works he quoted, and evidently for the same reason that we do not quote an eighty-minute sermon by Brigham Young in the course of a forty-five minute sermon or an eight-page tract by ourselves. Elder Ellsworth was the most polished, and in some ways, the most capable speaker in the company, but failed to make as favorable an impression as was made by some others of the elders.

Wednesday evening Elder Willard Homer launched out on baptism for the dead and temple building, attacking what they evidently conceive to be the weakest point in our defense. We will say for him that his speech was the most frank, open, and manly speech made up to that time. He did not plead for sympathy or beat around the bush, but took his stand on a principle that he believed to be true and struck out from the shoulder in its defense. Perhaps he was at an advantage over his brethren who had apologized for polygamy and dodged around blood atonement, an ungrateful and trying task. . . .

Elder Heman C. Smith replied to the efforts of the elders, Thursday, Saturday, and Sunday evenings. Elder Ellsworth departed from the city Wednesday leaving his compatriots to carry on the work, so that Brother Heman found himself in a literal affair of sixteen to one. The ratio might have been higher (on the other side) without any loss to the cause that we represent. His effort Thursday night was to outline the apostasy under Brigham Young, and his holding of wholesale rebaptism, reconfirmation, and reordination, resulting in a new church in the valleys of the mountains with a plan of salvation and exaltation not dreamed of in the days of Joseph. On Friday night our Utah friends made no attempt to reply or defend their position, but led out in an attack on the early history of the Reorganization, the burden of their argument being that those taking part therein had lost their priesthood owing to their previous connection with other factions. Saturday night Brother Heman continued the line of thought pursued Thursday night; and Sunday night he took up the position and history of the Reorganization, defending both in a masterly manner. . . .

At the close of the Sunday night service Elder VanDyke presented the following paper which was read from the stand:

LAMONI, IOWA, June 20, 1909.

"To Presiding Officer; Dear Brother: On Thursday evening the presiding officer and Elder Heman C. Smith broached the subject of a

discussion to some of our elders. While we needed the nights allowed us last week to deliver our message and did not wish to depart from our plan, we wish it understood that we are prepared to name a committee to arrange preliminaries for a discussion if the authorities here desire one.

"W. D. VANDYKE, *behalf of elders.*"

To this the reply was made that the standing offer made to the representatives of the Utah faction when they were here some years ago, is still in force: We will meet a properly indorsed representative of the Utah Church at any time in debate in Lamoni, provided the debate shall be repeated in Salt Lake City. Surely the president of the Northern States Mission can so arrange with his general church officials in Salt Lake City, unless they are timid regarding the matter. So far as we are concerned we have shown our confidence in our position by repeatedly opening our church in Lamoni to their men and have repeatedly given them a careful and courteous hearing.

ELBERT A. SMITH.

BRANCHES

Hiteman, June 1, W. E. Williams was chosen president; J. J. Griffiths, priest; W. E. Evans, teacher; C. E. Burke, deacon; W. E. Lane, clerk; John Jenkins, financial clerk; Emma Box, organist.

The Lamoni stake conference was held there June 5, 6; two business sessions were held on the 5th, and also a preaching service. The 6th was devoted to Sunday school, preaching, sacrament, and social meetings, all enjoyable. John Smith and J. F. Garver arranged to hold a series of tent meetings after the conference, but on account of the continued rains and lack of interest but three meetings were held. At other times J. R. Evans and John Davis preached for them.

The Sunday school elected officers June 27. Mary Miller was the choice for superintendent; D. J. Williams, associate; Maggie Morgan, secretary; Thomas Williams, treasurer; George Mayer, librarian; Edward Giles, chorister; Emma Box, organist.

July 2, the Religio selected D. J. Williams for president; W. R. Lane, vice president; Mae Wilson, secretary; Alex Miller, treasurer; D. J. Williams, chorister; Blanche Adamson, organist.

The Ellston Branch was reported by its secreteary, June 3, as follows:

During the winter months we had no preaching until May 16. It seemed that when there was no preaching the Sunday school zeal was rather low, and some talked of stopping the Sunday school entirely. But owing to repeated efforts of a few, it was organized again on Sunday, May 30, with officers as follows: Mrs. Bird McConnel, superintendent; S. Rush, associate; Jessie M. Wood, secretary; L. E. Anderson, librarian; Edith J. Linn, chorister and organist; H. S. Anderson, treasurer. And the church officers as follows: John Anderson, deacon; Charles Lent, teacher. Owing to the unsettled condition of the branch, I have not brought up the library question as yet. But now, as the branch is working again, will bring it before them soon and see what can be done. I fear this is a very incomplete report, but as we have had no business meetings it is rather hard to find anything to report on.

At Leon Ward Christy, assisted by J. F. Garver and George W. Thorburn, held meetings the first week in May. Grace, Edith, David, James, and Clara McHarness were baptized. Sister Eleanor (Nellie) M. Cooper died at Des Moines, May 1 aged 49 years and 3 days. She was buried at Leon, May 4.

At Davis City there were but one or two sermons preached during the quarter. The president, James McDiffit, was sick about two months. A new roof was put on the church the first week in May. H. O. Hartshorn is priest; R. J. Harmon, deacon; T. M. Walters, secretary and chorister; Veta Scott, organist. No prayer meetings have been held since May 1. Lulu Scott is treasurer.

H. O. Hartshorn is superintendent of the Sunday school; Sister Walters, associate; Myrtle Walters, secretary; Alice Marble, treasurer; T. M. Walters, chorister; Veta Scott, organist.

At Allendale there is little doing; the stake officers and others preach there occasionally.

At Oland six were baptized May 30 by the branch president, R. S. Salyards. There has been preaching by J. W.

Wight, J. S. Snively, D. D. Young, F. A. Smith, E. A. Smith, and R. S. Salyards.

At Greenville there has been preaching by Bishop William Anderson, Moroni Traxler, H. A. Stebbins several times. At New Buda, or the McDaniel Schoolhouse, as it is sometimes called, being in the precincts of the Greenville Branch, some have been baptized by Moroni Traxler. He and Nephi Lovell, H. A. Stebbins, A. S. Cochran, S. K. Sorensen, Joseph Roberts, and Albert Carmichael have preached there.

At Andover, where there is no organized branch, there is a flourishing Sunday school, of which the sessions are held at 10 a. m., and the preaching at 8 p. m. J. S. Snively, Eli Hayer, C. L. Albertson, John Smith, Moroni Traxler, Nephi Lovell, G. W. Day have held services there.

At the Downey Schoolhouse, where there are a Sunday school and some Saints, but no branch organization, there have been services by John Spaulding, Moroni Traxler, Nephi Lovell, John Smith, C. L. Albertson, J. S. Snively.

At the Baker Schoolhouse there has been preaching by James M. Kelley, J. W. Wight, F. A. Smith, R. M. Elvin, Moroni Traxler, Roy Young, John Smith.

At Bloomington Center where there is a Sunday school, service has been rendered by C. W. Dillon, W. T. Shakespeare, John Smith, Roy Young, R. M. Elvin, Moroni Traxler, F. A. Smith.

At the Thompson Schoolhouse W. R. Dexter has done service.

The Lamoni Branch has, for the most part, furnished the speakers for the above places.

The Pleasanton Branch, on June 28, lost by death its chorister, Sister Mary Ellen Anderson. Lost by removal Sister Almira Bicknell, and the children of Jacob Bicknell from the Sunday school.

OLAND.—The membership is now 53. R. S. Salyards is president; Roy E. Haskins, priest; Clarence Bootman, teacher, Ernest E. Haskins, deacon; Bertha Haskins, secretary. Preaching services are held every Sunday night and two Sunday mornings of each month; the first Sunday morning of each month sacrament and prayer services are held. Preaching by Joseph Roberts, R. J. Lambert, W. T. Shakespeare, R. S. Salyards, R. M. Elvin, J. F. Garver, and G. W. Blair. A good lively Sunday school was built up here, but owing to sickness the attendance is not as large as at first. Roy E. Haskins is superintendent; Will Johnston, assistant; Maude Snively, secretary. The Religio has been discontinued.

PLEASANTON.—The branch is being rapidly weakened by removals. The teacher of the branch who was also superintendent of the Sunday school, and secretary of the branch, with his family, moved away last winter. In September the deacon, who was also superintendent of the Sunday school and president of the Religio, moved with his family. A new deacon was ordained, but his family was broken up by the death of his wife and he was obliged to move away, where his children could be cared for. Charles E. Morey was elected superintendent of the Sunday school in place of T. J. Burch, removed. The meetings of the Religio were postponed from July 1 to October 1. There has been preaching by Duncan Campbell, M. M. Turpen, J. R. Lambert, H. A. Stebbins, C. E. Morey.

LEON.—Preaching services are held the last Sunday of each month, and J. F. Garver, Duncan Campbell, and Gomer R. Wells have served in that capacity the last quarter. A faithful few do their utmost to keep the Sunday school going.

DAVIS CITY.—There has been preaching by J. F. Garver, W. T. Shakespeare, F. M. Weld, Gomer T. Wells, Moroni Traxler, A. C. Anderson.

GREENVILLE.—Children's Day was duly observed July 18. The forenoon was occupied by Children's Day program of various excellent numbers, including an address to the children by J. F. Garver. A basket dinner of a most inviting character followed, and on the whole the occasion was happy. Brother Garver preached at 4 p. m. Other speakers during the quarter: R. J. Lambert, Joseph Roberts, Roy Young, Moroni Traxler, G. W. Day.

LONE ROCK.—R. J. Lambert and Joseph Roberts, of the stake bishopric, ministered on Sunday, during the quarter. No report from there.

OTHER POINTS OF INTEREST

WARD.—This is a new mining camp about three miles from Hiteman, Iowa. The company by the last of August had built twenty-three new houses and were expecting to build a good many more. Edward H. Rowley, assisted by G. W. Hull and John Jervis, began gospel work there about the middle of March, and at the same time a Sunday school was organized with the following officers: Edward Rowley, superintendent; Alice Thomas, assistant; F. G. Hull, secretary; G. W. Hull, treasurer; Edward Williams, librarian. The services were at first held in the miners' hall, but expected that by the first of October they would have a place of their own. Under date of August 31, G. W. Hull wrote to the *Herald* an account of the effort made to secure a church house as follows:

We held a business meeting and appointed a committee to see the bishop about the Cleveland church. These Saints all helped to build it and the bishop thought they were entitled to it and gave us permission to move it. The next thing was to get the lease and raise the money. Brother Ed. Rowley and Dave Thomas took a paper and saw the people about the mine and got a good amount, with what we put in ourselves, but not enough. Brother Dave Thomas, being a good hustler and acquainted at Albia, canvassed the town and in one day collected one hundred and thirty dollars, making in all four hundred dollars. We have the contract let and it will be on the lot ready for use in thirty days. Then we will paint and paper it. The cost will be about four hundred

and fifty dollars. The larger part, of course, comes from outside people. We have been censored by some of the Saints for going to the outside for help. Well, if we had depended on the Saints for help we would never have had a church here; not at present, anyway. There are always some who will not work and complain when they see others working, but the church will be here and God will reward those who have helped in this good work. Do you want others to receive a reward? If so, give them a chance to help in some good work. We have three local elders here now, and will have a priest and another elder soon. Brother John Jervis and Ed. Rowley and myself are the elders.

ANDOVER.—The movement to build a church here is getting under way. At a meeting held here Saturday, August 21, a building committee was appointed, consisting of Gus Bergman, Samuel Bierlein, Arthur Heide, John Smith, and William Anderson. The following were selected for a soliciting committee: Isaac Copp, O. E. Lane, R. S. Salyards, Mark Stanley, and Miss Bertha Snively. The church as planned will be of cement and will be twenty-six by thirty feet in size. Sand and other material is being hauled to the ground at latest reports. During the quarter there has been preaching by Moroni Traxler, J. F. Garver, A. C. Anderson, F. M. Weld, R. J. Lambert, Joseph Roberts, Roy Young, R. M. Elvin, W. T. Shakespeare.

ELLSTON.—There was service by G. M. Jamison, H. A. Stebbins, John Smith.

NEW BUDA, McDaniel Schoolhouse.—Moroni Traxler baptized six and preached several times; also Albert Carmichael, R. M. Elvin, R. J. Lambert, Joseph Roberts, E. C. Briggs, J. F. Garver.

DOWNEY.—Moroni Traxler, R. M. Elvin, J. F. Garver, C. J. Peat, R. J. Lambert, Joseph Roberts, A. C. Anderson.

CENTER.—G. W. Blair, S. K. Sorensen, C. J. Peat, G. M. Jamison, H. H. Gold, D. C. White, and Frank Hackett, Brother Schofield.

BAKER.—Frank Hackett, C. J. Peat, G. M. Jamison, G. W. Blair, H. H. Gold, Brother Schofield, S. K. Sorensen, D. C. White.

THOMPSON.—H. A. Stebbins, E. C. Briggs, Gomer R. Wells, and J. F. Garver.

STAKE BISHOPRIC

R. J. Lambert and Joseph Roberts, of the stake bishopric, have been active in their labors in those branches that could be reached by team on Sundays. They visited Greenville, Lone Rock, Oland, New Buda, Downey, Andover, Evergreen, and with Bishop Anderson they ministered at Lamoni.

DEATHS

Sister Mary Ellin, wife of Brother Joseph S. Anderson, died at Pleasanton, Iowa, June 28, in her twenty-fourth year. She was branch chorister.

Sister Lyda Ann Moffett, of the Pleasanton Branch, died at the home of her son, J. J. Moffett, Kellerton, Iowa, July 22, aged 83 years, 10 months, 4 days.

William D. Cutler died at the Saints' Home, Lamoni, August 29, aged 95 years, 4 months, and 27 days. United with the church in 1842.

REPORT FOR JULY, AUGUST, SEPTEMBER, 1909

DEATH OF THE PRESIDING PATRIARCH

Alexander H. Smith, Presiding Patriarch of the church, died at Nauvoo, Illinois, August 12, aged 71 years, 2 months, and 10 days, having been born in the town of Far West, Caldwell County, Missouri, June 2, 1838. He had been in attendance at the reunion held at Park Bluff, which closed its sessions the Sunday evening previous to his death,

and took part with pleasure in all the meetings, greeting Saints and old friends with his usual good cheer and genuine delight. Sunday night he preached the closing sermon of the reunion with usual vigor and was apparently feeling well, and in excellent spirits. Monday he crossed to Nauvoo and visited old acquaintances, expecting to go Tuesday to Burlington, stopping at the mansion, still his property, but occupied by his

wife's brother, John Kendall. In the afternoon he complained of feeling unwell, and his niece, Mrs. Ross, brought home remedies to his aid, but he grew worse and continued to grow worse through Tuesday and Tuesday night, Brother and Sister Mark Siegfried adding their attentions to those of the family, and these joined now by the help of Brother Smith's stenographer, Brother William Dexter. A physician was called, who gave them no hope, and his family was called. His oldest daughter, Mrs. Heman C. Smith, reached him on the morning of Wednesday, the 11th. She immediately dispatched for her mother. Accompanied by her grandson, Glaud, and daughter, Mrs. Coral Horner, Sister Lizzie reached Nauvoo Friday morning, but found another messenger had gone before, and she must meet the first bitter hours of widowhood in the home of her bridal days. Amid the wreck and ruin left of former happy and beautiful scenes, she looked upon the silent form of one who had never before failed to answer when she called him.

The patriarch had lived in Lamoni since 1891, and thither his body was brought for burial and laid away in Rosehill Cemetery, Sunday, August 15, a funeral sermon having been preached by Elder Joseph Luff, of Independence, Missouri.

THE STAKE REUNION

The organization was effected Saturday forenoon, August 28, by choosing the stake presidency and missionaries in charge to preside. But one of the ministers in charge, J. W. Wight, was present. The preachers were: F. G. Pitt, Elbert A. Smith, John Smith, Heman C. Smith, J. W. Wight, J. F. Garver, F. M. Smith, J. R. Lambert, Albert Carmichael, Gomer T. Wells, E. B. Morgan, R. M. Elvin, C. H. Jones, F. A. Smith, E. L. Kelley. The music was in charge of David and Roxanna Anderson. Tuesday and Friday afternoons were devoted to recreation; Saturday afternoon the business meeting was held; the other afternoons were occupied with Sunday school and Religio work, except that one afternoon was given mainly to the library work. Of the reunion G. R. Wells wrote the *Ensign* as follows:

The general verdict seems to be: "Not up to last year." Various reasons are assigned, the main one being that it came too close after the Chautauqua. It is said that the prayer meetings have not been as lively as last year, nor as well attended as formerly. There has been some

rain and very cool weather; that may account for part of the decadence. The preaching has been pronounced as good as usual. A gloom was cast over the camp at the beginning through the death of Sister F. G. Pitt. The camp would have benefited by their presence. Brother Pitt's whole-souled singing has been missed. . . . The experiment of having two afternoons for recreation did not succeed. That is, it did not commend itself to the judgment of the majority. The business meeting voted it out for next year and gave the time to the Daughters of Zion and the college. The other auxiliaries are to have a share; thus five afternoons will be occupied. Some people came from a distance those days to receive spiritual food and found only recreation and amusement. This sort is "lying around loose" and they said they could get it every day and everywhere. People who are lovers of pleasure more than lovers of God are numerous enough without the children of God swelling their ranks. The general sentiment here seems to be, Our young people do not exhibit any greater desire for spiritual matters; do not attend the services any better; and—well, church reunions are not the place for that sort of thing, anyhow. Two sisters were put on the committee for next year. It was decided to make an effort to purchase the grounds. At present they are leased for five years, three having expired. The water was better this year and notwithstanding cold and rain the health of the camp was above the average. The business meeting raised the standard a little higher by declaring that the ice cream and candy stall must not run on Sundays. It is better to satisfy an enlightened conscience than a pampered palate. Conscience scored well this time. There were seventy-five tents erected and seventy-five to ninety families camping.

The interests of the college were presented by Professor Woodstock, F. B. Blair, and President Gunsolley. A committee of seven for a reunion next year were chosen, John Smith, Samuel Shakespeare, Joseph Roberts, J. F. Garver, Mrs. J. W. Wight, Mrs. Charles Goode, W. A. France.

The librarian, Sister Nellie M. Anderson, furnishes the following information: The library work seems to be in a fair condition in six branches of the stake, having received full reports from Centerville, Evergreen, Graceland, Hiteman, Lamoni, and Leon for six months ending June 30. Have received communications from Lone Rock, Lucas, Pawnee, and Pleasanton concerning the library work, but no statistical reports from these places. Davis City and Greenville have never been heard from. At the reunion one afternoon was principally devoted to library work. The reading of papers by Brother Campbell, Brother Garver, and Sister Morant. Some little

discussion was given to the subject also. The time occupied by the Sunday school and the Religio was mostly taken up by papers, recitations, music, readings.

THE BRANCHES

HITEMAN.—At the regular business meeting, October 5, W. E. Williams, branch president, tendered his resignation; it was accepted, and William Wilson was chosen to fill the unexpired term. Brother Williams has gone to Colorado to secure work and for the benefit of his health. W. E. Evans having tendered his resignation as teacher, Samuel Rowley was chosen to fill out the unexpired term. Stake Sunday School Superintendent W. T. Shakespeare visited there August 22, and addressed the Sunday school. Preaching at 11 o'clock. W. E. Shakespeare occupied in the evening. E. B. Morgan occupied morning and evening, August 29. He held a series of meetings, September 19 to 21, and occupied again morning and evening, the 26th. Roy Young, president stake Religio, occupied the evening hour October 3, in the interest of the Religio.

ALLENDALE.—Brother E. W. Whorlow makes the following statement: I am very sorry to tell you the condition of our branch. The last time we had Sunday school was July 21, 1907. I went several times after that; no one came. We don't have branch meetings of any kind. Is that not more than a shame? I have tried hard to get the Saints to have prayer meeting every Sunday, but they will not see it is their duty. I thought I would try and see them all again to see what we can do. Pray for us all that we may turn to the Lord and do our duty which he requires of us. This last summer they collected a few dollars to have preaching; we sent word to Brother John Smith and he sent Brother H. A. Stebbins, June 13, Brother R. S. Salyards, June 30. There was a preacher came down in

May; I don't know his name. Brother William Birk is the teacher of our branch. The Christian people are using our church house for all purposes.

LAMONI.—The Religio elected the following officers in July: R. V. Hopkins, president; J. W. Barr, vice president; Nellie M. Anderson, secretary; R. V. Hopkins was not present when elected and resigned before taking up his duties; Rufus T. Willey was elected to fill the vacancy. O. W. Parker was elected to the office of presiding teacher to fill the vacancy due to the removal of J. Arthur Lane to Pisgah, Iowa, early in the spring. The Sunday school elected the following officers, January 1, 1909, for one year: George W. Blair, superintendent; J. Arthur Lane, first assistant, removed, and Oscar Anderson was chosen for the place; Charles B. Woodstock, second assistant; Anna Salyards, third assistant; Callie B. Stebbins, fourth assistant; H. H. Gold, secretary; Earl Bandy, assistant; W. A. Grenawalt, treasurer. The Sunday evening meetings in the park were not so much of a success this summer as last, owing to so much rain, and were not continued after the reunion. A Chautauqua was held in August for about a week, giving much satisfaction. Eminent speakers and efficient musicians filled up the program. It will be noted later that many of the ministry of the branch were actively employed in filling appointments in the surrounding country.

PAWNEE.—There has been no change in the officers of the branch. The branch priest has not attended a single meeting since elected, although invited several times to attend and preach. The teacher has not been very active, having attended but two or three meetings in three months. No visiting has been done. But few come out to meeting, Sunday school is small and there is no Religio. On the whole conditions are discouraging.

CENTERVILLE.—David Archibald is president of the branch; A. W. Boden, priest; David Taylor, teacher; R. E. Evans, deacon; Theda Duckworth, clerk. Fred Cousins is superintendent of the Sunday school; Alfred Robey, assistant; Grace Robey, secretary; Theda Duckworth treasurer. John Amos is president of the Religio; G. T. Angell, vice president; A. W. Boden, secretary; Mary Amos, treasurer.

GRACELAND.—There is no change in the officers of the branch. Rillie M. Baker is superintendent of the Sunday school; A. L. Keen, assistant; D. Edith Cackler, secretary; Erma Crookes, treasurer; Zora E. Baker chorister; D. Edith Cackler, organist and library commissioner; A. L. Keen, janitor. A. L. Keen is president and janitor of the Religio; D. Edith Cackler, vice president; Leta Stemm, secretary; Evaline Cackler, treasurer; Rillie M. Baker, chorister; Maggie Stemm, organist and library commissioner.

LUCAS.—John J. Watkins is president of the branch; Thomas Hopkins, priest; J. W. Talbot, teacher; John P. Thomas, deacon; J. W. Talbot, secretary; Thomas Hopkins, treasurer and chorister; John E. Evans, financial secretary. J. W. Talbot is superintendent of the Sunday school; Thomas Hopkins, assistant and chorister; Janetta Thomas, secretary; Katie Batten, treasurer; Janet Evans, library commissioner; Margaret Campbell, organist. There has been no Religio for over a year; the home class started last fall has been discontinued. The attendance at the Sunday school averages about twenty-five; interest not very good. The branch officers, together with E. B. Morgan and J. R. Evans, have attended to the regular preaching; special efforts by John Davis, April 15 to 18; John Garver, May 18, 19; R. S. Salyards, series street meetings, July 26 to August 8, with good and increasing attendance and interest. As may be expected, when an industry

goes down, those who depend upon it have to seek other fields; so it is with Lucas. Of 170 members reported to last February conference, 50 remain and about half attend Sunday afternoons. Except business meetings the regular church meetings are not neglected, the attendance being light, with exception of Sunday afternoons, which generally show up good. Interest is dull; a few faithful ones maintain the work. Of the work at Lucas and Graceland, Brother J. R. Evans says:

The work at Lucas is not in as good condition as it might be. We hold regular meetings now, as we used to do, but there are only a few of the Saints that do attend. Some of the brethren are away from home working at other places and come home once in a while. That is quite discouraging to those families, especially where the family is large; it makes the mother's burden quite heavy and she is not able to attend meetings as she would like to. Those brethren that are home (they are few) are doing the best they can under the circumstances. Some are working about at what they can get to do in Lucas and around about. Some of them are working during the winter in the old Chariton shaft near Brother John Watkins' place, but the work there is so hard and poor that very few men feel to work there. Those that are working there do so for the sake of being home with their families. These conditions have a good deal to do to affect the spiritual condition of the work here; still I do believe we could do much better than we are doing if we would put our trust more in God. We seem to forget him to some degree when we are in such conditions and our minds are burdened with the cares of the present life, and that affects the spiritual side of our life. I cannot say that the work here is in bad condition under the circumstances; still I can see that it could be in better condition than it is if the Saints could put their whole trust in the Lord. Brother R. S. Salyards labored with us for about two weeks this summer. I am told he did well preaching at the band stand, and people outside of the church in town speak well of his efforts. The local brethren are doing as well as could be expected of them, considering the condition. The Cleveland church is taken down to be moved to Ward, near Hiteman. I am not able to see anything better to be done for the work at Lucas than to continue to preach as Brother Salyards did, in the town on the street, or at the band stand, when the weather is favorable, and at the church when it is not suitable on the street. I feel very sorry I was not able to attend the meetings when Brother Salyards was here. Of late I have been able to attend the meetings on Sunday better than for some time in the past. I have preached twice, trusting the Lord to bless his Saints here to do their part well. I have not been at Graceland since Brother Garver was there last winter, but I see some of the Saints from there quite often.

Sister Cackler was here yesterday. I understand from her that the work there is about the same as usual. I think the same about Graceland as I do about Lucas, that preaching is the best thing to do to build up the work. I believe there are many people at both places that believe in the teaching of the church, and with some help from the brethren from other points, the work could be given encouragement and bring others into it.

EVERGREEN.—The branch officers remain the same. Martin is superintendent of the Sunday school; James Johnson, assistant; Ruth Martin secretary. There has been preaching by Gomer Wells, Roderick May, J. R. Lambert, Joseph Roberts, J. Charles May, James Martin. W. E. Shakespeare presides over the Religio. R. M. Young, vice president, and Martha Martin, secretary.

THE QUORUMS OF THE STAKE

The quorums of Lamoni Stake are: The Fifth Quorum of Elders, Lamoni Stake Quorum of Priests, Second Quorum of Teachers, Second Quorum of Deacons. The quorums reported to the General Conference of 1909 as follows:

FIFTH QUORUM OF ELDERS

To the General Conference of 1909; Greeting: Under instructions of President F. M. Smith, the Fifth Quorum of Elders met August 2, 1908, and effected a readjustment of membership by dropping the names of all members not resident in the Lamoni Stake and enrolling the names of elders holding membership in the branches of the stake who were not already members of the quorum.

Our present membership is 56 and many of these are quite aged and infirm and more or less incapacitated for ministerial labor, hence our report of labor performed will be smaller than heretofore.

Since last General Conference we have held six sessions, and now hold regular meetings on the third Sunday of each month for the transaction of business and the discussion of timely subjects of interest and importance to us in our calling.

We have held one joint session with the quorums of the Aaronic priesthood of the Lamoni Stake, and arrangements have been made for the holding of similar sessions every three months.

We appreciate the advantage of a centralized membership, enabling us to get more closely in touch with the real work of our calling.

Thirty-eight of our number reported the following labor for the nine months ending December 31, 1908: Whole number of services at-

tended, 2,068; sermons preached, 275; times in charge, 525; baptized, 39; confirmed, 44; assisted in ordaining, 1; organized 2 Sunday schools and 1 Religio; performed 8 marriages; blessed 37 children; and administered to 998 sick. One has labored under general conference appointment during the year; 8 have acted as branch presidents; 5 as branch visiting officers; 1 as branch teacher; 1 church recorder; 1 assistant superintendent of stake Sunday school association; 1 superintendent and treasurer of local Sunday school; and 2 presidents of Religio.

We hope by our improved facilities for quorum work to better qualify ourselves for the work intrusted to our care, and that our services may become more valuable to the church and to the Master.

Respectfully submitted,

C. I. CARPENTER, *President*,

CHARLES B. WOODSTOCK, *Secretary*.

LAMONI, IOWA, April 8, 1908.

Both the president and secretary of the above quorum have been asked to furnish a list of its membership for this history, but without result.

LAMONI STAKE QUORUM OF PRIESTS

To the Presidency and General Conference; Greeting: As this is our first report since the reorganization of quorums in stakes and districts, we beg leave to report to you that on the 13th of April, at 11 a. m., we met in quorum meeting in the basement of the church. There were 7 members present; received 3 new members into the quorum. As a quorum we cannot give a full report, as some of the members did not know where to send their report. A good number of sermons have been preached by the quorum, some marriages solemnized, and such other work as duty requires. All who did report expressed a desire to press forward in the work.

In conclusion, we pray that God's Spirit may continue with us the remainder of the conference, and lead by his Spirit through the journey of life.

JAMES J. JOHNSON, *Secretary*.

April 14.

The officers of the above quorum are: S. D. Shippy, president; Nephi Lovell, first counselor; I. A. Monroe, second counselor; James J. Johnson, secretary and treasurer. The members are: Russell Archibald, Albert W. Boden, Jacob C. Cackler, Green Cloyd, John S. Evans, John T. Evans, John J. Griffiths, Roy E. Haskins, Joseph B. Harp, H. H. Hartshorn, Frank P. Hitchcock, Thomas Hopkins, James J. Johnson,

John N. Kephart, Nephi Lovell, I. A. Monroe, C. E. Morey, James H. Martin, Edward McHarness, Edward E. Marshall, John L. Morgan, Samuel E. Pinkerton, William W. Post, S. D. Shippy, David J. Williams, Albert Whorlow, James N. Wilkinson.

SECOND QUORUM OF TEACHERS

To General Conference; Assembled: We, the Second Quorum of Teachers, having been reorganized according to instructions and advice of President F. M. Smith on the twenty-ninth of June, 1908, desire to report as follows: Membership of quorum to be confined to the teachers of Lamoni and Evergreen Branches. Present membership 17. Those reporting have labored as follows: Meetings attended, 1,151; in charge of meetings, 83; assisted in meetings, 31; visits made, 173; difficulties settled, 28; sermons preached, 24.

Members of our quorum have labored in Sunday school and Religio as follows: 1 as superintendent of local Sunday school; 1 as assistant superintendent of local Sunday school; 1 as vice president of local Religio; 1 as president of stake Religio association; 1 as superintendent of stake Sunday school association. We have held twelve meetings since being organized—meetings held regularly the second Monday in each month.

Respectfully submitted,

W. E. SHAKESPEARE, *Secretary.*

LAMONI, IOWA, April 4, 1909.

SECOND QUORUM OF DEACONS

To the General Conference; Greeting: Since our last report to your honorable body under date of March 30, 1908, we have held eight sessions and have met once with the other quorums of the Lamoni Stake in a joint session.

On July 12, 1909, President F. M. Smith, of the First Presidency, met with us for the purpose of reorganizing the quorum. The only change found necessary was the dropping of the nonresident members, only three in number, which was done, and then two new members were received, namely, Brothers Charles E. Blair and Clarence Skinner, both of whom are residents of Lamoni.

As we had previously had one vacancy, this left us with ten members after the reorganization of the quorum, and on January 10, 1909, the quorum was filled by the addition of Brothers W. A. Grenawalt and J. E. Anderson, who had been ordained on that date.

At the reorganization of the quorum, it was determined that the future membership should consist of those resident in and members of the Lamoni Branch.

One of our number is presiding deacon of the Lamoni Branch and nearly all of the members of the quorum are more or less actively engaged in branch work.

We are holding regular monthly meetings in which we discuss ways and means relative to branch work and topics of interest to the quorum, for we are desirous of bringing ourselves up to a greater state of efficiency for the work that is at our hands to be done. And we want to do our full share of the work that will help further the interests of the cause of Christ. To this end, we are your colaborers,

CHARLES F. CHURCH, *President.*

W. B. PAUL, *Secretary.*

LAMONI, IOWA, April 7, 1909.

The following are the officers and members of the above quorum: C. F. Church, president; Daniel Anderson, counselor; George V. Brown, counselor; W. B. Paul, secretary and treasurer; W. J. Mather, Alfred Lovell, A. M. Doxtater, L. S. Wight, C. E. Blair, W. A. Grenawalt, J. E. Anderson, T. J. Burch.

THE STAKE BISHOPRIC

The counselors ministered at Pleasanton, Davis City, Lamoni, Andover, and New Buda. Bishop Anderson, accompanied by Elder J. S. Snively, visited the branches in the northern part of the stake in November. A leaflet bearing the signatures of Bishop William Anderson, Joseph Roberts, and Richard J. Lambert, having to do with finances, was sent to the members of the different branches in December.

JOINT CONVENTIONS

Conventions of the stake Sunday school and Religio were held at Evergreen, October 28, 29, in charge of the respective officers. The program provided for a half hour devoted to cradle roll in charge of Callie B. Stebbins, and a half hour devoted to home department work by A. L. Keen, a program given by the joint societies, normal work by J. A. Gunsolley, a joint prayer meeting, and business session.

STAKE CONFERENCE

The twenty-sixth conference of the stake was held with Evergreen Branch, October 30, 31, the stake presidency in charge, C. I. Carpenter serving as secretary pro tem, and choosing for his assistant F. M. Weld. Centerville Branch reported 75 members, net gain 2; Davis City 105, net gain 3; Evergreen 124, net loss 2; Graceland 25, no change; Greenville 50, net loss 1; Hiteman 171, net gain 2; Lamoni 1,597, net gain 8; Leon 42, no change; Lucas 165, net loss 4; Pleasanton 94, net gain 1; Lone Rock 87, net gain 1; Pawnee 26, net loss 6; John Smith, R. S. Salyards, J. F. Garver, Duncan Campbell, Moroni Traxler, J. S. Snively, H. A. Stebbins, E. B. Morgan, W. T. Shakespeare, G. T. Angell, Joseph Roberts, and R. M. Young, of the ministry, reported. The Sunday school and Religio conventions reported. The stake bishop reported. L. A. Gould resigned as secretary of the stake and H. H. Gold was chosen to fill the vacancy. A. L. Keen and W. E. Shakespeare were approved for the office of priest on recommendation of their respective branches.

STAKE PATRIARCH JOSEPH R. LAMBERT

In order to provide for the emergency arising from the death of Presiding Patriarch Alexander H. Smith, the following notice appeared in *The Saints' Herald* of August 25, under the caption, "Notice to patriarchs":

Until further notice Brother Joseph R. Lambert, patriarch, at Lamoni, Iowa, will be in charge of the patriarch's office and look after the business heretofore done by Patriarch Alexander H. Smith. All patriarchs or others having business with the patriarch's office will communicate with Brother Joseph R. Lambert, who will have charge of the office and look after the receiving and receipting for blessings sent for record, and the subsequent recording of the same.

JOSEPH SMITH.

August 20, 1909.

Pursuant to this appointment Patriarch Lambert had a short address published in *Herald* of September 20, under the

heading, "The Order of Evangelists," calling their attention to the order to be observed in the carrying on of their work, and desiring to have a brief letter from each one of them. The address was dated September 15.

A second communication, dated December 8, appeared in *Herald* of December 29, indicating that the request for a brief letter from each one of the patriarchs was honored with but one response.

THE BRANCHES

The following from the correspondent of the Lone Rock Branch was received too late for the former report. It is dated October 11, 1909:

It has been some time since I have reported to you. Please pardon me for my carelessness. The first of April our Sunday school officers were elected and there has been no change, as we organize but once a year. The superintendent is Moses Sandage; assistant, Ada Jones; treasurer, Emanuel Sandage; secretary, Olga Smith; assistant treasurer, Emanuel Sandage; secretary, Olga Smith; assistant, Maud Kindred; librarian, Elmer Bowen; assistant, Orval Sandage; chorister, Clara Jones; organist, Carrie McPeek; assistant, Clara Jones. Sunday school is doing very well, but not so well as it was in the spring.

The branch officers are: President, Price McPeek; priest, C. H. Jones; teacher, Moses Sandage. There have been five baptisms, and one removal by letter. T. J. Bell and C. H. Jones are the main speakers; most every month some one else preaches, but no other is holding regular appointments. Sunday school is at ten o'clock and preaching at eleven every Sunday except the first Sunday, which is sacrament; not any night meetings. I forgot to name some of the branch officers. Clerk, Matie Sandage; treasurer, Emanuel Sandage; chorister, Matie Sandage; organists, Clara Jones and Carrie McPeek; both were elected, as it was a tie, and we assist each other. I believe this is all that is necessary now.

CARRIE MCPEEK.

LAMONI.—College Day was observed October 3; \$416.26 was raised for the college and more expected. Carrie Nation lectured to a full house October 26. Parents' Day was observed by the Sunday school November 11. Thanksgiving services were held at the Saints' church on the appointed day. The Decatur County Historical Society held its annual meet-

ing at the Saints' chapel November 23, Heman C. Smith presiding, R. S. Salyards secretary. Usual Sunday school entertainment Christmas Eve. December 27 the Sunday school elected the following officers for 1910: G. W. Blair, superintendent; Oscar Anderson, first assistant; C. B. Woodstock, second assistant; Mrs. Anna Salyards, third assistant; Mrs. Callie B. Stebbins, fourth assistant; Earl Bandy, secretary; Annie Allen, treasurer; and Ruby Summers, member of library board.

HITEMAN.—Roy Young, stake president of the Religio, occupied the evening hour, October 3, in the interest of the society. October 5, W. E. Williams tendered his resignation as president of the branch and William Wilson was chosen to fill out the unexpired term; W. E. Evans resigned as presiding teacher and Samuel Rowley was chosen to fill the vacancy for the unexpired term. Elder John Harp held meetings October 6 to 10. Josiah Mitchell, an old man of 77 years, was baptized October 16; a young sister was baptized the same day. November 4, Elders Pace and Bunderson, of the Utah Church, held forth on the true successor of the church; E. B. Morgan replied on the 7th; on the 8th Elder Pace spoke again, and on the following evening Elder Morgan made an able reply. Bishop Anderson, with J. S. Snively, occupied in the interest of the finance department, November 21 to 24.

At the regular business meeting of the branch, December 7, officers were elected for the ensuing term as follows: William Wilson, president; D. J. Williams, priest; Samuel Rowley, teacher; Robert Zimmerman, deacon; W. R. Lane, clerk; E. J. Giles, chorister; Emma Box, organist.

The Sunday school, December 26, elected E. J. Giles superintendent; D. J. Williams assistant; Mary Miller, second assistant; Stella Barker, secretary; Thomas Williams, treas-

urer; George Mayer, librarian; J. L. Morgan, chorister; Emma Box, organist.

January 4, 1910, William Wilson resigned as member of the library board and W. R. Lane was elected to the place.

January 7, 1910, the following were elected Religio officers: D. J. Williams, president; William Wilkinson, vice president; Lizzie Morgan, secretary; Thomas Williams, treasurer; E. J. Giles, chorister; Blanche Adamson, organist.

PLEASANTON.—R. J. Lambert and Joseph Roberts, of the stake bishopric, ministered at the morning service, October 3, College Day. Eight dollars were raised for the benefit of Graceland College. At the annual business meeting of the branch, January 3, 1910, M. M. Turpen was chosen president; C. E. Morey, priest and treasurer; Jessie Campbell, secretary; Duncan Campbell, trustee, to fill the vacancy caused by the removal of Joseph Anderson; Sarah L. Alden, chorister and branch member of the library board; Alice Beach, organist.

Such a large number of the members of the local Religio had moved away to other places that on due consideration the society was declared disorganized by vote of the members of the local who were present, and the funds in the treasury turned over to the treasurer of the branch for its benefit.

EVERGREEN.—The fall convention of the stake Sunday school association and Religio society were held here October 28, 29, and the stake conference on the 30th and 31st. J. F. Garver and R. S. Salyards held a series of meetings in December; C. H. Jones assisted in the beginning. The chapel has been improved by a light over the door.

GRACELAND.—John Smith and R. S. Salyards held a week's meetings in October. In November, accompanied by J. S. Snively, William Anderson, bishop of the stake, visited the branch in the interest of his department of the work.

J. F. Garver was there on duty in November, preaching the funeral sermon of Howard Keen.

DEATHS

At Leon, Iowa, October 1, Malinda Olson, aged 71 years, 8 months, 17 days.

At Lamoni, October 18, Harriet Sheen, aged 79 years, 9 months, 12 days.

At Lamoni, November 15, Michael T. O'Connell, aged about 79 years.

Near Norwood, Iowa, November 15, Howard Oscar Keen, aged 21 years, 1 month, 13 days.

REPORT FOR JANUARY, FEBRUARY, MARCH, 1910

STAKE PATRIARCH

Patriarch J. R. Lambert states:

My health has been so poor during the last conference year that I have been able to do but little. Sermons, 14; patriarchal blessings, 73; administrations to the sick, 48; children blessed, 1; confirmations, 1; ordinations, 1. However, such is the character of my work, that what *I have not reported* equals or exceeds what I have. I am more and more confirmed in the belief and knowledge that in the patriarchal office is found one of the richest provisions of divine love for the timely and eternal benefit of the people of God. Patriarchs are prophets to the church, placed therein by divine authority, and, as I see it, the leading, and one of the most important duties of a prophet is to faithfully *teach the truth as it is with God*. In my feeble and limited efforts along this line, and in giving blessings, I have indeed been favored of God within the last conference year.

In all the work which God has committed to his servants and people, there should be continuous growth. I do not believe there is any exception to this principle. It applies to the work of giving revelations to the church by the Prophet and Seer, as well as to other work and other ministers. There is much to learn in the patriarchal work, much to comfort, and much to try the soul. But I enjoy my work, and rejoice in the additional light which comes, here a little and there a little.

FIFTH QUORUM OF ELDERS

During the year John M. Hooper, Andres C. Anderson, and William Wilson were received by the quorum, and Peter

Harris and John Lovell were released, that they might unite with the First Quorum of Independence Stake, where they had removed. Eleven regular sessions were held during the year, one being missed on account of General Conference. The regular sessions are held on the third Sunday of each month at Lamoni, at 2.30 p. m. These sessions are devoted to the study of the laws of the church, the duties of elders, and such subjects as are of interest to the ministry. During the year the quorum purchased a hand printing press, that it might be able to provide its own printed matter. C. I. Carpenter is president; C. B. Woodstock and James Allen, counselors; C. B. Woodstock, secretary-treasurer; Joseph Roberts, corresponding secretary. The members are: W. N. Abbott, Charles Albertson, James Allen, T. R. Allen, A. C. Anderson, C. J. Anderson, G. T. Angell, David Archibald, Levi Atkinson, Parley Batten, T. J. Bell, G. W. Bird, Joseph Bogue, Joseph Boswell, Isaac Carlile, C. I. Carpenter, F. E. Cochran, G. W. Day, C. W. Dillon, Louis Gaulter, E. J. Giles, Frank Hackett, Winter Hastings, John Hatcher, George Hicklin, J. M. Hooper, John Jarvis, T. A. John, John Johnston, D. F. Lambert, J. W. Leach, James McDiffit, Price McPeck, G. W. Needham, Samuel Orton, C. J. Peat, C. J. Peters, Isaac Phillips, W. N. Ray, Joseph Roberts, Edward Rowley, W. F. Seward, W. T. Shakespeare, John Shippy, J. W. Shippy, H. N. Snively, John Spaulding, Nicholas Stamm, J. T. Tibbels, John Watkins, J. J. Watkins, L. W. Wells, W. E. Williams, William Wilson, C. B. Woodstock, D. D. Young.

SUNDAY SCHOOL AND RELIGIO CONVENTION

The Sunday school and Religio of the stake met in convention in February prior to the stake conference, but as no information has been received in regard to the business done and the officers elected, these matters must be deferred until the making of a later report, if the items can be obtained.

CONFERENCE

The conference was held at Lamoni, February 19, 20, the stake presidency and minister of the mission being in charge; H. H. Gold and C. I. Carpenter, secretaries. Lucas, Oland, Hiteman, Centerville, Greenville, Davis City, Evergreen, Lamoni, and Pleasanton Branches reported. John Smith, J. F. Garver, G. W. Blair, Moroni Traxler, R. S. Salyards, Duncan Campbell, J. R. Lambert, F. B. Blair, H. A. Stebbins, A. S. Cochran, E. B. Morgan, C. W. Dillon, John Harp, David Kecwn, J. J. Johnson, Nephi Lovell, E. A. Stedman, and R. M. Elvin reported. Stake Sunday School Association and Religio Society reported. Stake library commission reported, and Lucy L. Resseguie was made a member of the commission. Bishop William Anderson and the auditing committee reported. The Fifth Quorum of Elders reported. Time and place of the next conference was left with the stake presidency. The General Conference of 1911 was invited to meet at Lamoni. One hundred and eleven delegates to the General Conference were chosen, and were instructed to cast a majority and minority vote in case of division.

BRANCHES

LAMONI.—The following officers were elected January 11: W. A. France, presiding priest; O. W. Parker, teacher; W. J. Mather, deacon; H. H. Gold, secretary; Ruby E. Summers, recorder; J. W. Barr, member of library board. The committee on the branch selecting its own presidency, at a special meeting called by the president, January 25, reported as follows:

To the Lamoni Branch: Your committee appointed to draft resolutions relative to the question of the rights of anyone outside of the branch choosing the presidency over any branch, and present it at an early business meeting, report: That if the Lamoni Branch desires that it be recognized as its right to select its own president, it take steps to secure the amendment of chapter 15, paragraph 170, page 105, of the book of rules, by striking out in the second and third lines the words, "*branch in the city of the stake or seat of organization,*" and inserting in

lieu thereof the word *stake*, so that the paragraph as amended will read as follows: "The duties of the stake presidency are to preside over the stake; have immediate charge and oversight of the general spiritual work in the stake, subject to the advice and direction of the general church officers who have general control of the work everywhere by virtue of their office, or special appointment; and look after the welfare and discipline of the members within the confines of the stake." (Signed) Herman C. Smith, J. R. Lambert, R. S. Salyards, A. Carmichael, F. M. Weld, Committee; Lamoni, Iowa, January 20, 1910.

After a lengthy discussion, during which many motions and counter motions were offered, the whole matter was, by motion and vote, laid upon the table.

The old officers of the Sunday school were sustained for the year 1910; namely, G. W. Blair, superintendent; Oscar Anderson, C. B. Woodstock, Anna Salyards, and Callie B. Stebbins, associates; Earl Bandy, secretary; Annie Allen, treasurer; Letha Tilton and Helen Anderson, chorister and organist in lower auditorium; Alta Mather and Lou Blair in upper auditorium; Ruby Summers, member of library board.

The Religio officers are: W. J. Mather, president; J. W. Barr, vice president; Lena Lambert, secretary; Letha Tilton, treasurer; Frances White, chorister; Lucy Gunsolley, organist; Sarah Bass, member of library board; Vina McHarness, superintendent home department; and Jessie Cave, *Autumn Leaves* correspondent.

The Society of Patronesses of Graceland chose Minnie B. Nicholson, president; Alta Mather, vice president; Lou Blair and Elizabeth Grenawalt, secretaries, and Flora Scott, treasurer.

GRACELAND.—This branch is in charge of the stake presidency. Rillie M. Baker is secretary; Evaline Cackler, treasurer; D. Edith Cackler, organist and recorder; Maggie M.

Stemm, chorister; Rillie M. Baker, member of library board. At the business meeting December 6, 1909, A. L. Keen was elected presiding teacher, but some time later he was ordained to the office of priest by J. F. Garver, of the stake presidency.

The Sunday school officers are: A. L. Keen, superintendent; associate, Frances Stemm; secretary, Zora E. Baker; treasurer, William Baker; chorister, and member of library board, D. Edith Cackler; organist, Maggie M. Stemm.

Religio officers: A. L. Keen, president; D. Edith Cackler, vice president and organist; Leta Stemm, secretary; Evaline Cackler, treasurer; Maggie M. Stemm, chorister and member of library board. The reporter says:

There is great interest taken in each department. There have been none added to the fold here of late, and there are few of us, but I feel that God blesses us in our feeble efforts and recognizes every effort we put forth for the good of this great latter-day work.

RILLIE M. BAKER.

EVERGREEN.—D. D. Young, president; J. H. Martin, priest; Samuel Shakespeare, teacher; J. B. Anderson, deacon.

Sunday school superintendent, J. J. Johnson; associate, Henry Kaestner; secretary, Mary Shakespeare; treasurer, Orlando Work.

Religio president, W. E. Shakespeare; vice president, J. H. Martin; secretary, Martha Martin; treasurer, Clarence Martin.

The library commission has been trying to do what it could do along that line, and has raised the amount of \$33.94 by means of a box supper, and expended \$22.85 in books, and has a balance on hand of \$11.09. Of late the library books have been referred to and read quite well. The Lord's work at Evergreen is in a good condition in all its departments.

DAVIS CITY.—Elder James McDiffit and Deacon Ramson Harmon are the only officers living in the branch. Sacrament is observed the first Sunday each month; preaching the second and fourth Sundays. Eli Hayer, John Harp, Columbus Scott, and C. B. Woodstock have preached there. The interest and attendance are fair. Fanny Post is Sunday school superintendent, and Sister Walters is assistant. The average attendance is about twenty. Sister Walters is president of the Religio.

LONE ROCK.—The branch officers will be elected in June. The Sunday school election will be May 1. The officers at present are the same as at last report.

CENTERVILLE.—David Archibald, president; Russell Archibald, priest; David Taylor, teacher; R. E. Evans, deacon; Theda Duckworth, clerk.

Sunday school: Russell Archibald, superintendent; David Taylor, associate; Theda Duckworth, secretary; G. T. Angell, treasurer.

Religio: John Amos, president; G. T. Angell, vice president; A. W. Boden, secretary; Mary Amos, treasurer.

E. B. Morgan has done preaching there. One has been baptized. One family removed.

GREENVILLE.—D. C. White, of Lamoni, president; Nephi Lovell, priest; Roy Young, of Evergreen, teacher; Minnie Lovell, chorister and organist; Willard Lovell, treasurer. Willard Lovell is recommended for ordination to the office of deacon.

Sunday school: Levi Brooks, superintendent; Nephi Lovell, associate; Alma Lovell, secretary; John Jones, treasurer; Isaac Slaughter, librarian.

Religio: Nephi Lovell, president; Henry Roberts, vice president; Minnie Lovell, secretary; George Bartlett, treasurer; Mrs. Roberts, home class superintendent. "More interest is being taken since the first of the year and better attendance. Some have moved into the branch and since four have been baptized. Have a better Religio, but could be still better attended."

HITEMAN.—E. B. Morgan preached there eleven times. J. F. Garver held a series of meetings March 20 to 27. March 18 Roy Young, president of the stake Religio, paid them an official visit which was enjoyed by all.

PAWNEE.—The branch here is about the same as it has been for some time. Not much interest taken, and the influence of some of the members has worked against the cause. There have been no meetings or Sunday school for nearly six months, but an effort is to be made the first of May to start up again. The hall in which the meetings are held is too uncomfortable in cold weather to hold services. The foregoing is dated April 25, 1910.

PLEASANTON.—January 30, the branch was visited by Roy Young and Vina McHarness in the interest of the Religio. Two home classes were established, one in town and one in the Morey neighborhood. The one in the Morey vicinity has done well; the interested ones in the town class have moved away. Prayer meetings have been held in private houses in the Morey neighborhood in the midweek. The Sunday evening services at the church have not been kept up regularly. M. M. Turpen, branch president, has established a monthly appointment at Oak Seminary Schoolhouse, with a full attendance and interest. He also visits the Moore neighborhood the third Sunday, when the weather and roads permit. George Morey

is superintendent of the Sunday school; Sarah L. Alden, associate; Lee Campbell, secretary and treasurer; Ethel Keown, chorister; Amy Hart Campbell, organist.

OLAND.—R. S. Salyards, president; Roy E. Haskins, priest; Ernest Haskins, teacher; William Johnson, deacon; Minnie Braby, secretary; Maude Snively, chorister; Mrs. William Johnson, organist. A series of meetings was held in February.

ANDOVER.—Arthur J. Heide writes of the work there:

We have Sunday school at Andover at 10 a. m.; good meetings. They organized a Religio in February, one hour before preaching in the evening, and then preaching. They also have Sunday school at the Downey Schoolhouse at 2 p. m., preaching at 3; poor attendance and lack of interest. They are getting along slowly with the church. Moroni Traxler is doing the cement work; he has only laid blocks a few days so far and this has been a nice spring to work at that kind of work.

WARD.—J. C. Cackler organized a Religio local January 14; Frank Hull, president; Albert Lane, vice president; David Williams, secretary; J. N. Wilkinson, treasurer; Griffiths Thomas, librarian; Sylvia Rowley, organist; Anna Rowley, chorister. The church brought from Cleveland has been put in order and meetings begun in it March 6, preaching at 11 o'clock by Stake President John Smith, and again in the evening and Monday evening. J. F. Garver continued the meetings until Wednesday of the following week. There is Sunday school at 10 a. m., preaching at 11, social meeting at 2.30, preaching at 7.30. Edward Rowley is looking after the work at the present time.

NEW BUDA.—B. F. McDaniel is superintendent of the Sunday school; T. T. McDaniel, secretary; C. W. Terry, treasurer; Lizzie J. McDaniel, chorister; B. F. McDaniel, Lyda Frazier, and Jennie Frazier, teachers. Since January 1, the enrollment has been 14, average attendance about 11. There

is good interest. The visiting brothers from Lamoni claim to enjoy the Sunday school, as the members seem to be in closer touch with each other than in the larger schools. The Spirit is also enjoyed in the preaching. Services are held each Sunday at 11; Moroni Traxler, Joseph Roberts, C. J. Peters, Nephi Lovell, Eli Hayer, H. A. Stebbins, and Brother Moore, college student, have done preaching there. The interest in the preaching is said to be good.

Appointments with more or less regularity have been kept up at Thompson, Baker, and Downey schoolhouses, by H. A. Stebbins, Albert Carmichael, J. M. Stubbart, R. V. Hopkins, J. D. Schofield, C. J. Peters, Frank Hackett, G. M. Jamison, Joseph Roberts, Moroni Traxler, Anthony Hewitt, B. L. McNamara, F. M. Weld, John Smith, J. F. Garver, and J. H. Baker.

John Harp has labored at Humeston, Leon, and Davis City. Roy Young and Vina McHarness have been active in the interest of the Religio.

DEATHS

John W. Davison and wife Melissa, of the Allendale Branch, died within a week of each other, in February.

A. Hunt, of the Allendale Branch, died at Grant City, Missouri, February 19, nearly 83 years old.

Catharine Powell, at Lucas, Iowa, December 28, 1909, aged 88.

Robert S. Gray, at Lucas, Iowa, December 15, 1909, aged 74 years, 8 months.

Mary E. Cackler, of the Graceland Branch, January 29, 1910, aged 46.

Albert Gray, at Saints' Home, February 14, aged 69 years, 10 months, and 8 days.

Samuel Sanders, at Lamoni, February 15, aged 73 years, 12 days.

REPORT FOR APRIL, MAY, JUNE, 1910

GENERAL CONFERENCE ACTION

J. W. Wight was appointed minister in general charge of Mission Number 1, which includes Lamoni Stake, at the General Conference in April. Eli Hayer, of the Seventy, was given missionary appointment in the stake. The conference confirmed the appointment by the Presidency of J. R. Lambert as acting president of the Order of Evangelists. The stake membership is 2,778.

QUORUM REPORTS

Report of the Second Quorum of Priests, or Lamoni Stake Quorum:

Since our last report, one year ago, we have held two quorum meetings and four joint meetings with the elders, priests, teachers, and deacons of Lamoni, Iowa, in which a profitable time was had. I cannot give a full report of labor done, as all have not reported to date. Sermons, 96; presided, 306; times assisted sacrament, 37; meetings attended, 614; members visited, 112; marriages performed, 2. We hope to be able to give a better report another year, as we have now about 28 members, and hope to hear from all next time.

JAMES J. JOHNSON, *Secretary.*

The Third Quorum of Priests, in the Lamoni Branch, wish to report that we are doing what we can to further the work of the Master, and since the reorganization of the quorum, June 16, 1908, there has been a greater interest, and the outlook seems to indicate that there will be more unity, greater concentration of effort, and, consequently, more efficient work in the future. At present we have about thirty members, meet once a month, and have very interesting sessions. We do not give a detailed report at this time, since we are aware that there is an issue pending, "as to whether the quorums of the Aaronic priesthood should report to the General Conference, stake, or district conferences, or to the branches." (General Conference Minutes, page 1230.) This matter was referred to the First Presidency and the Presiding Bishopric at the last General Conference, and we should be pleased to see some definite action taken in regard to it.

H. H. GOLD, *Secretary.*

The Second Quorum of Teachers, at Lamoni, Iowa, desire to report as follows: Seventeen members, 6 too old to work much. Five of the remaining 11 reporting: Visits, 131; members visited, 315; to settle dif-

faculties, 10; services attended, preaching, 274; prayer, 292; others, 125.

Respectfully submitted, CHARLES BRACKENBURY, *Secretary*.

Since our report of one year ago the Second Quorum of Deacons held nine sessions, and have participated in three joint sessions with other quorums of the Lamoni Stake. There has been a slight change in our membership: Brother Clarence Skinner, having removed from our midst, was dropped; and Brother T. J. Burch, having located in Lamoni, was enrolled to fill the vacancy. Nearly all of the quorum are more or less engaged in branch work, one acting as deacon of the Lamoni Branch, and another as janitor.

CHARLES F. CHURCH, *President*.

W. B. PAUL, *Secretary*.

The foregoing quorum reports are taken from the General Conference Minutes as having been made to the General Conference of April, 1910.

The invitations of the Lamoni Stake and the Lamoni Branch that the General Conference of 1911 be held at Lamoni, Iowa, was by motion accepted.

MITE SOCIETY AND PATRONESSES OF LAMONI

In a paper, "Woman's work in the Reorganized Church, 1860-1910," prepared by Marietta Walker, and read at the Jubilee Celebration, Independence, Missouri, April 6, by Lucy L. Resseguie, the following mention is made of the work of the above societies:

The Mite Society of Lamoni, Iowa, was organized April 12, 1883, and has, with few exceptions, met regularly once a week ever since. Much of the funds raised by the society has been given directly to the poor, but despite this, there have been few calls for help, either in the church at large or in their own and neighboring branches to which this society has not cheerfully and willingly contributed. During the twenty-seven years of its existence it has received for labor done between four and five thousand dollars, all of which has been expended as above stated. But while this tells of untiring energy and zeal, what words, think you, can adequately describe the unnumbered acts of Christlike cheer and helpfulness these women have scattered along the pathway of the hopeless, sorrowing ones of earth? And more than all, they have not lightly given of their abundance, but have toiled for every penny, working often for the most meager compensation, and have done this not feeling it a burden, but a labor of love. Please bear in mind, as I have before said, that the statistics of these workers in our largest branches are very imperfect; and then do not forget the hundreds of branches not even men-

tioned, with their thousands of workers equally faithful, and fully as earnest and persevering.

Neither must I forget to mention the noble work done by the Patronesses of Graceland College. This society was organized May 5, 1903, for the special purpose of promoting the best interests of Graceland College. Since its organization this society has turned over to the college nearly three thousand dollars, every dollar of which its members have earned by self-sacrificing labor. And I would mention that among the most zealous of these workers are some who do not belong to our church. "Honor to whom honor is due," and in acknowledgment of their faithful services for the college the Board of Trustees has named the newly erected dormitory Patroness Hall.

MORMON ELDERS AT LAMONI

The Saints' Herald of June 15 printed the following item:

Nine Mormon elders of the Western Iowa Conference assembled in Lamoni Saturday. They held services on the streets Saturday afternoon and evening and in the park Sunday afternoon and evening. They did not ask for the church, stating that they preferred to hold open-air services. Elder Amos Chase followed them at each service, in reply. The discussions were spirited and resulted decidedly to our advantage. The evening service at the church was dispensed with Sunday and the people of Lamoni and vicinity attended the park services. Elder Chase followed the Utah speakers and at the close of his remarks Elder Heman C. Smith read and commented on the report that our Utah friends wrote to the *Improvement Era* last year concerning their visit to Lamoni. He extracted from the leader, Elder Clarke, an acknowledgment that many of the statements were overdrawn, and some of them were false, and a promise to endeavor to have them corrected. Our Utah friends did not seem comfortable or happy during the comparison of views and departed Monday for other fields.

STAKE CONFERENCE

On June 18, at 10 a. m., the twenty-eighth conference of the Lamoni Stake met at Lamoni. The sessions were presided over by the stake presidency, and the assistant secretary, C. I. Carpenter, acted as secretary. Branches reported showing totals as follows: Centerville, 71; Davis City, 105; Evergreen, 133; Graceland, 24; Greenville, 51; Hiteman, 180; Lamoni, 1,588; Leon, 44; Lucas, 153; Pleasanton, 88; Lone Rock, 86; Oland, 52; Pawnee, 26. No report from Allendale and Ellston. The ministry reporting were: Elders John Smith, R. S. Sal-

yards, J. F. Garver, J. R. Evans, D. C. White, M. M. Turpen, Duncan Campbell, J. R. Lambert, William Anderson, R. M. Elvin, G. R. Wells, Joseph Roberts, Price McPeek, T. J. Bell, Parley Batten, H. N. Snively; Priests Nephi Lovell, J. J. Johnson, A. L. Keen. Stake Bishopric reported for the five months, January 1 to June 1, showing receipts from all sources \$3,394.62, including \$794.59 on hand previously; expenditures \$2,837.03, leaving a balance on hand of \$556.59. The Fifth Quorum of Elders and the Second Quorum of Priests reported. The time and place of holding the next conference were left with the stake presidency. The preaching during the conference was by C. H. Jones, M. M. Turpen, and Heman C. Smith. The attendance was small, but a pleasant and peaceful time was enjoyed by all present.

BRANCHES

Lone Rock reelected the old officers about the first of June, excepting Clara Jones was chosen chorister and Carrie Jones organist. The branch, having no deacon, Peter Kinder was appointed to fill the place as far as he might in financial affairs and other duties. The main speakers have been: T. J. Bell, C. H. Jones, and J. S. Snively. There have been but few night meetings. Two marriages: Maud Kinder to Albert Richardson, and Carrie McPeek to Earl Jones. One death, Sarah Rosanna Kinder. The Sunday school is doing very nicely; there has been no change in its officers.

Lucas elected the following officers December 13, 1909: J. R. Evans, president; Thomas Hopkins, priest; J. W. Talbot, teacher; J. A. Evans, deacon; Rose Evans, treasurer; Stella Evans, financial secretary. Regular meetings are held Sunday afternoons and evenings; week-night meetings were discontinued during the winter, continued again in spring; interest fair. Preaching mostly by branch officers and E. B. Morgan; John Harp preached twice in October; F. M. Weld visited and

preached once in the early part of April. There were four removals October 17, and seven January 23. Two marriages in the last six months, one marriage January 1, two children blessed, three deaths during last quarter, 1909. A series of street meetings closed July 3; preaching mostly by E. B. Morgan; J. J. Watkins and J. R. Evans each spoke once; people were listening and tracts were distributed. Our branch is much weakened by removals. The Sunday school on December 26, 1909, elected J. W. Talbot, superintendent; Thomas Hopkins, associate; Katie Batten, secretary; Stella Evans, treasurer; Annie Williams, librarian; Thomas Hopkins, chorister. On June 26, Florence Talbot was chosen secretary and Janet Evans treasurer. Interest is good, but there is a scarcity of teachers. A Religio home class was maintained during the fall and winter, but was discontinued in summer.

Hiteman on June 7 elected Parley Batten president; J. J. Griffiths, priest; W. E. Evans, teacher; C. E. Burke, deacon; Alexander Miller, clerk; John Jenkins, financial clerk; J. L. Morgan, chorister and organist. The Sunday school on June 26 elected E. J. Giles superintendent; Betsy Adamson, first associate; Stella Barker, second associate; Fay Burke, secretary; Thomas Williams, treasurer; W. E. Williams, member library board; J. L. Morgan, chorister; Emma Box, organist. The Religio on July 8 elected W. R. Lane president; William Wilkinson, vice president; Lizzie Morgan, secretary; Thomas Williams, treasurer; Alexander Miller, member library board; E. J. Giles, chorister; Blanche Adamson, organist. Roy V. Hopkins visited the branch in the interest of Graceland College, speaking to the Religio June 3, and to the branch twice on Sunday, June 5. G. W. Hull and Emma Lowden were married April 6, by William Wilson; three have been baptized, and the church has been improved by a cement walk in front; J. S. Roth held a series of meetings June 29 to July 6.

Lone Rock Sunday school on May 1 elected Ada Jones superintendent; Moses Sandage, associate; Maud Kinder, secretary; Clara Holloway, assistant secretary; Emanuel Sandage, treasurer; Elmer Bowen, librarian; Oren Hartschen, assistant librarian; Clara Jones, chorister and assistant organist; Olga Smith, organist. There is no Religio, no night meetings.

Lamoni on July 1 elected W. J. Mather president of the Religio; Jay W. Barr, vice president; Lena Lambert, secretary, with Grace Thompson as her assistant; Letha Tilton, treasurer; Lucy Gunsolley, chorister; Pauline Anthony, pianist; Mrs. Bass, librarian; Vina McHarness, president of home class; Clara Lambert, *Autumn Leaves* correspondent. Usually there is a fine attendance, and it is believed the society has a great future.

At Andover the new church building will be 30 by 30, with an eight-foot vestibule, and 6 by 20 for choir and rostrum.

Appointments have been kept up at Thompson, Andover, Downey, McDaniel, Togo, Wion, by Jay W. Barr, H. A. Stebbins, Albert Carmichael, Moroni Traxler, J. H. Baker, John Harp, J. E. Kelley, John Smith, J. F. Garver, Joseph Roberts, G. R. Wells, F. M. Weld, and John Spaulding.

Davis City has had preaching by F. M. Weld, R. V. Hopkins, L. B. Moore, O. B. Thomas, Columbus Scott, and John Harp. Also by A. S. Cochran.

Oland has had lectures by H. A. Stebbins on the Book of Mormon; preaching by J. E. Kelley, H. N. Snively, and F. A. Smith.

DEATHS

Belmont L. Merritt, W. N. Beach, Ellen Snively, Carrie M. Spaulding, Rebecca Jamison, Thomas A. John, Sena June Harp-Dennis, Susan C. Lambkins-Harp.

REPORT FOR JULY, AUGUST, SEPTEMBER, 1910

SIXTH ANNUAL REUNION

August 12 to 21, 1910

At the meeting for organization, 2.30 p. m., August 12, the stake presidency was placed in charge and authorized to determine time and character of meetings, appoint speakers, assistants, etc. Joseph Roberts, secretary of the reunion committee, was chosen secretary of the reunion. Letha Tilton, chorister of Lamoni Branch, was selected chorister of the reunion, with authority to choose her assistants and an organist. W. J. Mather, the branch deacon, to provide ushers.

The order of meetings prescribed was: 9 o'clock, prayer meeting; 11 o'clock, preaching; 2.30, auxiliary work; 7.30, preaching.

The speakers were: J. R. Lambert, Heman C. Smith, John Smith, John F. Garver, R. S. Salyards, R. J. Lambert, C. H. Jones, Albert Carmichael, A. S. Cochran, G. H. Hilliard, Eli Hayer, J. A. Gunsolley, R. M. Elvin, William Anderson, Elbert A. Smith.

Sunday school and Religio work were represented by J. A. Gunsolley, W. E. Shakespeare, W. T. Shakespeare, Roy Young, Lucy L. Resseguie, A. L. Keen, and Joseph Roberts in the special sessions set apart for auxiliary work. The Daughters of Zion held one session in which their work was presented by Vida E. Smith, Callie B. Stebbins, and Ethel Banta. Grace-land College was represented in one session by the College Board, J. A. Gunsolley, and C. B. Woodstock.

At a business session on Saturday, August 20, the reunion committee, consisting of John Smith, J. F. Garver, Nancy Goode, Elizabeth Wight, W. A. France, Samuel Shakespeare.

and Joseph Roberts reported on the purchase of the reunion grounds as follows:

We, the reunion committee, have investigated the matter of purchase of these reunion grounds and find they may be purchased at reasonable figures. We recommend that the matter be referred to reunion committee with power to secure title.

The report was adopted. It was decided to hold a reunion in 1911, on the same grounds. The reunion committee was increased in number from seven to nine, two of whom shall be sisters. The following are the names of the committee for 1911: John Smith, J. F. Garver, Nancy Goode, Joseph Roberts, Charles Goode, Samuel Shakespeare, Elizabeth Wight, R. S. Salyards, and Sister O. E. Greene.

A summary of treasurer's report was read as follows: Receipts, including balance at last report, \$433.22; expenditures, \$446.25; due treasurer, \$13.03.

The preaching during the reunion was on live subjects, the prayer meetings were spiritual and uplifting, auxiliary work interesting and instructive, attendance fair, interest good, weather splendid.

"THE ELDERS' BULLETIN"

The first issue is dated Lamoni, Iowa, July, 1910. Its purpose is thus stated in the Salutatory:

The publication of *The Elders' Bulletin* has been in contemplation since the purchase of the quorum press was assured, and we feel a degree of satisfaction in being able at last to present to you the first number.

For the present it will be issued quarterly, bearing date of the first month of the quarter, and is designed to contain reports of the work of the quorum, official notices, news items, extracts from papers, and arguments, and such matter as will be of interest to the priesthood and will serve to bring us closer together as ministers for Christ.

Each member of the quorum is requested to consider himself a special correspondent, reporting to us what is being done in the line of gospel work in your vicinity. Let us know of your regular appointments, and when you get a new opening report it to us so we can pass the news along. Send us short articles on the subjects which are announced for discussion, and help us to make the future of the *Bulletin* a success.

Besides the quorum announcements, there are articles on the United Order of Enoch; on Harmony; and Joseph Roberts, the corresponding secretary of the Fifth Quorum has an article explaining the relationship of his office to the quorum. There is an obituary of Elder Thomas A Johns, who died at Lucas, Iowa, June 3, 1910, aged 70 years, 6 months.

The *Bulletin* is edited by C. I. Carpenter, president of the Fifth Quorum of Elders.

ANDOVER CHURCH OPENING

The Saints at Andover have completed their church, and opening services were held in it September 18: Sacrament and prayer service, 9 a. m.; preaching by Elder Joseph Roberts, of the stake Bishopric, at 11; by Elder Albert Carmichael at 2.30; by President John Smith at 7.30. A basket dinner was had on the grounds of Gus Bergman and Mr. Stanley. The Lamoni choir, about forty in number, were present to assist in the music.

The building is 30 by 36, with a neat little vestibule. Of cement blocks, the church presents an imposing appearance. Within, the place is neat and convenient, light, and admirably ventilated. Altogether it is one of the nicest little church buildings ever erected in this part of the country. The Saints and friends at Andover are to be commended for their part in the building of this little church.—*Lamoni Chronicle*.

Hereafter services will be held there each Sunday; Sunday school at 10 a. m., preaching at 11 a. m. and 7.30 p. m. For a good many years the Saints have used the schoolhouse at Andover for preaching services. The stake president says the work there looks hopeful; that there will be a branch organized as soon as a suitable person to preside can be got, and the church will be dedicated when the debt is paid.

THE BRANCHES

LAMONI.—The branch contributed \$351.73; the Sunday school \$48.93; and the Patronesses are given credit for \$405

towards Graceland College endowment fund. The officers of the Mite Society are: Mrs. Levi Atkinson, president; Mrs. Ada Hopkins, vice president; Sister O. E. Green, secretary; Sister Nathan Weedmark, treasurer. The officers of the Daughters of Zion are: Minnie B. Nicholson, president; Phoebe Allen, secretary; Mary Garner, treasurer. The priesthood of the branch, in their meetings, have been seriously discussing the propriety and feasibility of organizing a United Order of Enoch. The stake priesthood are with them in this movement. A Chautauqua course began August 1, and continued about a week. There were eight lectures, four concerts, and three entertainments, two by a character impersonator and the other by a Moqui Indian speaker and magician. The lectures were considered of a high order of merit. There was a large attendance, both from town and country, the people coming from many miles around. Three aged persons have died at the Saints' Home: Sarah B. Graham, aged 81; Mary May, aged nearly 80; Gustavus Thompson, aged 84. The following died at their own homes: Eli A. Stedman, aged nearly 70. He had been for many years a seventy and an active missionary. Latterly he was a high priest and of the stake high council; Ann M. Goodwin, aged 85; Elder John Shippy, once a member of the Quorum of Twelve, aged nearly 80; he was of the Twelve from 1860 to 1868; latterly he served as an elder; Sally A. Plain, aged 34; Myrtle Ballou died at Saint Joseph, Missouri, aged 22.

DAVIS CITY.—In the death of Ransom J. Harmon, the branch lost one of its leading members. He served as deacon many years.

GREENVILLE.—The Religio officers are: Mrs. Ella Sanders, president; Henry Roberts, vice president; Minnie Lovell, secretary; Alma Lovell, treasurer. The few Saints are trying to carry on the little Sunday school the best they can. Several

new members have moved into the branch, eight have been baptized, and others are to be soon.

EVERGREEN.—James Martin has preached there three times; O. B. Thomas, E. A. Smith, Joseph Roberts, Albert Carmichael, J. J. Johnson, A. L. Keen, twice each; H. A. Stebbins, W. T. Shakespeare, G. W. Blair, Columbus Scott, Moroni Traxler, J. F. Garver, H. N. Snively, D. D. Young, W. E. Shakespeare, John Spaulding, and Fred Cousins, once each. During the last six months eight children have been baptized. One loss by death, Sally A. Plain, already noted in Lamoni items. The Sunday school officers are: W. E. Shakespeare, superintendent; C. W. Dillon, associate; Flavea Haas, secretary; and Orlando Work, treasurer. A Fourth of July picnic netted \$48.84.

CENTERVILLE.—R. S. Salyards was there a week in August, preached several times, and visited among the Saints. His services were well received. Charles Harpe was with them over one Sunday and spoke twice. The local men have occupied the rest of the time.

HITEMAN.—R. S. Salyards preached four times on the streets to fair sized crowds. He also delivered two interesting discourses in the church. Also in the open air, by the schoolhouse at Ward, to a fair sized crowd. Thomas Hopkins, of Lucas, gave them one sermon; Vina McHarness, of the Sunday school and Religio Home Department, gave them a talk along her line of work, and the Book of Mormon among the Lamanites. R. J. Lambert, counselor in the stake bishopric, spoke once in the interest of Graceland College, and once on tithing.

LEON.—H. A. Stebbins held services there in July, and Gomer Wells in August, but no one in September. Elfleeta Archer is superintendent of the Sunday school and also li-

brarian; Emma Walker is treasurer and teacher of the intermediate class; Helen Leeper, teacher of senior class; Ed McHarness, teacher of Bible class; Grace McHarness, organist and teacher of second primary class; David McHarness, secretary. The entire enrollment is nineteen, with a regular attendance of about fourteen.

REPORT FOR OCTOBER, NOVEMBER, DECEMBER, 1910
SUNDAY SCHOOL AND RELIGIO

The Sunday School Association and Religio Society of the stake met October 20, 21, at Oland, Missouri. Reports were read from the various officers. The president of the Religio Society, Roy M. Young, tendered his resignation, and W. E. Shakespeare was elected to fill the vacancy. C. I. Carpenter was then chosen vice president of the society. Adjourned to meet again at the same place as and just prior to next stake conference. Martha Martin, secretary, Religio; Mary Banta, secretary Sunday school; W. E. Shakespeare, president Religio; W. T. Shakespeare, superintendent Sunday school. There were addresses and papers on subjects connected with the work of the societies; R. V. Hopkins, J. F. Garver, J. A. Gunsolley, G. W. Blair, Anna Salyards, Nellie Prall, Lena Lambert, and Ruby Summers took part in these exercises.

STAKE CONFERENCE

The conference met with the Oland Branch, on Saturday morning, October 22; the stake presidency, John Smith, J. F. Garver, and R. S. Salyards, in charge. H. H. Gold and Joseph Roberts were the secretaries. Business was transacted in the forenoon and afternoon of Saturday, as to the regular order of branch and ministry reports. The sermons were by John Smith, Bishop Anderson, Heman C. Smith, and Albert Carmichael.

REPORT OF STAKE BISHOP

Receipts		Expenditures	
Balance on hand June 1,		Family allowances	\$ 927.00
1910	\$ 556.59	Personal	15.00
Tithes	1,028.60	Aid	248.14
Offerings	22.50	Church buildings	8.78
Church buildings	8.90	Loans	201.00
Interest on notes	2.66	Andover church	10.00
Loans returned	180.50	Bookkeeper	90.00
Bills receivable	5.00	Office supplies	4.75
	\$1,804.75	Elders' traveling expenses ...	16.00
		Office rent	22.40
		Stake expense	1.59
		Cast on hand	260.09
			\$1,804.75
On Hand			
Cash	\$ 260.09	Due and unpaid	\$718.00
Notes	2,492.94		
Personal property	80.00		

Since last June, Joseph Roberts has labored in the following places: Lamoni, Evergreen, Oland, Andover, Lone Rock, New Buda, Downey Schoolhouse, Smith Schoolhouse, and Wion Schoolhouse. R. J. Lambert at Greenville, Oland, Pleasanton, New Buda, Lamoni, Hiteman, Lone Rock, and Andover. William Anderson at Lamoni and Lone Rock, and the bishopric work in general.

My counselors report being well received wherever they have been. We do not feel discouraged in our work, although our financial report shows we are several hundred dollars short to meet all our obligations, but with good crops and a willingness on the part of the Saints, we expect to come out all right at the end of the year.

WILLIAM ANDERSON, *for the Stake Bishopric.*

ORDER OF ENOCH

Bishop Kelley occupied the pulpit in Lamoni Sunday, October 16, morning and evening, his subject being the Order of Enoch. The attendance was very large. The evening service was occupied almost entirely in answering questions. He met with the priesthood of the stake in the afternoon. There was a large attendance of the priesthood, probably one hundred or more. The meeting adopted a resolution expressing the idea that the time has come to organize in the stake as directed in section 128, and asking the Bishop to proceed with the necessary

preliminary steps. The motion prevailed by a vote of sixty-seven for and five against. Some who did not fully understand the question refrained from voting.—*Saints' Herald*, October 19, 1910.

GRACELAND COLLEGE

Professor J. A. Gunsolley reports a total enrollment at Graceland College of one hundred and five. There are twenty-eight students from Lamoni and vicinity, and fifteen from Independence. The Industrial Department has sixteen girls and thirteen boys. Twelve States are represented in the college, and two foreign fields. Over four hundred of the temporary endowment cards have been signed.—*Saints' Herald*, October 12, 1910.

STAKE PRIESTHOOD

A meeting of the general priesthood of the stake was arranged to be held at Lamoni, December 25, for a continuation of the consideration of the previous month's program, "Who has the right to grant stewardships, the bishop or the order?" and, "In whose name should the title to the property of the stewardship be held, the name of the steward or the name of the order?"

BRANCHES

LAMONI.—Parents' Day was observed Sunday, October 9; in the morning a paper by D. F. Lambert was read, and there was an address by Albert Carmichael; also solos by Glenna Kennedy and Letha Tilton. In the evening there was an address by Heman C. Smith and a solo by Nina Smith.

In December a baptismal font six by nine by four was constructed in the basement of the church, the supply of water coming from the Saints' Home pond.

The Star of Bethlehem Sunday school elected officers Monday night, December 12, as follows: G. W. Blair, superintendent; Oscar Anderson, first assistant; Stella Wight, second assistant; Anna Salyards, third assistant; Callie B. Stebins, fourth assistant; Cyril E. Wight, secretary; Anna Allen, treasurer; Nellie Prall, home department superintendent; Alta Mather, chorister; Victor Krucker, assistant; Gracia

Nicholson, pianist; Helen Anderson, organist; E. D. Moore, librarian.

HITEMAN.—J. S. Roth held meetings October 23 to 30, baptizing 5. December 6, the branch elected the following officers: Parley Batten, president; J. J. Griffiths, presiding priest; Sam Rowley, presiding teacher; C. E. Burke, presiding deacon; Alex Miller, clerk; John Jenkins, financial secretary; E. J. Giles, chorister and member of library board; J. L. Morgan, organist. E. J. Giles was appointed bishop's agent for the branch, December 11, during a visit by Joseph Roberts, bishop's counselor, who preached three sermons for them on that date.

December 18, the Sunday school elected officers as follows: E. J. Giles, superintendent; William Wilson, first assistant; Margaret Wilkinson, second assistant; Alex Miller, secretary; Thomas Williams, treasurer; J. L. Morgan, chorister; Emma Box, organist; W. E. Williams, member library board; Lizzie Williams, home department superintendent.

EVERGREEN.—C. B. Woodstock, H. A. Stebbins, H. N. Snively, J. F. Garver, Joseph Roberts, R. J. Lambert, John Smith, R. S. Salyards, E. C. Briggs, W. T. Shakespeare, R. M. Young, R. V. Hopkins, J. H. Martin, W. E. Shakespeare, J. J. Johnson, Samuel Shakespeare, and Fred Cousins preached for them. Meetings were held by the stake presidency the last week in November; the preaching was good, but few came out.

LUCAS.—At the branch election December 26 the following changes took place: J. W. Talbot chosen priest and chorister; J. A. Evans, teacher and treasurer; Charlotte Phillips, organist. One hundred nine absent members were reported to the conference. New improvement in the way of lights, cement steps and walk, to the amount of \$90, with the exception of \$15 since October 1. J. R. Evans, J. A. Evans, and J. W.

Talbot are the only male members left there now, on account of industrial conditions. The Sunday school numbers 29; interest good. Meetings were held December 4 to 11; preaching by J. F. Garver, Joseph Roberts, and John Smith; fair interest from outside, good interest by Saints.

LONE ROCK.—R. S. Salyards and J. F. Garver held meetings November 6 to 20, with good attendance and much interest; three were baptized. Before the meetings began four had been baptized by C. H. Jones.

OLAND.—The October session of the convention of the stake Sunday School Association and Religion Society, as also the stake conference, were held with the branch. The branch numbers 52, with 1 high councilor, 1 high priest, 1 priest, 2 teachers, 1 deacon, 8 absent from branch.

ANDOVER.—A branch will be organized at this place soon. J. S. Roth held meetings for two weeks in December with large attendance.

POLITICAL HONORS

Israel A. Smith, son of President Joseph Smith, at the November election was chosen to represent Decatur County in the Iowa Legislature. At the time of his election he was serving as mayor of Lamoni. Heman C. Smith, General Church Historian, was the nominee of the Democratic Party to represent the county in the legislature.

DECATUR COUNTY HISTORICAL SOCIETY

Tuesday, November 22, was the regular time for the meeting of the Decatur County Historical Society, and the meeting of this year was to have been held at Leon, but the attendance was so small that no business could be done for want of a quorum.

NOTES AND QUERIES

EARLY IOWA

The Iowa Historical Society has distributed to its members a small booklet, *The Constitution of Iowa*, from which we extract.

Iowa has been closely connected with the history of the church, first as lying across the river from Nauvoo, as lying north of Missouri, and as Lamoni has furnished the seat of the church and the headquarters for some thirty or forty years.

It also gives the picture of conditions existing in the Mississippi Valley during the critical period of Church History. This introduction is by Doctor Benjamin F. Shambaugh and is as follows:

Iowa was the sixteenth Commonwealth to be admitted into the Union on an equal footing with the original thirteen States. The date of admission was December twenty-eighth, one thousand eight hundred and forty-six—seventy years after the Declaration of Independence.

As a part of the Province of Louisiana, the Iowa country was acquired by the United States in 1803. Thus the purchase of Louisiana may be regarded as a starting point in the history of Iowa. In 1804 the Iowa country was included in the District of Louisiana. In 1805 the District of Louisiana was organized as the Territory of Louisiana. Then in 1812 the Territory of Louisiana was reorganized as the Territory of Missouri. That part of the Territory of Missouri now embraced within the limits of the State of Missouri was admitted into the Union in 1821. Thereupon the Iowa country was left without a local constitutional status until 1834, when it was attached to and made a part of the Territory of Michigan. In 1836 it became a part of the newly organized Territory of Wisconsin. Two years later (1838) the independent Territory of Iowa was established on the fourth day of July.

The Iowa country was explored by Marquette in 1673, by Lewis and Clark in 1804, by Zebulon M. Pike in 1805, and by Albert M. Lea in 1835. Marquette visited the valley of the Iowa River; the Lewis and Clark expedition passed along western Iowa; Pike explored the west bank of the Mississippi; and Albert M. Lea explored eastern Iowa.

In 1836 Albert M. Lea published a book entitled, *Notes on Wisconsin Territory*, with a map. On the map and in the text he referred to the country west of the Mississippi as the "Iowa District." Iowa, he tells us, was a name suggested to him by the Ioway River. Thus the name

"Iowa" descended from "Ioway River" through the "Iowa District" and the "Territory of Iowa" to the "State of Iowa."

The permanent settlement of Iowa dates from the early thirties, the Indian title to a portion of the country having been first extinguished in June, 1833. A series of treaties made within a period of ten years secured from the Indians practically the whole of the Iowa country.

The population grew by leaps and bounds. Men came here from all parts of the Union. They came from the North, the South, the East, and the Middle West. The increase in the population up to 1846 was as follows: 10,531 in 1836; 22,859 in 1838; 43,112 in 1840; and 102,388 in 1846.

Many of the early settlers came to Iowa before the lands had been surveyed and offered for sale. They did not wait for the surveyor and the auctioneer. They staked out "claims" and proceeded to improve them. They built houses and barns and fences; they broke the prairies and cleared the forests. For their mutual protection in making and holding claims they formed "claim associations" and "land clubs." The constitutions, laws, and resolutions of these extra-legal associations were for the pioneers the "law of the land."

The Constitution of the Territory of Iowa was the "act to divide the Territory of Wisconsin and to establish the Territorial Government of Iowa," passed by Congress in 1838. It served as the fundamental law until the formation of the State government in 1846.

The movement towards the establishment of State government was inaugurated by Governor Lucas who, in 1839, recommended that the Legislative Assembly memorialized Congress for permission to form a constitution. This first recommendation bore no fruit. But in 1840 the question of calling a constitutional convention was submitted to the people. It was voted down by a large majority. Again in 1842 the people opposed the calling of a convention by a decisive vote. It was not until 1844 that a vote was returned by the people in favor of State government.

The first constitutional convention met at Iowa City in October, 1844. It consisted of seventy-two members—fifty-one Democrats and twenty-one Whigs. The constitution drawn up by this convention was twice submitted to the people in 1845, and twice rejected by them.

The second constitutional convention met at Iowa City in May, 1846. It consisted of but thirty-two members—twenty-two Democrats and ten Whigs. On August 3, 1846, the constitution drafted by this convention was ratified by the people by a majority of 456 votes. With this constitution as the fundamental law Iowa was admitted into the Union on December 28, 1846.

As early as 1855 the General Assembly of the State provided for an expression of the people relative to the calling of a convention to revise or amend the constitution of 1846. The majority in favor of such a convention was over eighteen thousand. In November, 1856, delegates were elected; and in January, 1857, the third constitutional convention

met at Iowa City. It was composed of thirty-six members—twenty-one Republicans and fifteen Democrats.

The Constitution drawn up by the convention of 1857, a copy of which is herein printed from the original records, was ratified by the people in August, 1857, by a majority of 1,630 votes. It went into effect September, 1857, upon the proclamation of Governor James W. Grimes.

At six different times since its adoption the constitution of 1857 has been amended. These several amendments are given below, following the text of the constitution.

In 1882 the following proposed amendment was ratified by the people as Section 26 of the Bill of Rights: "No person shall manufacture for sale, or sell or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and shall thereby provide suitable penalties for the violation of the provisions hereof." But in 1883 the Supreme Court held, in the case of Koehler and Lange versus Hill, that owing to certain irregularities this amendment had not been legally submitted to the people and therefore did not become a part of the constitution.

The first effort to provide for biennial elections met with a similar fate. A proposed amendment ratified by the people in 1900 was held unconstitutional by the Supreme Court in the case of State ex rel. Bailey vs. Bookhart. Substantially the same amendment was, however, adopted in 1904 and declared valid by the Supreme Court.

Having repeatedly voted down the proposition for a convention to revise the constitution, the people in 1920 recorded a substantial majority in favor of such a convention; but the General Assembly at its next session (in 1921) failed to provide for the election of delegates.

LAMBDA DELTA SIGMA AT THE UNIVERSITY OF KANSAS

Mount Oread is not indicated as a great elevation upon the map of Kansas, but it stands high in the annals of education. Upon its circling crest stands the University of Kansas with her many colleges, foremost among the institutions of learning in America. Lawrence, founded on the Kaw River by the sturdy New England pioneers under the leadership of Doctor Charles Robinson, would be quite an interesting and prosperous city, even if it did not house within its limits the center of learning for the State of Kansas, to which many western Missouri men and women go.

It is the largest and most attractive seat of learning near to Zion, and it is not strange that within her walls are found many of the church men and women from time to time. The opening of the fall term, 1922, found a strong and courageous band of Saints registered in the several schools for work in preparing for higher and better service in the building of Zion.

As a means of securing response from all Latter Day Saints attending college, or that had attended successfully, the society bearing the Greek letters L. D. S. (Lambda Delta Sigma) was organized in 1921. A chapter of this society was organized at K. U. during the following spring. As soon as registration was completed for the season of 1922, the society sought all those of Latter Day Saint parentage at the university and secured their pledges. A room in Myers Hall was secured, and meetings arranged for every Sunday forenoon at 10.30 o'clock, the time being devoted to an attempt to furnish a place of religious gathering for the discussion of the doctrines and problems of the church from a philosophical point of view. Now and then an invited guest from the offi-

cers of the church is given opportunity to explain the meaning of the church and its principles to the society. On November 3 a most enjoyable time was spent by the society, with the church historian as the invited guest. It was a mutual treat. The communion was served, and an hour spent in the discussion of "The doctrine of continued revelation." Spirited interest was manifested by these college men and women in this vital subject to the church.

It is worthy of note that in this little company of students everyone was at least the third generation of his family belonging to the church. Some of them were of the fourth and fifth generations, and some of them were descended from members of the old church. Those present at the meeting included Reginald Smith, the youngest son of President Joseph Smith and grandson of Joseph Smith the Prophet, who was also represented by two other descendants, Frederick A. Smith, jr., son of Patriarch Frederick A. Smith, and Ronald Smith, son of President Elbert A. Smith; Elvin and Wayne Luff, grandsons of Elder Robert M. Elvin and great-grandsons of Doctor R. C. B. Elvin who joined the old church in Scotland; Ian and Naomi MacLaren, whose great-grandfather, Clark Stillman, was a member of the church at Nauvoo, and resided for years at Farmington, Iowa; Roland Flanders, the president of the society, who is a grandson of Elder John W. Brackenbury, whose father, Joseph Brackenbury, died while on a mission for the old church in 1833; Edward B. Thompson, a cousin of Bishop Benjamin R. McGuire, and fourth in descent from Louis McGuire, who united with the church at Allentown, New Jersey, 1840; Richard M. Ryan, grandson of Elder Richard Davis who united with the church in Wales in the early days; Lester Etzenhouser, grandson of Henry Etzenhouser, the first president of the Independence, Missouri, Branch; Jesse Roth, grandson of Elder J. S. Roth;

Charles Grabske, sometime of Malvern Hill Church, Kansas City, who is the third generation of his family belonging to the church; and Robert Wayne Smith, secretary of the society, son of the church historian, and fourth generation of his family in the church. August Kramer, nephew of Elder Alma Barmore, is a member of the society but was detained from the meeting, also Aileen Danielson, great-granddaughter of Osmond Thomason, of Mission, Illinois, a member of the Norwegian Branch in the early 40's.

This is a fine exhibit in favor of the high regard in which education is held by the older families of the church.

HEADQUARTERS OF THE CHURCH

Where was the headquarters of the church from 1833 to the time the Saints settled at Nauvoo, Illinois, 1839?

The headquarters, or seat of the First Presidency, was maintained at the following places at the dates given :

Fayette, Seneca County, New York, April 6, 1830, to February, 1831.

Kirtland, Cayuga County, Ohio, February 18, 1831, to January 12, 1838.

Far West, Caldwell County, Missouri, March 14, 1838, to January 29, 1839.

Quincy, Adams County, Illinois, March 17, 1839, to May 4, 1839.

Nauvoo, Hancock County, Illinois, May 9, 1839, till the rejection and disorganization which followed the assassination of Joseph and Hyrum Smith in 1844.

NECROLOGY

BY FREDERICK A. SMITH

HANS NELSON HANSEN, who passed over on February 3, 1922, was a Scandinavian, born at Storehedding, Denmark, April 28, 1850, and came to this country with his parents at the age of fourteen. They continued their journey to Utah, having received the gospel, as taught by the elders of the church in Utah, in their native land. They soon became dissatisfied with the Utah Church, and hearing the elders of the Reorganization, they accepted it, and the young man was baptized by Elder David J. Powell in March, 1867. The same year he came east with his parents and they settled in Pottawattamie County, near Council Bluffs, Iowa. He chose the vocation of farming and has made his home on the farm until a short time before his death, when he bought a home in the town of Underwood, Pottawattamie County, Iowa, and made his home here until his death, being a resident of this country fifty-five years.

He was ordained an elder April 11, 1875, and the same year he was appointed to Scandinavia and took his first mission to his native country, where he remained for eighteen months. At the close of this missionary effort he was not altogether satisfied, for, on the surface, it appeared that very little had been accomplished; but the seed was sown and later bore fruit. Some heard the mission direct from the elder; they told it to others, and later quite a number came to America and many of them were baptized by him in this country. Among them was a young man named Peter Anderson, who became well known to the church and occupied in the Quorum of the Twelve for a number of years, as well as other missionary work prior to his call to the apostolic quorum.

When on this mission to Scandinavia, he found it necessary to labor with his hands to provide for his needs, as the church was unable in those early days to furnish the necessary financial support; and while working upon the ship docks upon one occasion a little incident occurred to which he often referred, and never forgot. It was customary to meet men going around among the workers trying to sell different kinds of fruit, but he had been in the habit of paying no attention to them, until one day an old gentleman approached him, carrying a basket of fine peaches, and handed him some of the fruit, saying, "Here, I know you," and then quickly disappeared. The elder wondered about it and in the days following tried to watch for the old gentleman, but never did he see him again.

After his return from this mission, he labored in western Iowa, where he met Miss Agnes Kirkwood, and on November 4, 1878, they were married. To this union one son was born; later they made a home for a motherless girl, who with the wife survive him.

He continued his missionary work, with some interruptions to look after his farm, for several years, until appointed to the Rocky Mountain Mission, where he labored for a number of years with an occasional change to some other district in western Iowa for short periods. In his labors among the people of the West he was greatly blessed in defending the claims of the Reorganization, and it was a delight to him to engage in conversation, in private or in public, with some of the believers and representatives of that faith and present the true side of this latter-day work. At one time while on his first mission there, he became discouraged and downhearted, and in that condition sought the Lord in prayer for help. To this cry there came a response; the Lord spoke to him, bidding him to continue in the work, assuring him that the things he

had tried to oppose were an abomination in his sight. Thus in his ministry in the West, as well as elsewhere, there came the testimony that this work is founded on the Rock of Truth; that its claims would bear the light of investigation.

In 1908 he was again appointed to Scandinavia, and for sixteen months he strove to push the work on. That made him many hardships and discouragements, often going without proper food, and, as he has told me himself, walking the streets at night because he had no place to sleep and no money to hire a bed, and was under the necessity of constantly moving to keep the police from arresting him. Such were some of the discouragements and hardships under which he patiently sought to spread this gospel. Upon his return he labored in this country until 1911, when he was again appointed to Scandinavia, and for the next two years he devoted his energy and life to the work of the gospel among the people of his native land, with varying success and disappointments. He returned for the 1913 conference and a visit at his home and was returned to this same field. During this, his fourth mission to Scandinavia, he was put in charge of Scandinavia and Germany. He took his wife with him on this trip and remained there until the condition of the war that broke out in 1914 made it necessary for him to return to America.

We see his life has been one of service to his Master and in behalf of his fellow beings.

On the 12th of April, 1886, he was ordained to the office of seventy by Elder James Caffall, and continued to occupy in this office until April 13, 1917, when he was ordained to the office of high priest. In this office he labored continuously until his death, being president of the Underwood Branch at the time of his death.

He spent his life as a minister for the cause of Christ

which he loved dearly and bore a faithful testimony to the truth of this gospel by word and example and sacrifice. It can truly be said that he was faithful to the end.

He was a man of quiet and pleasing manners, of a social and jovial disposition, but never carrying this to an extreme. A man of strong convictions and ready to stand earnestly for what he believed to be right, in the spirit of humility and meekness, as the Lord has commanded. Being naturally of a religious make-up, and having been taught by parents who had a high sense of religious integrity, he had a high regard for God and his teachings, but in no sense was he a fanatic. but was ever ready to listen to reason. He was thorough in his investigations and very careful in reaching his decisions. He was of sterling integrity and reliable in all his transactions; was not easily discouraged, but of a hopeful and cheerful disposition, and very energetic and diligent in anything he undertook to do. These traits stood him well in his several missionary appointments, as some of the missions were of a very trying character, such as the Utah and Scandinavian Missions, where there were those things which tried the soul of man to the uttermost. Yet in all these years that we have known him, we have not heard him complain or murmur, but he has sought to respond to every requirement that was made of him and has been looked upon as one of the true and tried ministers of the church.

As a traveling companion he was congenial and always willing to share all the hardships and carry his end of all the burdens that were to be borne. Self-sacrificing and considerate of others, he always made friends for himself and the cause wherever he labored. For many years he manifested his love and loyalty to the cause by his devotion and diligence, and yet laboring, self-sustaining.

He was very kind and loving with his family, and highly respected in the county where he made his home for so many years.

In the days of his affliction his faith was unshaken, and upon one occasion he said to his son, "I am not sorry I have tried to do a little for this work," and was patient in his suffering, repeatedly saying, "The Lord's will be done." He greatly appreciated visits from his brothers and friends, and often remarked, "I never knew I had so many friends."

Thus passes one of the faithful ministers for Christ to a just reward at the hands of the Master he loved and served so long and well while in this life.

383

Journal of History

VOL. XVI, NO. 2 INDEPENDENCE, MISSOURI APRIL, 1923

THE GENERAL CONFERENCE OF 1922

THE SIXTY-EIGHTH GENERAL CONFERENCE
OF THE REORGANIZED CHURCH OF JESUS CHRIST

OF

LATTER DAY SAINTS

INDEPENDENCE, MISSOURI, OCTOBER 1 TO 18, 1922

BY WALTER WAYNE SMITH

The General Conference of 1920 adjourned to meet at the call of the President which call was issued for October 1, 1922, at Independence, Missouri. This was the first General Conference held in the autumn since the discontinuance of the Semiannual Conference which was held last at Lamoni, Iowa, September 20, 1882.

The general sessions of the conference were held in a canvas tabernacle on the south side of the Temple Lot.

Sunday, October 1, 10.45 in the morning the sacrament of communion was administered, President Frederick M. Smith and Elbert A. Smith in charge. Short addresses were made by Elbert A. Smith, Walter W. Smith, Gomer T. Griffiths, Benjamin R. McGuire, Floyd M. McDowell, and John Shields.

At 3 p. m. President Frederick M. Smith preached on the subject, "Our social ideals."

Apostle John W. Rushton preached at 8 p. m. on the subject, "The apocalyptic paradox."

The daily program of the conference consisted of: A study hour 8.30 to 9.30 a. m. daily except Sundays. These lecture courses were given on "Social service," by Mrs. Ida Pearson Etzenhouser, B. S.; "Child welfare," by G. Leonard Harrington, M. D.; "Psychology of childhood," by Merrill A. Etzenhouser, M. A. Prayer service, 9.30; departmental conferences, 10.45; preaching, 10.45; business session of conference, 2 p. m.; and preaching at 8 p. m., with special music and congregational singing at 7.30 p. m. Some special musical programs and conferences were held at the evening hour at the Stone Church.

A very large attendance of delegates, ministry, and visiting members of the church was had. The great tabernacle seating more than three thousand was filled to overflowing daily, and overflow meetings were held at the Stone Church. The great throng gathered with expectant interest. It had been the longest period between conferences during the history of the Reorganization. The weather was ideal. Balmy sunshine made the time seem much more suitable than the early April weather conference goers had been used to in times past.

The business session of the conference was called to order at 2 p. m., Monday, October 2, by President Frederick M. Smith. Sang the hymn, "Redeemer of Israel." Prayer was offered by Bishop Benjamin R. McGuire. The conference was organized as usual. The order of services, appointments, and arrangements for seating were approved.

The report of the Department of Statistics shows a net enrollment of 94,143 after 6,721 had been carried to the unknown. If these were still counted in, our total enrollment would be 100,864. There are 671 branches in the United States and Canada; 74 districts and five stakes. There are 6,136 ordained men in the church.

The financial status of the church was indicated by the Presiding Bishop's report:

The gross worth	\$2,903,298.19
Total liabilities	338,405.70
Net worth	\$2,564,892.49
Total income, tithing, offering, and other	\$ 480,904.92
Total expenses	593,475.48
Deficit	112,570.56

These figures do not include the Herald Publishing House, Independence Sanitarium, nor Graceland College. The following figures indicate their financial status:

Herald Publishing House:

Total assets	\$206,217.52
Total liabilities	36,309.19
Net worth	169,908.33

Independence Sanitarium:

Total assets	\$ 89,493.51
Total liabilities	15,719.71
Net worth	73,773.80

Graceland College:

Total assets	\$232,577.43
Total liabilities	14,602.52
Net worth	217,974.91

This shows assets in addition to the net worth shown in Bishop's report of \$461,717.04 which would make a grand total of the assets of the church and institutions mentioned: \$3,026,609.53.

Near the close of the first session President Frederick M. Smith read the following revelation:

To the Church:

October 2, 1922.

To the matter of filling the leading quorums of the church in which vacancies now exist I have given prayerful and careful consideration and meditation, and the voice of inspiration to me is:

Let Floyd M. McDowell be ordained counselor to the president as a member of the First Presidency to fill the vacancy now existing.

Let Gomer T. Griffiths, Ulysses W. Greene, Cornelius A. Butterworth, and Robert C. Russell be released from further responsibility as apostles, to devote their activities as their strength and opportunity might permit to local work or as evangelical ministers as might be determined by subsequent procedure.

To fill the vacancies in the quorum of Twelve let the following be ordained apostles: Clyde F. Ellis, John F. Garver, Daniel T. Williams, F. Henry Edwards, Edmund J. Gleazer, Roy S. Budd.

Let James A. Gillen be ordained president of the Quorum of Twelve.

The field is large and the time opportune. Let the missionary work be prosecuted with great vigor, and if the Twelve will devote themselves whole-heartedly to this work the church will be greatly blessed through their ministrations.

And let the Quorum of Twelve be further admonished that upon them rests the onerous burden of the missionary work of the church, and be not concerned with local administrative work except in emergencies or as sent by the presidency, leaving the care of the local work to those officers previously indicated in the law.

Let contention cease.

FREDERICK M. SMITH.

The document was given to the several quorums (bodies of ministers) for consideration and report to the conference.

On Wednesday, October 4, the Quorum of Twelve reported as follows:

To the General Conference; Greeting: The following matters had been before the joint council for some time before adjournment May 16, 1922, pending consideration. When adjournment was had of the joint council sessions on the above date the resolution provided for the reconvening on the 20th day of September. So far the council has not been convened and the issues are still in suspense:

First: "Appreciating the urgent need of some concrete expression being given to the economic and social program of the church and the effort being made by President Frederick M. Smith to arouse the collective consciousness of the church at large to a sense of the responsibility resting on the church to discharge this duty; and, the efforts made by the Order of Bishops to devise and state categorically the ways and means and interpret the method of administering stewardships and inheritances; be it resolved: That we request the joint council of Presidency, Twelve, and Presiding Bishopric to take up this matter for consideration and discussion, with a view to presenting to the coming General Conference for consideration and indorsement a definite constructive program moving towards the realization of this vital feature of Christian idealism."

Second: "That the resolution on page 2437 of General Conference Minutes for the year 1917 on the silencing of ministers be amended by adding the following: 'In case the party silenced is not satisfied, appeal may be made to the joint council consisting of the Presidency, Twelve, and Presiding Bishopric. The decision of this council being final.'"

Third: "In order to reduce to the utmost minimum the occasion for criticism and lack of confidence, which create doubt, if not suspicion,

to the detriment of the cause, and to meet the evident need of closer cooperation in the executive work; and to secure more effective service from the executive officials in attempting to meet the general needs of the church, especially stimulating the faith of the membership at large; and, in organizing the various departments of church work in foreign and domestic fields; and, to increase unity of purpose: It is the opinion of the apostolic quorum that in order to secure these ends in programs of official itinerary, involving the church executive or administrative departments, together with the expenditure of money from the general treasury beyond the ordinary work, such programs and itineraries should have the consideration and indorsement of the joint council; that the wisdom, judgment, and inspiration which it may be assumed the joint council possesses, shall authorize these extraordinary measures, and by mutual consultation the integrity of the executive council, individually and as a whole, may be conserved and all be thus qualified to sustain such programs and expense, because undertaken with the knowledge and consent of the joint council."

Fourth: In 1919 one of the ministers of the church was placed under silence by the President. This action was objected to by the brother himself, and after three years his appeal from the action was under consideration of the joint council, the whole matter being referred to a committee.

This committee spent several weeks in making investigation. Every source of information was explored and a very elaborate report was presented to the joint council with the following conclusion:

That the grounds upon which action was based were not sustained by evidences, and recommended that the silence imposed in 1919 be lifted.

The findings and recommendations were considered by the joint council and approved unanimously.

Up to the present this action of the joint council has not been honored.

It is the opinion of the quorum that these features are of such importance they should have consideration by the joint council, as at present constituted, and then be submitted to this General Conference for final action, because of the peculiar circumstances surrounding these matters.

We therefore respectfully ask that action upon the communication presented by President F. M. Smith, October 2, be postponed until these features have had the consideration and action called for.

The above was adopted by unanimous vote.

Respectfully submitted,
October 4, 1922.

THE QUORUM OF TWELVE,
JOHN W. RUSHTON, *Secretary*.

On the same date the Quorums of Seventy reported:

To the Conference; Greeting: I am instructed by the quorums of

Seventy in joint council to present the following as their action, which was had by a vote of 48 to 16.

Resolved, That in compliance with the request of the Quorum of the Twelve and the Presiding Bishopric, we defer action on the matter of accepting the purported revelation, pending the settlement of important matters pending before the joint council of the Presidency, Twelve, and Presiding Bishopric, in which the present personnel of the Twelve are vitally interested, and which were had under consideration at the adjournment of the council on May 16, 1922, and yet undecided and unsettled at the present time; believing it to be an error to remove those men from the quorum before these matters are properly adjudicated; and that we so inform the President of the church.

Respectfully submitted, E. E. LONG, *Secretary*.

INDEPENDENCE, MISSOURI, October 4, 1922.

The High Priests reported as follows on the same date:

To President Frederick M. Smith and the General Conference; Greeting: I am directed by the High Priests' Quorum to say that at a meeting of the quorum held this morning the following action was had relative to the document submitted to the quorum on October 2:

Moved and carried that we adopt the document. This prevailed, by a vote of 55 for to 13 against.

Respectfully, ALBERT H. KNOWLTON, *Secretary*.

INDEPENDENCE, MISSOURI, October 4, 1922.

The matter was discussed and a recommitment had. After further consideration the following reports were made on Tuesday, October 10:

To the President, Ex Officio Members, and Delegates of the General Conference; Greeting: I am instructed by the Quorum of Twelve to present the following action on the document referred by the body to the several quorums on October 2, for consideration:

Whereas, after prayerful and earnest consideration of the document presented to the General Conference October 2 by President Frederick M. Smith, there appears to be a disparity between the status and functions of the Quorum of Twelve as stated in the aforesaid document and the status and functions of the Quorum of Twelve as found in the Book of Doctrine and Covenants, as per the following citations: Section 104: 12, 13; 105: 12; 120: 3, 4; 122: 6, 7, 9, 10, 11, 13, and 14; and as interpreted by the First Presidency, accepted by the Twelve and Presiding Bishopric, and afterwards approved by the General Conference and included in the Book of Doctrine and Covenants, section 123: 23, therefore,

Be it resolved, That under these circumstances we regretfully de-

cline to accept the communication of President Frederick M. Smith, presented to the General Conference October 2, as a revelation from God.

This action was unanimous.

Respectfully submitted,

THE QUORUM OF TWELVE,

By JOHN W. RUSHTON, *Secretary*.

INDEPENDENCE, MISSOURI, October 10, 1922.

To the General Conference; Greeting: At a meeting of the Seventy in joint council, held in the Liberty Street Church this morning, the following resolution was adopted by a vote of 41 to 25.

Resolved, That after due consideration of the paper placed before the conference and quorums of the church by President Smith, whereby certain changes of the personnel of leading quorums are to be authorized if said document shall be indorsed by the quorums and by the church;

And after careful consideration of the unusual circumstances involved in the presentation of said paper, and in the absence of sufficient apparent reasons supporting the wisdom of such changes at this time, and under prevailing conditions;

And in consideration of the utter lack of convincing spiritual witness and testimony that said paper represents the will and voice of the Lord in this matter, we hereby report that we cannot accept it as such.

Respectfully submitted, E. E. LONG, *Secretary*.

To the General Conference; Greeting: The Order of Bishops met and considered the document presented by President Frederick M. Smith, and the following resolution was adopted: "Resolved, That we adopt the document as a revelation from God to the church."

R. T. COOPER, *Secretary Pro Tem*.

INDEPENDENCE, MISSOURI, October 7, 1922.

To the Conference: I am authorized to present the following as the action of the Order of Evangelists: Resolved, That we authorize the secretary of the order to report to the conference that the Order of Evangelists accept the document presented by the President of the Church on Monday, October 2, for what it purports to be, "the voice of inspiration" to the church.

H. O. SMITH, *Secretary*.

October 7, 1922.

To the General Conference; Greeting: I am instructed by the mass quorums of elders to report their action on the document from the President of the church as follows:

"That we, the Elders' Quorums, adopt the document referred to us by the conference, as a revelation from God." The vote was 115 for and 48 opposed, with 14 not voting. Four persons not able to be present asked the secretary to cast their votes, 2 for and 2 against. These are not included in the foregoing figures.

Respectfully, A. E. STOFF, *Secretary*.

INDEPENDENCE, MISSOURI, October 7, 1922.

To General Conference; Greeting: At this morning's session of the Aaronic priesthood the following resolution was adopted: "That the communication from the President be adopted as a revelation." The vote was 46 for, 41 against, with 9 not voting.

VERNON A. REESE, *Secretary.*

INDEPENDENCE, MISSOURI, October 10, 1922.

On Wednesday, October 11, the document under consideration was referred to the joint council of Presidency, Twelve, and Seventy. On Thursday, October 12, this council reported as follows:

To the General Conference: In response to action of the General Conference on yesterday referring matter before the conference to the Presidency, Twelve, and Seventy, we desire to report that the Presidency met with the Twelve and Seventy at 10 a. m. to-day, continuing in session for about an hour. President F. M. Smith presided over the meeting. Questions were asked of the President and answers given; some legislation was attempted but no progress was made, and the meeting adjourned without any action being taken.

Respectfully submitted,

ELBERT A. SMITH, *for the Presidency.*

INDEPENDENCE, MISSOURI, October 12, 1922.

President Frederick M. Smith ruled that the present state of business brought the document submitted by him before the body. He suggested that an hour be fixed for the taking of the vote on the substitute. He made the following statement:

I wish to make a very few statements. There has been some question raised on the floor of the conference and among those who have discussed it on the quorum floors, and on the streets, as to the use of the word *inspiration*.

Acting as your President, and as you have sustained me your prophet, I have plead for and have received what I believe to be inspiration from God. Acting on that inspiration, I have given the word that is before this people to decide on. It seems to me that after ten days of procrastination it is only fair that I request you to give your answer as to what that means to you. I am going to ask that the time be fixed for acting on that document. If there are quorums that still wish to discuss the question and submit a further report to this body, they should be requested to withdraw now and report at such fixed time.

It was moved and seconded that the vote on the docu-

ment submitted by President Frederick M. Smith on Monday, the 2d, be voted upon at 4 p. m. The motion prevailed.

Upon motion the vote was ordered by Yeas and Nays (delegate vote) upon the question, "That we indorse and approve the document submitted to us on Monday, October 2."

President Frederick M. Smith arose and made the following statement:

The question that seems to have disturbed one speaker is particularly in regard to the apostolic authority. Let me remind you, as I tried in 1919, that the apostolic authority inheres in the Presidency as well as in the Twelve, and that there is a division of labor. That division of labor is recognized of the Lord and must be recognized by us.

In regard to the attempted straining of the word *concerned*, my understanding of that is nicely set out by the last speaker. No distorted or over-emphasized definition of that word could be made to do violence to the revelations we have already in our books, and hence could not be made to do violence to any official in the church.

President Smith then called Elder Joseph A. Tanner to the chair and withdrew from the assembly.

The secretary read the revelation.

Chairmen called their delegations together to make up the vote, and the assembly took a recess.

The vote was taken by the secretaries, resulting as follows: Delegates: 451 for, 310 against. Ex officios 205 for, 145 against. Total vote: 656 for and 452 against.

On Friday, October 13, at the opening of the session the following speeches were made:

PRESIDENT ELBERT A. SMITH

It might seem presumptuous for me as a counselor to advise the people when the President of the church is here and in his place. It might seem presumptuous for me to presume to advise him publicly before the people. If so, I will take my rebuke in the time of its administration.

What I have to say I say from a feeling of compulsion. I feel I would say it if it were the last thing I did on earth. And if it would accomplish the results that I desire I would be willing that it should be the last thing I did on earth.

I believe it to be one of the duties of the Presidency to unify the high priesthood. We are presidents of the high priesthood first and, in a way, because of that, of the church. I say I believe it to be one of our duties to unify the high priesthood. We have not yet succeeded in doing that. Perhaps we are not good at unifying. Perhaps you are hard to unify. Perhaps both are true. But it seems to me that if presently there does not come more unity the time will come when we of necessity must step aside and permit you to select some one else who can perform that work.

I believe that our division has been due to several factors, two of which I will mention. One is the thousand never-resting, poison-dripping tongues of rumor. I have found rumor to be a liar. I do not believe any rumor any more until I go directly to the one affected and find out his version of the story before I believe it or tell it. But rumor has been busy on both sides.

I think perhaps another factor is misunderstanding and a misapprehension. I know that the President who sits here in his chair has a side to his character that some of you have never seen. I cannot say where the fault is. Perhaps some have been too busy thinking and speaking about his failings, which he admits he has, and have never or seldom paused at any time to think or speak about his virtues. It may be that he has kept that side concealed from you and has drawn himself into himself and isolated himself from you and shown you only the austere side of his nature. But when he came into the stand Sunday morning as I was to preach to this audience and offered a childlike and humble prayer for me, he did something for me that he could not have done by compulsion in a thousand years. I wish that he could in some way make every one of you feel that he is back of you and praying for you as he did me, and that he could take you all into a heart of love as big as you all admit his intelligence to be.

It may be true also that you have some traits that President Smith has not clearly perceived. It may be that some have worked from ulterior motives, but I believe the majority of the priesthood to be clean and honorable men. I know that some of the men who voted against that revelation went through hell before they reached their decision. You can see it in their faces. They acted from conscience. Such men are too valuable to lose.

My plea is that the President and the priesthood will unite to forget and forgive all past wounds. If there is any one sentence in this document that we can all say is from God it is that closing sentence, "Let contention cease." And there is nothing in scripture, neither decalogue nor beatitude more true, more beautiful, than that statement that no man can assist in this work except he be humble and full of love, having faith, hope, and charity.

I long to see the day when our President will stand up as our prophet, embracing in his love and leadership all the priesthood, when

all will be rallied around him in one solid phalanx. If I do not see that day before I die, I will die a disappointed man. Perhaps I am overanxious. I am willing to fight the world, but I cannot fight my church. There is no place in this church for party government. The Presidency must be the Presidency of all the priesthood. I hope we can find the basis of common action and go forward, and find it speedily. If I have been overanxious, forgive me.

ELDER JOHN W. RUSHTON

The events of the recent days, as intimated by our much-esteemed brother who preceded me, certainly have left marks upon some of us which probably never will be erased. It has been my intention to take advantage of the first opportunity which should present itself to ask the privilege of making some remarks upon this matter, for much against my inclination and my usual disposition I have been crowded into a public position which has been very distasteful to myself; for those who know me best will admit easily, I believe, that this sort of experience is one that I do not like.

I went into the ministry of this church when I was seventeen years of age, being ordained to the office of priest under the direction of the late Brother James W. Gillen. I labored as a local man until I was twenty-six years of age, devoting all my spare time and spare money to the distribution of tracts, preaching on the streets, and filling appointments under the rota plan of the Manchester District, doing all I could for the building up of what I believed then and still believe to be the kingdom of God.

When twenty-six years of age I left my newly married wife and a young child of nine months and went up into Scotland, where no one looked upon me with favor.

When I was twenty-eight years of age I was called into the apostolic quorum. I was young and inexperienced, perhaps as young as any of the men mentioned in this document. I have done my best. I never shirked my duty. I never said No, when asked by the Presidency to go anywhere. My wife never sent for me to come home under any circumstances and some were very pressing.

To stand, therefore, in this congregation as we have had to do recently and take the position which has been taken is not a matter of choice. It is not a matter of selfish desire for publicity. It is a matter of conscience, of the deepest kind. But the battle is over. This people has spoken. *Vox populi, vox Dei* is the essential principle of our parliamentary rule of the government of common consent.

So far as I am concerned, and I speak for the brethren of the Quorum of Twelve, I am sure, I have no disposition to resign, even though that has been intimated and circulated as suggested in our brother's speech. We shall play the game according to the rules of Christian ethics, and continue to do our best for the advancement of this work as

long as God and the people may wish us so to serve. Whatever ability, whatever talent, whatever gift or experience we may have gotten and have in our keeping, shall be consecrated to the kingdom of God, because this is bigger than life.

I want to say so far as the men who are coming into the quorum are concerned, not one word has been raised in criticism against any one of them by the men of the quorum. They shall be welcomed and received by us without any hesitation, with a heart of love and with the fullest confidence. The best we have will be at their disposal if they may wish to draw upon it for their good or the good of the work. We shall unite with them with a spirit of love and union and confidence and freedom, and hope that the high traditions of the apostolic quorum may be maintained in the days and years which are yet to come.

It is only natural that we feel deeply grieved and touched with emotion that sometimes unsteadies the train of thought and probably makes logic and grammar almost worthless, but these men who leave us, one of them at least, has been a father to me. I met him first when I was a boy, and he has advised and counseled me and has been one of the best friends I have had in this church. The other men have grown up to be friends to us. Men cannot live together and work together and play together without becoming very deeply attached to each other, and as the places of these men are left vacant and the consciousness of their work only lingers with the memory of their names, I hope you will believe us when I tell you that we feel lonely, and their going out is a loss to us that will take a long time to overcome. I want you to believe if you will that in spite of all the ebbing and flowing of the tides of battle, now that the conference has spoken and approved, and I am glad it has, of the document presented to us by the President of the church, so far as we of the quorum who yet remain are concerned, we pledge the loyalty and support of the quorum to the program that is being put forth by the church to the upbuilding of the kingdom of God.

PRESIDENT FREDERICK M. SMITH

I do not wish to bear a testimony. All I have got to say is that I have fought a battle with myself and as a result of that battle I find my harness settling back into place. I am on the job. I hope you know what that means. It has been a battle for me. The introduction of these speeches at this time has been quite unexpected to me. I am glad they were made. I appreciate the expressions of loyalty that come from both sides. Without some such assurance or expression of loyalty, it would have been a difficult task to take up the arduous proposition of carrying on the work with a divided priesthood. I shall do my part. I trust that the Lord will help. I hope we are through the surf, but I do not imagine that we are on entirely smooth waters yet. But if we are united I have no doubt about the ultimate outcome. The ship of Zion will go into smooth waters.

The following was regularly moved and adopted:

Resolved, That the document submitted by President Frederick M. Smith and approved by the conference be ordered printed in the Book of Doctrine and Covenants as a rule of action to the church, and that the ordinations indicated therein be provided for.

President Frederick M. Smith suggested that the conference hear from the brethren named in the revelation, whose ordination had been provided for.

Elder Clyde F. Ellis was not present, being at the time in the Society Islands on a mission. The acceptance speeches of the other men, all of whom were present, are here given with short biographical sketches of each.

FLOYD M. MCDOWELL

Is it too much to ask your prayers and faith that I might be able to say that which my heart desires to say? I may have to tell a different story than the brethren that have just spoken, but in that story I shall put my whole heart, and before God I shall tell the truth. A few days ago I was approached by a brother who asked me rather abruptly, I thought, "Have you had any special evidence as to your call?" I said, "No; I have had nothing special." There was no chance for conversation and I fear that he may have misunderstood my answer. My answer shall have to be told in a longer story than in the words *yes* or *no*.

My earliest recollections are a praying, sacrificing, and God-fearing mother and a missionary father. I shall never forget the keen satisfaction I had as a boy in unbuckling the straps from my father's satchel and playing horse with that satchel, or playing it was an engine with a row of chairs to constitute the train, and I the engineer. I can see and feel now just how it felt and just how it looked to see my father coming up over the hill from the town not far distant, carrying his heavy satchels through the snow.

At the early age of fourteen I had to leave home if I went to school at all, and had it not been for a mother who was willing to give all her life that I might have that chance, had it not been for a mother who did not hesitate to go into the field or barn or garden and toil early and late, had it not been for a mother who did not hesitate to give all she had, even food and clothing, I could not have secured this schooling. Many a time as we sat down to a meal, she said, "Children, I am not hungry. You eat. If there is anything left I may eat." We know now that she went without many a time. That mother when I was fourteen years old took me to town and walked the streets of that city until she found a place where I could have a chance to work for my room and

board. She tackled the thing that could not be done and did it. Week after week I stayed there. When I went home I would say to mother, "Read me something. I don't want to go to sleep because the time is so short that I have before I have to go back again to the disagreeable work." Week after week I went back with her blessing and her last dollar in my pocket and her prayer to back me up. For seven years I earned all my board and room in school. I tackled every job imaginable under some of the most disagreeable circumstances, and would never have finished high school had it not been for the prayers of my mother.

On four successive occasions in my life opportunities have opened to me that I did not understand. My prayer has always been that I might be directed, or to use my actual words, my prayer has been that the pathway might be opened up before me that I might move in the right direction. On four successive occasions in life thus far that exact thing has happened. Each of those cases came as distinct surprises. Yet in each instance I moved in with the prayer of faith and with the prayer of my mother ringing in my ears, and in each instance has the assurance of God come to me with all the power it can bring that I did the right thing.

My life is known to many of the young people of this church. I have no apologies to offer, because my conscience is clear. I have done that which I believed best. Long ago I answered the problem of consecration of my all to the service of this church, and when there came the time when a mother's influence was not so far-reaching I was so fortunate as to find a companion who was willing to sacrifice with me. And in the spirit of the missionary we lived in rooms hardly fit to live in, while I completed that education. I am as sure as I am that I stand here that every day I spent in school is in accordance to the will of God. If anything can bring assurance, I know that. I am also sure that the power which comes from training can be used for evil and the criminal who is trained can be a worse criminal for his training. However, I am also sure that God placed a talent in our souls, that he expects us to cultivate that talent and train it to the utmost, and finally that he expects us to say, Here am I, Lord, use me. Every bit of talent I have must go into the same crucible as every bit of wealth anyone else has for the good of the cause on earth.

That is all the special evidence I have had. I know that every hour I have spent in study is the will of God. I know that he wants me to use that talent in his service. If it is the will of this church to use it in the position to which I am now called, I shall use it to the best of my ability. I have gone through a crucible in the last two weeks and if you place yourself in my position I am sure you will feel it is true. With my brethren I have spent sleepless hours on the bed tossing about and thinking. Just why a voice could not have spoken to me I do not know. My experience leads me to feel justified in saying that the only thing I can



FLOYD M. McDOWELL

say is that I will move forward and if my experience means anything there will come to me the assurance that my move is right.

I have had the assurance that the time would come when I would leave the college and spend my time in the interests of the young people and in teaching them. God has given me, I believe, without any conceit on my part the ability to teach. There is nothing that I desire to do more than to teach, and there are people in this audience in whose eyes I have seen tears as I have taught in the classroom exactly as I have in the prayer meeting. I want to teach this people. I want to be a teacher, and the first law of teaching is to be humble and to get onto the level of those you would teach. If I can follow the example of the blessed Master and help this people to understand and vision the great mission of this church; if I can have my office accessible and my ear open to the voices of every young person in this church, be they ever so small and untrained, I want that office and ear open. I want every one of them to write me a personal letter about their trials and their problems. May I have your prayers as I move in, not knowing but believing that if I do as I have done before God will bless me.

In 1914 when I went to Worcester my mother was much concerned about that move. She did not want me to go at first, but she afterwards wrote me this, "I have had a personage visit me in my room. It is his will that you should go on. The time will come when you will occupy in the highest councils of the church." That mother wrote me just this week and said that she was not at all surprised and that the vision to her had been literally fulfilled. That is her testimony. May I have your prayers of faith and confidence as I shall move in and give my best. I thank you.

FLOYD MARION MCDOWELL, son of Brother and Sister Willis A. McDowell, was born at Excelsior, Wisconsin, March 26, 1889. He was baptized at East Delavan, Wisconsin, October, 1899, by his father, Elder Willis A. McDowell, and confirmed by Henry Southwick and J. T. Hackett.

He received his early schooling in the public schools of his neighborhood, working his way in part and supported and encouraged by his devoted mother who sacrificed the necessities of life that her son might be properly equipped for life. He worked his way through Graceland College, earnestly working as well as studying to secure the coveted preparation for a larger and better service to the church. He attended the Iowa State University where he took his Bachelor of Arts

Degree in 1911. He went to Graceland College as an instructor, placing himself on a stewardship basis in common with the ministry of the church though he was not yet ordained. He gave his whole time where the church might see fit to use him.

In 1913 fortune favored him and he was enabled to attend Clark University where he received his Master of Arts Degree in 1914. Returning to Graceland he continued his work as an instructor and was made Dean of the Collegiate Department which position he has held ever since. He was granted a leave of absence in 1917-18 and returned to the Iowa State University where he took the doctor's degree in philosophy, majoring in education. His thesis was written on the "Junior College" and has since been published as a Government Bulletin on Education. He is consulted as an authority on the organization and curriculum of junior colleges throughout the United States and Canada.

Brother McDowell married at Lamoni, Iowa, July 30, 1912, Miss Lucy Goode. To them have been born two girls, Wilde Lee and Marian Louise.

He was ordained an elder January 10, 1915, by Albert Carmichael at Lamoni, Iowa, and on August 6, 1916, to the office of high priest by President Elbert A. Smith, and in October following he was chosen a member of the Lamoni Stake High Council. He has been a conscientious minister for Christ, devoting all of his time and energy to education and the work of his office as high priest. By order of the General Conference he was ordained counselor to the President of the church and member of the First Presidency on October 15, 1922, by President Frederick M. Smith and Apostle Thomas W. Williams.

JOHN F. GARVER

When on the 26th day of September, 1897, I was baptized a member of the church, in answer to my fervent prayer to know whether or not Jesus Christ was the Son of God and my Savior, the Father on that day by the testimony of his Spirit made me to know this same Jesus was indeed the Christ and the Savior of all men. This testimony has been unwavering from that day to this.

When in the General Conference of 1913 the document was being read commending certain men for the Quorum of Twelve, and the reader spoke the words to the effect that there were others in the body who by the witness of the Spirit that Jesus is the Christ were qualified to function in this office, the Lord by the selfsame Spirit said to me, "Thou art one of these men." In response to this admonition, I went to work that very day, and have not ceased in my endeavor to otherwise qualify for this office.

This witness was repeated to me from time to time: and again for the last time, when three weeks ago Sunday morning, in a meeting at Lamoni, the Spirit of God came to ask me the question, "Will you move now to this office?"

Conditions I will not here name were and are such I felt and still feel the call could not have come at a time more difficult for me and mine. I prayed God the matter might rest for a time. The question was repeated, and when I hesitated, again persisted, upon which I finally answered, "Yes, Lord, I will move now." I did not at the time know the conditions under which I would be required to move. I, however, unreservedly gave this my pledge to God, and as I have kept other pledges made him in the past, I want to keep this one.

The church being so disposed, I am then ready to move in and occupy; and so far as I may endeavor, the work shall have the best I can give, little though it may be. And I shall trust God and the people that my part shall be a success.

JOHN F. GARVER was born January 28, 1878, at Bristol, Indiana. Baptized September 26, 1897, at Bartlett, Iowa, by Henry Kemp, and was ordained a priest by Brother Kemp on November 10, 1901. Subsequently he went to Lamoni, Iowa, in order to attend Graceland College, his ideal being better and more effective service to mankind. He worked his way at college. One of his regrets is that he has not had opportunity to go on and complete a fully rounded-out education, but service has pressed hard upon him for his time and energy.

He was ordained counselor to John Smith, president of



JOHN F. GARVER

the Lamoni Stake, in October, 1907, in which capacity he served until the resignation of Brother Smith in 1916. On June 18, that year, he was ordained president of the stake and continued until his ordination to office of apostle. He was for years a member of the board of trustees of Grace-land College, a member of the Standing High Council, assistant editor of the *Saints' Herald* for years prior to 1916 and editor of the *Zion's Ensign* since early in 1922. He was ordained an apostle October 13, 1922, by Thomas W. Williams and Frederick M. Smith.

Brother Garver married at Lamoni, Iowa, August 11, 1907, Miss Minnie Hayer. To them have been born three daughters, Verna Grace, Lois, and Bertha Lillian.

DANIEL T. WILLIAMS

For the last eight years I have given my life to the missionary work of this church. I have found no place to turn back. All of us have found strenuous times. All of us have had our trials and our troubles and our temptations, and yet we have all had the gracious manifestations of the Spirit of the Almighty to us and we have been blessed by him in our labors. To most of us at least, I presume to all of us, God has given the testimony that the thing in which we have engaged is the work of himself and his Son.

God, too, has given to me some testimonies, and one of those testimonies I want to call to your attention this morning. I still have a desire to give my full, unlimited, and unreserved service to this people. In the past God has told me that some day I would stand in the place in which I am standing now. This came to me nine years ago. I was laboring then in the office of priest in the Ottumwa, Iowa, Branch. I remember that I went to the place of meeting one Sunday evening. It was my part to speak to the people of God. I had chosen a subject that was hard for me to speak upon because I knew it would come in conflict with the ideas of some of my elders and especially so with my father, who was a priest in the church, and previous to the time of my being selected to the office of the presidency of the branch he had labored in that place. I am sorry to say it, but it is true, that at that time my father was a user of tobacco. I am glad to add that since that time he has ceased that habit. When I went to preach this Sunday night the subject which I had chosen, and I believe under the inspiration of Almighty God, was the question of temperance, the latter half of my subject dealing with



DANIEL T. WILLIAMS

the question of tobacco. My father was present. Many of my elders were present and as a young man just starting in my ministry I felt it was a hard position for me to be placed in. Yet I determined that I would do my best, and when the latter half of my subject was reached the Spirit of God came down upon me like a mantle from on high. I was enfolded in that sweet and holy influence which many of you have often felt. After that sermon was preached my father came up and shook hands with me and said, "My boy, that was certainly fine."

I went home after the service. I went to my rest, and the voice of God as audibly speaking to my spiritual ear as I am speaking to you to-day, told me of my future work in just these words, "You are called to be an apostle." I saw nothing; I had no dream; I had no vision; I heard no other words; but I did have that testimony and that testimony I give to you to-day for what it may be worth to you.

I am glad to serve this people and serve my God, and if I can serve in this place better than any other place, though the trial be great and though the burden be heavy, I will thank God that I have the disposition to so serve.

DANIEL T. WILLIAMS was born December 13, 1889, at Cleveland, Iowa, son of Brother and Sister Daniel Williams, sr. He was baptized February 25, 1898, at Keb, Iowa, by John R. Evans. He attended public school when a child, which he left while young and went to work in the coal mines. He early manifested a studious turn of mind and read and studied in preparation for his life's work.

He was ordained to the office of deacon March 5, 1904, serving faithfully in this office. He was ordained a priest June 3, 1915, and an elder February 10, 1917. The General Conference of that year ordered his ordination to the office of high priest, being ordained on April 13 by Apostle Peter Anderson. He served the church as missionary in Des Moines District under General Conference appointment from 1915, and later as pastor of the church in Des Moines until he was called to the Lamoni Stake as counselor to the president of the stake, being ordained July 31, 1918, in which office he served until he was ordained an apostle on October 13, 1922, under the hands of President Frederick M. Smith and Apostle Thomas W. Williams.

He married December 25, 1911, Miss Agnes M. Scott, of Ottumwa, Iowa. To them have been born Frederick, Ruth, and Betty.

EDMUND J. GLEAZER

In a marvelous way I have been made to understand that from my cradle practically to the present time the Almighty has been directing my life. Through the leadings of his Spirit I came in contact with this marvelous work and a wonder, the only representative of my family at that particular time. At the age of twenty-one I was called upon to devote my entire time to the missionary work. I had a clear evidence from God at that particular time that it was his call and not a call from man. I had been just recently married and I weighed the matter pro and con. I decided that there was but one course to pursue, and that was to heed the voice of Jehovah. The Lord promised me at that time that he would be with me and bless me. I realized my inability to do the work that I was requested to do, and I stand before you to-day to say that God Almighty blessed me and assisted me in that work. When called to the office of seventy I also counted the cost, but that same Spirit which had been with me in sunshine and under the clouds was still with me and I decided to go forward.

When this call came I cannot say that it was a great surprise to me. I was surprised that it came so soon. I sense keenly my youth and my lack of preparation to carry on the momentous tasks that are before me. I feel to-day that as I have been touched by his Spirit I am willing to go forward at the request of this people. All I ask is that I might have your prayers that I may be able to do this work, that I may be able to consecrate myself entirely to the task that is before me.

EDMUND J. GLEAZER, son of Edmund and Anna McKinley Gleazer, was born at Belfast, Ireland, March 23, 1895. By the death of both his parents at an early age he was thrown upon his own resources. He emigrated to America, joining his uncle in Philadelphia, where he worked at the textile trade and attended night school, laying a foundation for future work and equipping for better service.

He was baptized February 4, 1912, by Walter W. Smith, and was ordained a priest in the Philadelphia Branch, an elder April 25, 1917, at Independence, Missouri, by Walter W. Smith and Ulysses W. Greene, seventy August 4, 1918, by



EDMUND J. GLEAZER

Apostle Ulysses W. Greene, and an apostle October 13, 1922, by Apostle J. Frank Curtis and President Elbert A. Smith.

Brother Gleazer entered the active missionary service of the church in 1916 in the New York and Philadelphia District. Subsequently he labored in Massachusetts District with Providence, Rhode Island, as objective point, attending part time at Brown University in Providence, Rhode Island. In the fall of 1921 he was transferred to Boston and did some work at Harvard University.

He married October 24, 1915, Miss Gene Laurie. To them have been born two daughters and one son.

ROY S. BUDD

When I was only a lad three years of age Brother R. T. Walters, now occupying as a seventy, was doing missionary work in our locality, staying with my parents. I remember him stating to my parents that he expected some day I would take up missionary work and become a missionary for Christ. Small as I was, that made an impression upon my mind, and all through my boyhood days I had a desire to be a minister for Christ. Many times I have in my play gathered my younger brothers and sisters about me, and some of the older ones, and have stood before them and asked them to listen as I preached to them.

When I was eight years of age, the day that I became eight years of age, I was baptized into the church by Brother F. C. Keck, now deceased. In the afternoon, at a prayer service after my confirmation, I prayed earnestly to God that he might give me a testimony of this great work, and he did. He gave me the testimony that the work was true and that Joseph Smith was a prophet of God. That testimony has never left me to this day. The morning after my baptism on Sunday my father sent me early in the morning just at the break of day that I might bring the horses from the pasture; we were living on the farm. And as I passed along an old stone wall near a great large stone where I had played many times before with my brothers and sisters, the Spirit of God rested upon me and I knelt in my boyish way and poured out my soul to God and there I promised my God that if he would bless me and protect me that when I grew to be a man I would go forth into the world and represent his cause. God has always been true to me. It is true I have had my trials and sometimes I have failed in my promises to him, but he has always remained with me.

While only a young man I was ordained to the office of priest and occupied as priest of the branch in my home town. In the month of July

in the year 1913 Brother Amos T. Higdon, who was laboring in the Clinton District as a missionary, invited me to go with him and hold a meeting in Butler, Missouri. I did. Brother Higdon, a very humble man at that time and I know him to be the same yet, gave me some very timely counsel, and every morning we would take a walk to a cornfield and there we would offer prayer. In July, I believe it was the twenty-first day of July, without request from me, Brother John W. Rushton, then missionary in charge in that part of the world, sent me a letter giving to me a district appointment. Immediately after reading the letter I went with Brother Higdon to our accustomed place in the cornfield, to pray, and as he prayed I took the letter from my pocket and laid it down on the ground and placed my knee upon it, and as Brother Higdon prayed the angels of God seemed to hover about us and God said to me, "You shall occupy in the Quorum of Twelve with John W. Rushton." That has been in my mind since that time. In the year 1914 I was sent on a mission to British Columbia, Canada. Before I went to Canada I was keeping company with the young lady who is my wife now. We were engaged. I told her my life work would be in the missionary field, for sooner or later I would occupy in the Quorum of Twelve. So this message, my brothers and sisters, is no surprise to me. It is in harmony with the voice of the Spirit of God to me all during my eight years of missionary work.

Three weeks ago on Wednesday evening the Lord gave to me a manifestation of his Spirit, and when I arose the next morning I told my companion that I would be called into the Quorum of Twelve. I believe I fully comprehend and I believe I keenly sense the burden and responsibility thus thrust upon me, and regardless of the fact that my weakness and inability rise before me as a mighty mountain, after prayerful and careful consideration I am prepared to say to you this morning I am willing to abide your decision and endeavor to acquit myself as a minister for Christ with a keen desire to stand for the right as God gives me to see the right.

ROY S. BUDD, son of J. Calvin and Jennie Young Budd, was born May 3, 1890, at Schell City in Vernon County, Missouri. Baptized May 8, 1898, by Elder Floyd C. Keck. He was educated in the public schools of Vernon County, attending high school at Eldorado Springs. Afterwards he served as clerk in the post office at Eldorado Springs, Missouri.

He was ordained to the office of priest, October 15, 1911, by Elder James Moler. He labored in the Clinton District at Sunday school and Religio work and entered the active mis-

sionary work in the Spring River District. In 1914 he was appointed to British Columbia and Seattle District, and in 1915-16 to Spring River District. During 1917 he was chosen pastor of the church at Nowata, Oklahoma. He was appointed



ROY S. BUDD

to Far West, Missouri, District in 1918 and chosen pastor at Cameron, where he served until he was ordained an apostle, attending part time the Missouri Wesleyan College. He was ordained an elder August 13, 1916, by Frederick M. Smith and Frank M. Sheehy, and a high priest March 14, 1920, by

Peter Anderson and R. S. Salyards. He was ordained an apostle October 13, 1922, by Elbert A. Smith and J. Frank Curtis.

He married May 5, 1915, Miss Grace Stonger. They have three children, Lavon Marie, Maxine Lavern, and Roy Stonger.

F. HENRY EDWARDS

When I was about three days old there were certain spiritual manifestations given to my parents which made them realize that the time would come when I would occupy in this position to which I am now called. As a young boy I grew up with the idea that some time I would serve this church and God as a missionary. As soon as I was old enough and the call came I accepted the responsibility as a priest, and either just before that time or just after that time, when I was about eighteen years of age I, too, received definite knowledge for myself that the time would come when I should be called upon to accept this responsibility. That evidence came repeatedly.

When I left home my father, who is something of a visionary man, told me that he expected I would come back home holding some other office. I thought it would be some years before I was called to this position. I thought, therefore, that I would go back home as a seventy. I knew from the experiences that came to me last year in college that something would happen in this conference that would affect my life, and so I thought probably I would be ordained into the seventy. I thought that until six weeks ago, or about the sixteenth of August, and then in the Mansion House at Nauvoo I received the evidence that satisfied me that this was the time when I should be called on to accept this responsibility.

So far as I am concerned I would have preferred that it should come later. The first feeling I had was one of repulsion. I did not want to accept the responsibility, because it seemed to me that many of the precious things of youth would have to be given up. I thought I could serve just as well possibly as a seventy as I could in this connection, but as I thought of it there came the increased conviction that it was the will of God that I accept now.

I am willing to accept this responsibility. I recognize that the call to the priesthood is the biggest call that can come to me. I said years ago that all I had and all I hoped to be was at the service of God and of this church. I could make no further consecration than that. I have given all that I have to give. If you wish and if God wishes that this I have given and that which I want to give shall be used here, I am glad it shall be so done.

F. HENRY EDWARDS, son of Francis H. and Helen Smith Edwards, was born at Birmingham, England, August 4, 1897. He was baptized November 3, 1905, by Elder Frank Swan. He was educated in the public school of Birmingham, attend-



F. HENRY EDWARDS

ing the George Dixon Secondary School (high school). He entered an accountant's office where he equipped for public service accounting. He was active in Sunday school work, serving as secretary for several terms.

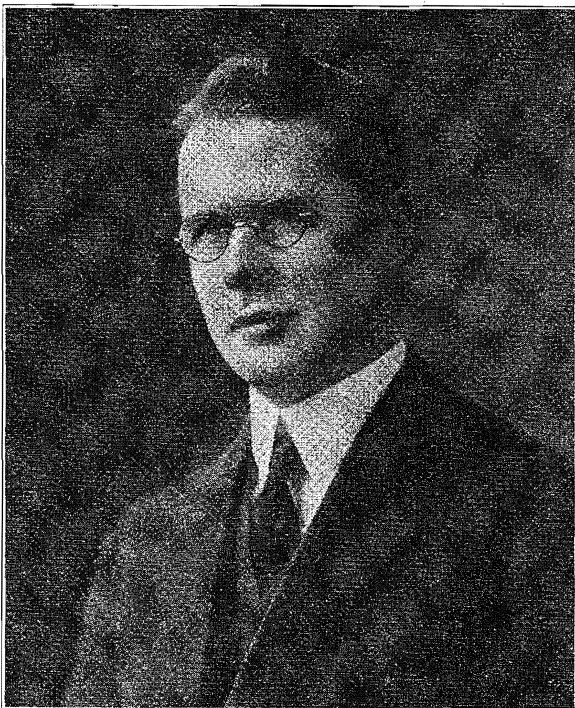
He was ordained a priest April 24, 1916, by John Schofield and Francis H. Edwards, his father. He was chosen secretary of the British Isles Mission in 1919, entered the active

field as missionary in 1920, and was ordained an elder April 24, 1920, by John Schofield and Francis H. Edwards. He served as recorder and historian of the British Isles Mission and was located at Saint Leonard's in London. September, 1921, he entered Graceland College for preparation for more effective service for the church. He was ordained an apostle October 13, 1922, by Elbert A. Smith and J. Frank Curtis, and was subsequently chosen secretary of the Quorum of Twelve.

CLYDE F. ELLIS

CLYDE F. ELLIS was not at the conference, but his ordination to the office of apostle was duly provided for. He was born at Chase, Michigan, December 19, 1891, and baptized June 16, 1900, by W. D. Ellis. Ordained a priest September 8, 1909, by Alma R. Ellis, and entered the active missionary service of the church by conference appointment to Western Michigan District in 1910. In 1911 he was appointed to Southern Michigan and Northern Indiana District, where he continued to labor until 1914 when he was appointed to the Society Islands. He remained there until 1920 when he returned to America, laboring in Saint Louis, Missouri, as pastor and later in Michigan, returning by appointment of the church to the Society Islands early in 1922, where he is laboring at present.

He was ordained an elder May 8, 1912, by J. Davis, and a seventy October 4, 1913, by Apostle J. Frank Curtis. He married July 22, 1914, Miss Clara Kellogg who accompanied him to the islands where she perished in the influenza epidemic. She died on December 3, 1918. He married the second time Miss Dana Watts at Saint Louis, Missouri, February 8, 1922.



CLYDE F. ELLIS

On October 14 the Quorum of Twelve presented the following:

To the General Conference; Greeting: I am authorized by the Quorum of Twelve to advise that in the session of October 13 the action of the General Conference expressing approval of the communication of President Smith, in which provision was made for the ordination of Brother Gillen to the office of President of the Quorum, was unanimously approved; and the conference requested to provide for the ordination.

On the resignation of J. W. Rushton, secretary of the quorum, Brother F. H. Edwards was unanimously elected to this position.

Respectfully submitted,

THE QUORUM OF TWELVE,

By JOHN W. RUSHTON, *Secretary.*

INDEPENDENCE, MISSOURI, October 14, 1922.

On October 15 the question of changing the Rules of Representation was introduced when the following was adopted:

Moved, as a substitute, That a committee of three be appointed to present to our next conference a rule of representation as based on the revelation given by Joseph Smith.

The committee was provided for, one member of the First Presidency, one of Quorum of Twelve, and one of the Bishopric, each to be selected by his quorum.

On October 17 the Order of Bishops reported on stewardships as follows:

To General Conference; Greeting: The Order of Bishops has been in frequent session since the opening of conference. Eighteen bishops have been present, also six bishop's counselors. All questions so far acted upon by the order have been reported to the conference.

On invitation of President Frederick M. Smith the order met with him October 6 to consider a working basis for the inauguration of the stewardship program. Since that date this important subject has been under consideration by the order, but time has not permitted the adoption of recommendations to submit to this conference.

ORDER OF BISHOPS,

VERNON A. REESE, *Secretary.*

INDEPENDENCE, MISSOURI, October 18, 1922.

The President called attention to nominations of heads of departments recommended in his report, viz: Elder A. Max Carmichael, Sunday school; Elder Thomas W. Williams, Religion; Mrs. Dora Glines, Women's Department. By separate actions the nominations were approved.

President Frederick M. Smith called attention to the Reorganization of the High Council in following from his report:

It will be remembered that the General Conference of 1920 approved the recommendation of the Presidency touching the reorganization of the Independence Stake and the Standing High Council of the church. Owing to the press of many things no immediate action was taken in this connection and during the balance of the year 1920 and 1921 the old council continued to function as best it could by substituting for members not available for service. However, acting under the authority of the General Conference, on February 15, 1922, the resignation of members who for various reasons found it impracticable to respond to the demands of the high council work was accepted, and the

Presidency called the council together with a view to reorganizing. Of the old council there were found five in position to continue their service to the church in this capacity; namely: Joseph A. Tanner, Samuel Twombly, Richard J. Lambert, Walter W. Smith, and George H. Hulmes. These were retained as members of the new council, and the Presidency after careful and prayerful consideration of the matter presented the names of John A. Becker, John M. Cockerton, John F. Garver, Roy V. Hopkins, Mark H. Siegfried, Israel A. Smith, and Nathaniel Carmichael to fill the vacancies existing in the council. These brethren indicated their willingness to accept, and on February 19, 1922, before an assembly of the priesthood of Zion, the reorganization of the council as above set forth was approved and the new members set apart by ordination to this office. The Presidency, therefore, presents this statement to the General Conference in the nature of a report for the approval or disapproval of the conference as the case may be.

The action was approved by the conference.

The conference by regular vote sustained the following quorums, departments, and general officers: The First Presidency, The Quorum of Twelve, Presidents and Quorums of Seventy, the Presiding Bishopric, Order of Bishops, Order of Evangelists, General High Council, Quorum of High Priests, the Eldership, the Aaronic Priesthood, the Architect, the Auditor, the Chorister, the Historian and Librarian, the Physician, the Secretary and Assistant Secretary, the Transportation Manager. Departments and Department Heads: The Sunday School, the Religio, the Women's Department, Department of Music, Health (including Sanitarium), Education (including Graceland College), Statistical Department, Department of Publicity, Board of Publication, Committee on Revision of Book of Rules.

The following addresses were made:

PRESIDENT FLOYD M. MCDOWELL

There are a few phases of our work that are of particular interest to me, and I think under the circumstances during the years that are just ahead of us they will be of increasing interest.

I think that we may all go home feeling that we have seen some motions passed that we are agreed to; and I am sure that all of us can go home saying we have seen some pass that we are not agreed to. I am

sure also, from the expressions that have come so many times from the floor, that whether we have agreed or disagreed there is but one thing for us to do, and that is to submit to the will of the majority and go ahead. I am sure that we are, all of us, each in his own place, going to do the very best work we can. I want to pledge my strength and my energy to do everything I can in the best way I know how this year in the interests of this church and the interest of this cause. If I can do anything that will be of assistance to the membership of this church in lines that I have the opportunity of being informed in, I am at your service, no matter how much time or how much energy it takes.

I want to remind this audience that one of the chief functions of this church is the establishment of a social order in which men can live in peace and harmony with their fellows. We do have the function of proclaiming the gospel of Christ in this world. We likewise, too, have the function of building a new social order. Without taking time to prove it, I am going to ask you to accept the rather dogmatic statement that the pages of history point towards the need of a solution of this problem, and that the call of this church in this latter day is that we shall solve this problem which the world has not been able to solve. I suggested Sunday morning one of the things that are going to be absolutely essential in the solving of this problem, and that is the presence in the soul of every Latter Day Saint of the Spirit of God. I want to reiterate that statement. I care not how many degrees a person may have, how much schooling he may have had, or how much wealth, fame, or power he may have, we shall never accomplish this work until as a church we learn what it is to have the abiding influence of God's Holy Spirit in our souls, guiding and directing us and pointing us to the ways of truth.

I do want to add this one suggestion. We may find ourselves always behind, as has been already stated on the floor, if we do not watch out. For nearly one century now our church has claimed before the world to have the key to the social problem, and yet we find ourselves behind. To-day, if we want to find the best clear-cut statement of our belief in regard to Christianity as applied to our social problems of to-day, we are under the necessity of going to the good of the world to find that statement. I wonder if I am presuming too much to kindly ask and urge that our church members and our missionary force read at least one good book dealing with our social problems and their solution. I am prepared at a moment's notice to give you a list of twenty books along this line that no Latter Day Saint can afford to miss reading. Candidly, you cannot afford to be uninformed with what the men are saying in the sociological and economic realm. Within the last ten years we have seen a new note in our sociology books. We are coming now to recognize the importance of religion as a means of solving the world problem. I do not think you dare go out into the world and represent a church that

for a whole century has claimed to have the keys to the solution, without being familiar with those books.

One of the things I regret most about this conference is not the division or the discussion, because I think we are healing the breach and are going out with a fine spirit; but, candidly and sincerely, my Saints, my heart bleeds to know that we have been here for eighteen days and few of us have had time or opportunity for constructive study and constructive discussion. I say with all my heart that I hope the time will come when our conferences, a good share of the time at least, will be devoted to studying constructively the social needs of the world. I want to offer my services to anyone who will write me for suggestion of some book along this line. We need some constructive study. We need the vision which those men are giving us. We need their scientific sociology along with our Christianity and the Spirit of God, if we ever solve this problem. Without vision the people perish. And frankly, I believe that a great many Latter Day Saints are absolutely lacking when it comes to this social vision. I have stood before our people at reunions year after year and have done my best to try to explain these social problems and to show our relation to them as a church, only to have a suggestion come that it was a fine effort, but there wasn't much religion in it.

I want to offer to you what services I may be able to render in this way and to repeat my suggestion in which I am sure that the other members of the Presidency are agreed, that you do during the next year read at least one book along these lines in addition to your other studies.

May God give us strength to do our tasks during the coming year. May he give us strength to teach an affirmative gospel. May he give us a vision of the importance of the other fellow's work. May it be possible for us to say that, whether in the office or in school or in the missionary field or on the farm, we can work with God in this place, and that talent must find its legitimate expression in service to humanity.

May God help us to this end is my prayer.

PRESIDING PATRIARCH FREDERICK A. SMITH

I have been asked to say a few words. Our conference is coming to a close. I do not suppose there is anyone who has realized all he had hoped to realize out of this time, and possibly all of us will have to recognize that there has not been accomplished as much as we would like to have accomplished. But I want to call your attention to one thought: The Master has made the statement in one of the revelations that we could discuss these questions here on the conference floor and in our quorums, and when we have decided what we are going to do we should go out into the field and leave our differences here as much as we possibly can. I think if we really have the work at heart we will recognize the importance of the statement made by the Apostle Paul that we must walk by faith. We cannot always see the end from the beginning, nor

can we see nor understand always the motives and purposes that may actuate individuals. And I hope it will not be said at the next conference that discrimination has been made anywhere because of opposition to positions taken by individuals in their conference work. God has stated that we should work together as much as we can without friction.

Now, while we may not see alike, we may not grasp all the problems just the same, we may not see the importance of our brother's work as much as we do our own sometimes, let us be kind enough and considerate enough to perform our work with the proper spirit and recognize our brother in the position in which he may be called to work, so that the work of God may not suffer unjustly because of failure on our part. I admonish you, therefore, to go out with the purpose and the object of doing everything you can for the upbuilding of the church, and that you study hard to bring about the conditions that God has said should come. Let us do our work here so far as opposition is concerned, and if there are those things that are not satisfactory, wait until the proper time comes and at the proper place let us seek to adjust them at the next conference.

This last year has been one of rumors. I never heard so many in my life as I have heard this last year. If there were grounds for some, any amount of them were not true. How they started or where they started I do not know, but it is a fact that they did start. Now let us move out, and as the Master has said, let us seek to work together. We have done what we undertook to do so far as we could as a conference. Whatever differences there may be, let us hold them in kindness and cheerfulness so far as we can, and move out and do the best we can under the conditions. There will be difficulties, there will be trials, and we must expect some of these things, or else our prophecies are a failure; but let us seek to qualify ourselves by faith in God, faith in his work that shall justify us as servants of God, and manifest to the world that whatever we have done we can at least be men, and Christians at that.

I pray that God may bless you, and as you go out into your fields that he may send the Spirit before you, that the angels of God may open the way and go before you, and that as you offer your soul and energy in the work that has been assigned, the Spirit of God may speak peace and comfort to you and encourage you and comfort you and strengthen you in the work that now lies before you. May his blessing and peace attend us.

PRESIDENT ELBERT A. SMITH

I once heard a story about a colored soldier who had gone through the war safely and who shortly after the close of the war found himself with our boys in Germany. He wanted to go home, so he went to the captain and said, "Captain, the war is over. I enlisted for the duration of the war. I want to go home." The captain replied, "The war is over, but the duration has only just begun." Our war is over, but what we are

going to do in the next year remains to be seen. I believe that one test of manhood is not to be all right when everything is going all right, but in times of stress and conflict to maintain an even temper, to retain faith in God and his religion and charity for those who may differ from us in opinion.

During the past summer, as I have told the priesthood here in the prayer meeting, I passed through a sort of Gethsemane. Recognizing conditions in the church and sensing that which was approaching, many an hour I wrestled in prayer in my closet, and many an hour on the mountain top when I was west at the reunion, I agonized in spirit beyond anything ever before in my life. I found peace finally in the thought that I would seek to know God's will. I would leave my mind open and proceed in harmony with my best judgment and leave the matter with him, whether I should stand or fall, praying that I might avoid the disastrous mistakes that might rebound to the injury of the church. And I feel to thank him for his sustaining grace.

My faith in the outcome of this work and in the fundamental principles has not been diminished in the least. I have not lost my love for the brethren, nor my confidence in them. I unite with the Presiding Patriarch in pleading with you that during the coming year our work shall be affirmative and constructive. Let us not have one negative man in the field. Let every man be a man who goes out to affirm and sustain and conform to the will of the majority, which is as near as we can get to common consent. I do not think that you can find any place in the field where, during the past year, I have undermined any of the Twelve or of the Seventy or of the Bishopric. I want to feel that no one has undermined me, but that we can feel that we are all for each and each for all, and that when we find Saints that are disturbed, we shall strengthen them. I agree with what Bishop Keir said this morning, that we ought to go out teaching the law of tithing; that we ought by no means to tell any family that they ought not to pay tithing, any more than we should tell some one that he ought not to be baptized. When I get where I cannot teach tithing, I cannot teach baptism. Let us go out affirmatively and make the best of the situation and have trust and confidence that we can be much more successful than we thought we could a few days ago.

I invoke God's blessing to be upon every missionary, every bishop, every pastor. There is no use of any one department disparaging the labors of any other. Let no seventy underestimate and belittle the work of the pastor in caring for the flock, and let no pastor speak lightly of the work of a seventy in going out to preach the gospel. Honoring each other as men of God, let us go forward and sustain each other. This will be my advice and my prayer.

PRESIDING BISHOP BENJAMIN R. MCGUIRE

During the noon recess a brother told me there was a little group of brethren standing in front of the church after adjournment of the morning session; that he stepped up to them and inquired if they had paid their fire insurance. One of them asked him what he meant. He retorted by quoting Doctrine and Covenants 64: 5, "Verily it is the day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned [at his coming]."

I do not think that it is necessary for us to emphasize the penalties that our heavenly Father will impose in the event that we fail to respond to the temporal law. I feel assured that as we go out from this conference we will do so with a deeper appreciation of the gospel of Jesus Christ and a finer sense of the responsibility that rests upon us as members of this church, and that we shall strive in every way to contribute our part to the establishment of the kingdom of God. If it shall be that our part is the payment of tithing or the contributing of an offering, it will be given with the same desire to advance the cause as is the work performed by the ministry.

Within the last three months it has come to the ears of your speaker that it had been said because of his condition of health and the onerous burdens of his office he expected to hand in his resignation at this conference. Never at any time has it even entered my thoughts to lay upon the table my resignation, and I wish at this time forever to put a quietus upon such a rumor. When I accepted this office at the behest of the Spirit of God, supported by the confidence of the Saints, I came here to do the bidding of God and his church, and I have not and I do not wish at this time to relinquish the trust imposed upon me. I wish to assure you that so far as we are physically capable of doing, so far as it may be pleasing to our heavenly Father to the extent that we are sustained by your confidence and prayers and by his Spirit to supplement our efforts, supported with the necessary funds, you may count upon us to do the very best we know how for the advancement and the upbuilding of the kingdom of God.

So far as we can, and it is our most sincere desire so to do, we expect to support the church, we expect to support the officers, and we expect to try to inspire the spirit of faith, to radiate the sunshine referred to by one of my confreres this morning. If we have the faith, if we have the confidence we should in this work, the clouds under which we have been deliberating will be dissipated, and the means will be in the coffers of the church to prosecute the work. I have said before from this stand and I wish to reiterate that no matter what volume of funds there may be in the coffers of the church, this work cannot advance any faster and to any greater extent than our possibilities are expanded by the Spirit of Jesus Christ. I feel that the success of our work must be predicated upon faith, hope, and charity, as stated by the prophet of latter days, Doctrine and Covenants 11: 4.

I pledge you that in whatsoever I shall be called upon to do, I shall try to temper my counsel, I shall try to direct my work by this Spirit. I believe that this work will advance, the church membership will be blessed, and that God will be honored and glorified.

PRESIDENT FREDERICK M. SMITH

Surely you cannot accuse me of having taken up very much of your time in speaking during the conference, this conference, and if I use a handful of words this afternoon to express a few of my sentiments, perhaps I may be forgiven.

I am reminded that it is said that the suffering and sacrifices of the past are as naught, for he who endureth to the end shall be saved. I am not going to recount what I have suffered. I am not going to tell you how nearly flat I was. I hope I am on my feet. I hope those feet are on the upward road. I can assure you that I felt the harness settling back with a great deal of reluctance. I had really hoped that I might be freed; for when I measure my natural endowments and the little equipment and enhancement of those natural endowments my strenuous preparation has resulted in, and put them alongside of the tasks that you have asked me to bear, the load seems impossible, and I am conscious that the work that is put upon me to accomplish cannot be done unless I at once have your support and that of the Lord.

My face is towards the future. My hopes in the accomplishment of the goal of the church are not so bright as they were, but perhaps with the passing of the clouds the sun may shine on that goal once more. I frankly confess that my zeal has been greatly dampened, but even that may be warmed up. But if it is warmed up it will be necessary for me to feel that I have the united support of the ministry of this church. I plead for it. I think I am entitled to it. I have confessed my inability, my natural ability. I have expressed my dependence upon God and your support and that, it seems to me, presages that I plead for your prayers and your spiritual support.

Perhaps further words are unnecessary. The work of this church is the greatest thing in my life. It has had my best services in the past; it will have them in the future as long as those services are acceptable to the people and can be utilized, and may God add his blessing.

Appropriate letters of appreciation were presented to the retiring members of the Quorum of Twelve: Gomer T. Griffiths, Ulysses W. Greene, Cornelius A. Butterworth, and Robert C. Russell.

President Frederick M. Smith stated that general appointments of the ministry would stand until changes were made by the appointing authorities.

Conference adjourned to meet at Independence, Missouri, October 1, 1923. Prayer by President Elbert A. Smith.

Officers sustained by the General Conference:

FIRST PRESIDENCY

Frederick M. Smith, Elbert A. Smith, Floyd M. McDowell.

QUORUM OF TWELVE

James A. Gillen, John W. Rushton, J. Frank Curtis, Paul M. Hanson, Thomas W. Williams, Myron A. McConley, John F. Garver, Daniel T. Williams, Edmund J. Gleazer, Roy S. Budd, F. Henry Edwards, Clyde F. Ellis (ordination ordered).

PRESIDING PATRIARCH

Frederick A. Smith.

PRESIDING BISHOPRIC

Benjamin R. McGuire, James F. Keir, Israel A. Smith.

STANDING HIGH COUNCIL

Joseph A. Tanner, Samuel Twombly, Richard J. Lambert, Walter W. Smith, George H. Hulmes, John A. Becker, John M. Cockerton, John F. Garver, Roy V. Hopkins, Mark H. Siegfried, Israel A. Smith, Nathaniel Carmichael.

Richard S. Salyards, Church Secretary.

Frank A. Russell, Church Statistician.

Walter W. Smith, Church Historian.

G. Leonard Harrington, M. D., Church Physician.

Henry C. Smith, Church Architect.

Arthur E. McKim, Publicity Agent.

Albert H. Knowlton, Church Auditor.

Albert N. Hoxie, Director of Music.

A. Max Carmichael, Superintendent of Department of Sunday School.

Thomas W. Williams, Superintendent of Department of Religio.

Mrs. Dora Glines, Superintendent of Women's Department.

MEMOIRS OF SISTER ELIZABETH BLAIR

BY MRS. MINNIE BLAIR-NICHOLSON ASSISTED BY MRS. DAVID H.
BLAIR

I have been urgently importuned to put together reminiscences of my mother's life and experiences. I have often wished that I had begun at an earlier period of my life, because at the time of this writing the lines of the past are somewhat confused in my memory. Yet with God's help I shall endeavor to do justice, in some degree, to the events of her useful life.

Let me say at the very beginning that I esteem the century just passed to have eminently deserved a record among those which have produced great landmarks in church history. It has seen the culmination of prophecies, the birth of new hopes, and their development.

Mother's religious life began with her intimate acquaintance with the courageous souls who were awaiting the reorganization of the Church of Jesus Christ of Latter Day Saints as established by God through Joseph Smith the Prophet. Some of these had refused to follow various leaders and were awaiting the coming of the son of the Prophet, while others had tried to follow the leadership of different ones, but had withdrawn, heartsick, because they could not indorse the introduction of doctrines not in harmony with the church books nor with the teachings of Jesus the Christ under whose name they had been baptized. Mother talked these matters over with us many times during her last sickness.

ELIZABETH JOHNSON DOTY BLAIR

Elizabeth Johnson Doty traced her ancestry to Holland origin. She was born in Newark, New Jersey, April 13, 1832.

When Elizabeth was about eight years of age her father

died, leaving his wife and two little girls destitute. Elizabeth's girlhood was a struggle for the necessities of life and for the means of obtaining an education.

At the age of twelve her mother died, and she then went to live with her mother's sister, Aunt Ann Stewart, who was then residing in Chicago. Here she remained for some time. Mrs. Stewart was a kindly, good woman who, besides caring for the wants of her own family, kept a house full of lodgers.

One of the pleasures of the orphan girl's life at this time was an occasional visit with another aunt, who was the wife of Doctor Vosberg of Earlville, Illinois.

When Elizabeth was only seventeen we find her at Dixon, Illinois, making her own way in the world. During the summer of this year she met young William Wallace Blair. The acquaintance soon ripened into love, and they were married the following Christmas, in 1849.

The young lover described her as follows: "Small, plump, elegantly formed, with warm brown hair, and with dark-blue eyes that are expressive of the most kindly good nature. Her complexion is fair, with rosy cheeks. She is brimming with life and animation. She is very fond of society and her many friends."

The first year of married life was very trying to the young city girl. William was farming on his father's place, living in a part of the old log homestead, and one will readily understand what it meant for her to begin the duties of wife to a pioneer farmer, without any experience to assist her.

Fannie Blair, the mother of William, was sought as a physician by all of the settlers for twenty miles around. She hunted the fields and woods for herbs, which she dried and preserved for the time of need. She could card, spin, weave, dye, and make clothing for both men and women; in fact, she was thoroughly capable. Thus everything worked for the

good of her own family and of those about her. The mother was very kind and helpful to her son's wife, but the latter found it all so different from her former life that it seemed to her just a ceaseless round of irritating concerns and duties all day long; and after supper it was knitting of socks and mittens or sewing until time to say good night.

Many times the young wife became so homesick for the life which she had left that she would slip away with a little knitting or sewing in her hand, down to the corner of the field from which she could see her husband plowing. This seemed to help her to forget the lonesomeness of it all.

It was in the old log house that the first-born, Charles, arrived; and it was with this baby in her arms that she went with father to investigate the religion of a faction of the Latter Day Saints under the leadership of William Smith, a brother of the Prophet. On October 9, 1851, she was baptized, and with her husband enjoyed many of the gifts of the gospel. For a time they were very happy in their religion, but soon the realization that errors had insidiously crept in caused them to leave this faction.

During 1854 the family moved to East Paw Paw, Illinois, where father engaged in business. Mother spoke of attending the Presbyterian Church and of singing in the choir.

A couple of years after this came an incident which mother has often related as follows: "One day two young men came into the store and talked religion with father. He invited them home with him, and they talked until late into the night. The next morning I hurried about getting my work done to go to church. On my return the two men were still talking to father, so I slipped into the bedroom and sat on a trunk that stood across a doorway that opened into the living room where they were talking. I laughed to hear how father was getting the best of them on every argument, as he

was well versed in the Scriptures. All at once the younger of the two men stood up, opened a book, and seemed to be reading from it the answers to every question that father had asked. He was filled with the Spirit, and when he had finished, father said to him, 'Let me read that for myself.' This young man, Edmund C. Briggs, handed the book to him, but it was the Book of Mormon, and nothing like what had been read was there. Father said, 'How is this?' Brother Briggs answered him, 'Every word that I read was written plainly before me.' I had no desire now to laugh, for this indeed was a great witness to both of us."

From this time on father and mother were becoming more and more deeply interested in the work, but continued their investigations until April 7, 1857, when father was baptized into the Reorganized Church at Zerahemla. The next day he was ordained a high priest, which made a great change in their home life, for immediately father began to preach. Since he could not be away from home and attend to his store, it became necessary for him to sell his business and buy farm land.

During the conference of April, 1859, mother was baptized by Samuel Powers, and during the June conference of that same year father and Brother Briggs were appointed on a "mission to Nauvoo, Iowa, and Council Bluffs." They left later. Mother was now alone with her little family: Charles, 8; Fannie, 6; Minnie, 4, and baby George, 2. To show what it meant to give up her husband and support, I quote from the church history, page 238: "A call was made for means, which was responded to by a donation of \$62.75. It was then ordered that this be applied to pay the expenses of Elders Blair and Briggs on their western mission, and to pay certain debts already contracted." This little extract from the history will make it plain that this was a time of limited giving. My

mother had practically no treasury upon which to draw, but like the Circuit Rider of early times, she supplemented the living from the little farm by promises from this brother and that, which if they did not forget, came as a blessing to the mother and her little flock.

It was four long months before the children again beheld their father, the time seeming slow to pass as this was his first mission. His home-coming was of short duration, however, broken up by trips here and there where demands came for preaching. He was, in a way, appointed to preach as circumstances might permit until the next session of the conference, when he would again be appointed to a definite mission.

During this winter many days of fasting and prayer were held for God's guidance, but the following I must give in mother's own words: "One of the incidents that marked itself indelibly upon my mind was this: We had been hoping and praying that Brother Joseph would speedily come and take up the work that his father had set him apart to do. Many had visited him, but he had given no decided answer further than to say that he would not come until he felt the call of the Lord upon him. In a prayer meeting in February, 1860, I arose and told those present not to be discouraged, but to be of good cheer, for Brother Joseph would come to fill his place at the April conference, as I had seen him coming in a vision. I had no sooner taken my seat than doubt assailed me, and I would have given much to have recalled my words. Why had I not waited to see if it would come to pass? It seemed a long wait from February to April, and what made me fairly tremble was the fact that my words were repeated and repeated, and ended with the assurance that Sister Lizzie saw him coming.

"Well, the appointed day arrived, but no brother Joseph. My anxiety was almost unbearable. The forenoon was spent

in preaching by Zenos H. Gurley, Samuel Powers, and Edmund C. Briggs.

“During the business meeting there was a stir outside the door. A whisper went around that Brother Joseph and his mother had come. I shut my eyes while they and several others came in and were seated; then I looked up to see if the newcomer corresponded with the man of my vision. There he sat, just as I had seen him.”

By appointment from this conference, father and James Blakeslee were sent on a mission to Indiana, Ohio, and farther east. These were troublous times in our national history, when the mails were so undependable that sometimes for weeks we would have no letters; but we felt that we were assisting in God’s work of reclaiming, and when a letter would come, declaring how God was blessing the efforts of the husband and father, and telling of the rejoicing with which many were receiving the work, we were glad and gave thanks that we had a part in it. Father returned in September, only to be appointed at the October conference to labor with E. C. Briggs again in western Iowa. We had hardly time to get acquainted until he was off again in the Lord’s work.

SORROW VISITS OUR HOME

While father was having wonderful success in his mission, sorrow came to our home, which mother so often told thus:

“About this time, Fannie, our oldest daughter, now in her eighth year, and the delight of her father’s heart because of her loving, gentle nature, became ill while we were visiting at the home of our good sister in the gospel, Abbie Stone. Day after day the ravages of typhoid fever brought her nearer and nearer to the end. The Lord had always answered our prayers in behalf of our little family by sending the healing so much desired and needed, and I could not realize that she

must go. We could not reach father by letter. On Christmas Day, 1860, we laid her to rest in the Blair burying ground at the old homestead near Amboy.

“Father reached home the end of the following March. It was indeed a comfort to have him with me after the sickness and sorrow of the winter. It seemed to me that father never got over the sharpness of the separation.”

When father arrived, mother was away helping some one, and I remember quite well, although I was only a very little girl, that he took me upon his knee and laid his head over against mine. I could feel the tears dripping down upon me, and I thought he was crying because mother was away, until he said, “My only little girl.”

The True Latter Day Saints' Herald for December, 1860, under the notice of Fannie's death, had the following:

“O Lord God Almighty, to thee
We turn as our solace above;
The waters may fall from the sea,
But never the fountain of love.

“Oh, teach us thy will to obey,
And sing with one heart and accord,
He gave and he taketh away,
And praise be the name of the Lord.”

Mother's faith was simple, but it was sufficient for the needs of the day. Fannie was a kindly, sympathetic child, who would have taken responsibility readily, and we felt that in her short life all had been accomplished that the heavenly Father required. Mother had so learned to love and to trust the Father that she felt that he would cause all things to work for good, and that her child was safe in his tender care.

In 1861 father had a very hard cold that developed double pneumonia. For a time it was thought that he was becoming tubercular, but after a wonderful blessing from the Lord

through administration, it was decided to move the family by wagon to western Iowa.

As we journeyed westward, father was not able to do much, and we children remember how mother would rise at night to drive the stock away from about our wagon. After a short time we forded the Des Moines River and stopped with the Saints at Eddyville for two or three days. The time spent there was occupied largely by mother in washing and getting us cleaned up for the remaining journey.

The following two weeks we greatly enjoyed. The weather was fine. Father was able to assist in building fires, and when we came to some of the larger streams we would stop for him to catch a few fish, for he was always a good fisherman. Mother and the children would gather greens and wild strawberries. It was indeed a holiday. The little family were all together, and father was regaining his health, so that each day found him stronger. Thus it was with thankful hearts that one pleasant evening we reached Gallands Grove, where we lived for a short time.

This we found was a pleasant place to stop, especially since a devoted band of Saints urged that we make it our home, and indeed some energetic souls had already begun to cut logs for the house; but however much both father and his family would have enjoyed accepting the kind offers, after prayer for direction it was decided to push onward.

Our next place of residence, which was brief, was at Ellisdale Farm, which lies between Crescent and Council Bluffs. It was while living here that we went to conference; and on our return mother with her little family entered our house to find that some one had robbed it of all its little belongings. Kind friends assisted in restoring a sufficient supply of furniture and bedding for us to live, but we soon after left here for Little Sioux.

Here Brother Condit offered father property upon which to live; but since many of the Saints were poorer than we, and since we still had two small farms in Illinois, father and mother both felt that we could not accept this kindness, however much these generous followers of the restored gospel desired it.

THE SIOUX WAR

While we were living here in 1862, the Sioux War came in Minnesota. Many reports traveled to us of men returning from their work in woods or field to find their family dead and nothing to mark their home place but a smoldering heap of ashes.

Soon after this, families would pass our little home fleeing from the savagery of the Indians, and telling of murders and scalping, and butchery of the cattle, until every face paled.

Just at this time a man galloped into our little town, on a horse covered white with lather, and almost spent. He was warning the settlers along the way that the Indians were coming. He left his horse, a fresh mount was furnished him, and he went on south sounding his warnings.

Everyone was now busy making preparations, and every ounce of lead in the settlement was molded into bullets that day. However, the next report to reach us was that a company of volunteers in pursuit of the Indians were scattering them. Still, however, we feared they might have been driven in our direction.

Our home was a log house of one large room, with a loft above reached by a ladder, where the beds for the children were, and where our provisions were kept.

Again mother must make you appreciate this little story in her own words: "Late one afternoon Charlie had gone for the cow, and I was alone with my daughter, aged seven, and George, about five. This was only a short time before the

birth of Will; I heard a slight noise, and looking up was terribly startled to see a great Indian standing in the doorway. He was a big fellow and demanded gruffly, 'Biskie.' I tried to appear unafraid and said, 'I have no bread and biscuits cooked.' He was not to be put off that way, but demanded more insistently, 'Biskie heap much.'

"The flour and meal were up the ladder, so I had the little ones climb ahead of me. I did not know what he might do, or if there were more Indians outside, or if thinking we were trying to deceive him, he would not let us go out of his sight alive.

"But he sat still, and I returned with the flour and made him biscuits. When he had eaten his fill, he left, saying, 'Brave squaw.' He proved to be just a straggler, but for many nights we slept little and prayed much. Of course, had father been home instead of away preaching, he could not have saved us had the Indians come in numbers, but it would not have seemed so fearsome, for he was always brave and resourceful."

Mother felt that God had cared for them and that he still had a work for them to do. Can anything in the universe be more attractive to the thoughtful individual than the certain knowledge that there is a living power which can at all times be relied upon to meet every condition which may arise? This power is so infinite and all-powerful that thought humbly bows before it in holy awe.

Father's physical strength was now fully regained, and he was wonderfully blessed by the Spirit in his work. Thus many were gathered into the gospel net in this part of the country through his efforts, and they were almost as dear to him as his own flesh and blood and remained so as long as he lived. However, the summer of 1864 found us once more journeying back to Illinois, where we lived down on Fox River, about seven miles from Sandwich.

It was here in the fall of 1865 that mother called father from the ministry for the first and only time. This was only a few months before brother David was born and we had been pushed so hard for enough to live on that father came home and taught school that winter. He straightened financial matters a little, but when the baby had come and the winter term of school ended, there were so many calls for preaching that he was soon giving his services to the church.

THE LORD IS NEAR WHEN NEEDED

While still weak and hardly able to do her work, mother had one of her hard tests, which I have heard her narrate many times thus: "One night when the little family had all been fed, there was nothing left for me; so that night when I went hungry to bed, all that I could think to pray about was, 'Potatoes,' and I prayed for potatoes.

"When I awakened in the morning, I lay still thinking what I could do, since there was no use of getting the children up until I had to do so, when a knock came at the door, and the cheery voice of Israel Rogers said, 'Lizzie, I have brought you some potatoes and stuff.'

"I told him to wait just a moment, and springing up I dressed quickly, and with tears running down my face I told him how I had prayed for potatoes the night before and that God had answered my prayers through him. He said he had started down the lane, when Mahala (his wife) called to him to come back and take some things in for Sister Blair whom she just knew must need them.

"Again the next winter Brother Manchester, who ran a grocery store at Newark, was sent back by the direction of the Spirit, to bring us a much-needed supply of food. Surely the Lord did not have to use the ravens when he had faithful ones that could hear his voice and look after the family of the missionary who was working so hard for God's children."

It may seem like a very trying condition to live under, not to have enough to satisfy hunger, but I know that mother enjoyed so much of God's Spirit during this time that these were sweet memories in later years, for she could not tell of it without the thrill of the Spirit and a feeling that the heavenly Father was very near to her then.

After father had been engaged in the ministry continuously for nine years, he had become so involved financially, that it seemed wise to dispose of the farm near Amboy and settle up his affairs. With what remained of the money received from the farm and with the assistance of a few generous Saints at Sandwich, Illinois, a home was started at that place. The back rooms were finished, but the front rooms were not finished for a number of years. However, they were used as they were for a meeting place by the Saints; and, indeed, for some time after they were finished, every week the rooms were arranged for the meetings.

Long before the home was finished enough to live in, father went on his mission to California, and as the conference of 1868 had only \$50 to assist our family and to start him on his journey, it took careful planning, you may be sure, as well as the blessing of the Lord.

THE CRUCIAL TEST

The crucial test was now before my mother. When their last boy was born she had called father home, and now, after he had started for New York on his way around by boat, it was brought to her consciousness that another child was to come to their home. With such pinching conditions before her, was it possible for her to go through the ordeal without him? After much thought and prayer, she again felt God's nearness and decided not even to let him know. For many long months she kept her secret from him, but at last felt it only right and wise to tell him. Had it not been for the kind

and efficient help of a member of the Sandwich Branch in planning and looking after the finishing up of the home so that the family could be moved in before winter, it would indeed have been a serious time for us.

About the time we moved to Sandwich, Charlie, the oldest of the family, had a low run of fever, and all the younger children had the whooping cough. The youngest boy, now about three years old, had it so seriously that it seemed that we would have to give him up, when the new baby, who is now Bishop F. B. Blair of the Kansas City Stake, was born. Had it not been for the loving care of Sisters Eliza Cox and Emeline Banta, we would have been in a deplorable condition; but day after day one or the other would come to care for mother and wash the baby. It was Sister Faulconer (now Marietta Walker) who wrote to tell father of the arrival of the new boy.

Just about this time Brother Fred Hartshorn happened to pass our house and saw me, now a girl of thirteen, struggling with a big washing out in the unfinished part of the house. He did not stop, but hurried home, and soon his sister Clara, now the mother of our beloved Elbert A. Smith, was there helping me.

It was thus that the Saints assisted to make possible the life of the family of the early missionary. These are homely affairs, but such was, and is, the life of those who are struggling to raise a family on very limited means.

About this time mother and Sister Faulconer were active movers in organizing the society of "Gleaners" in the Sandwich Branch. This was early in the year 1869, and in this society (afterwards called "The Mite Society") mother was a faithful worker until a few months before her death, having been president for years.

Father's home-coming in March, of 1870, was a happy time for the little family, and the boy that he had never seen

was now able to run down the lane with the other children to greet him.

Soon after father's return, our oldest brother left home to work for Brother George Blakeslee and live at his home in Galien, Michigan, and our second brother, George, to live with and work for Brother Israel Rogers who lived near Sandwich, where he remained until he was twenty years of age.

For a few months we had father at home with us, and it put new life into mother to hear how God had blessed him, and how the work had prospered in California. He continued to preach near home until July, when he felt impelled to start on the mission given him by the April conference with A. H. Smith to take charge of the Utah and Pacific Slope Mission.

The semiannual conferences were times of great refreshment to mother. When they were held near, she always planned to go, both to get and to give help. In those days the sisters used to go with their work dresses, and would get out in the kitchen and cook for all the conference under the direction of the good sister at whose home the conference met. The house would shelter as many as possible at night, and the overflow, the men, would have to take to the barn. However, the work prospered, for God was in it.

About this time and often in subsequent years, the funds were so low in the Bishop's hands that we dreaded to go to him.

Mother has often done a day's washing or gone here or there for house cleaning or to assist in accouchement, leaving me to care for her baby at home. She would go every day to care for the mother and child, then hurry home to her own baby and to help me with the work. When you add to this milking and caring for our cow, sewing for our family, and working in the garden in summer, then drying and canning for winter, surely it is clear that her feet did not lag at their

task. I do not believe her strength would have been sufficient but for the cheery way that she went about her work and the blessing of the Spirit which came beyond measure.

I can realize now what a worry it was for mother to keep us at school. I, for one, was anxious to go to work and have clothes like other girls wore; but father came home about this time and made it very plain to us that we must stay at school, for all they could hope to do for us was to give us healthy bodies, a fair education, and a knowledge of God's word, and after that foundation they would expect us to make a place for ourselves in the world.

Mother had some little trouble with the boys playing hooky from school, but she brought them to their senses by making them work in the garden all day until supper time and this every day until they were glad and willing to go back to school.

The next little episode, mother must again tell in her own direct way: "The summer before Minnie was eighteen, she began teaching away from home, living with Brother Hans Hayer, at Mission. This indeed was a lonesome time for me and for the three little boys. It was then that I became over-anxious, and with much work this so depleted my strength that I fell an easy victim to typhoid fever. However, through the blessing of the Lord I was soon about again, but not very strong, when a great treat was offered me. Daughter was to take the two little boys down to Mission with her, and I would take the baby with me and make the trip to Park Mills, near Council Bluffs, to the fall conference.

"It was a wonderful trip. Many from Mission, Plano, and other near localities went. A car was chartered, and we sang and visited and enjoyed every waking moment.

"From the opening of the conference the Spirit's guidance was evident, and His power was shown in the healing of

many. It was a time of great rejoicing, and I felt stronger in body, mind, and spirit.

“Father remained there to continue preaching in that region, and I returned ready again to assist as best I could to further the work of the Lord, if it meant only to care for the family and keep the rooms clean and ready for the meetings, and tell everyone that came how the Lord was blessing and helping us in our everyday needs and work.

“Notwithstanding our new resolves, the lonesomeness of it all made it a bit hard to live the gospel in such a way that the children would not have to miss too much by having a father gone all the time, even although they did revere and honor him.”

Thus life went on, as we worked with the Saints at Sandwich to keep up the attendance and interest in the meetings. Many blessings came to us through administration, and then we would look forward to the joy of an occasional few weeks with father at home.

One thing that made a break in the monotony of the home life was that father in his traveling often made very dear friends, to whom he would say, “If you ever come our way, stop and get acquainted with our family.” Many of them came because they were baptized by him, or had received of God’s blessings through his ministration, and they felt that they were coming among loved ones.

Our income was very limited, and while the door stood open it often made us feel the burden of debt. Some pressed a little money into mother’s hand on leaving; others had none to leave.

In fact, to the younger members of the family it seemed that our home was the refuge of the lame, halt, and blind. Some stayed for months to be worked after and cared for, and

others would assist a little with the work when they felt physically able to do so.

One dear old sister arrived one evening. Mother was sitting upon the front porch when she came down the walk and asked, "Does Brother Blair live here?"

"Yes," mother replied.

"Well, Brother Blair said he would be glad to have me come and see you sometime; and as I was not feeling very well, I thought I would come down for a little trip."

Her visit extended to weeks and months. I remember it very well, for while mother said nothing, I often rebelled in mind when our sister would say, "I would dry the dishes for you, but I really do not feel very well." But at last she had her visit out and returned home much improved in health.

Then an elderly brother came, much in the same way, only he was able to pay a little towards the expense. I remember that mother had to make corn meal mush every night for his supper, as he had very few teeth and thought that was the best thing for him to eat at night. One evening when mother was away, I made the mush. He complimented me by saying, "Minnie, your mush is not much like your mother's."

When mother gave the boys a good washing up, especially their neck and ears, she had to give the elder brother the same treatment.

OUR FIRST LESSON ON EUGENICS

In the evening when the lamp was lighted we always gathered about, telling of the happenings of the day. Sometimes the boys would tell riddles, as boys do, then the aged brother would always come in with his, "One from two makes three?" We could never guess it, and he would shake his head when we would give up but would not tell the answer.

After he had gone, mother explained to us in her simple, sweet way, his riddle; how the first little baby that comes to

a home with an endowment which is largely the natural characteristics of the father or the mother or both, placed as an inheritance upon the child, who becomes the third member of the little family. We learned that spirits are permitted to come to take bodies, that we may have new bodies in the resurrection, and that those who will do the best they know every day and obey the Father's law will come with Christ when he comes to reign upon this earth a thousand years, and they will be free from sin, sickness, and sorrow. This is what the Book of Mormon teaches us will be the "fullness of joy."

After our little evening talks came the time of prayer, for our mother's was a wonderful prayer. Father and the work were ever remembered. When father came home, he always led in prayer, but even then mother often followed. We felt that mother stole away from things here into the very presence of the heavenly Father when she prayed. Now, when I think it all over, I wonder if mother was not coaxing her fledglings to try their wings by following her in prayer.

Once I was present when one of my brothers, who had been a traveling man for years, was called upon for prayer. The occasion was the opening of a new Sunday school. As my eyes closed, I could hear my mother's voice and my mother's prayer, and I was made to realize how true was the lesson she taught, that children are endowed with the characteristics of their parents.

When I think back over those days, I am brought to realize the true religious feeling that filled my mother's life and gave her a calm endurance of untoward results. Thus the years full of much labor and service ran rapidly along until the year 1876.

THE GREAT EVENT OF HER LIFE

During June father wrote for mother to meet him at Pittsburgh, Pennsylvania, and go with him to Philadelphia,

where they would attend the Centennial Exposition. This was the great event of her life aside from the church work. However, the real reason for the trip was not the exposition. The reduced rates at that time assisted father in his work of looking after some property that had belonged to mother's family. The litigation was brought to an end, a small payment was made to mother in cash, and the balance was to follow as the property was disposed of. This did not come, however, for some years; but when it did arrive it bought eighty acres of land near Lamoni.

During the following year both Charles and I were married. Mother took the ninety dollars that she had received from her inheritance and bought for me a cookstove, and for Charles dishes and chairs. These seem to be practical presents, but those were days for practical things.

THE HOME FINISHED

Mother was so happy at the time of the marriage to think that the home at last was finished and we could be married in the front room. She had made a new rag carpet for it, and with the aid of some borrowed curtains for the occasion and a few pieces of furniture that Charles and I had bought while working, she felt proud to invite her friends into such fine quarters.

While father was in California some years before, a number of presents were given to him, among them a gift from some Saints of black silk enough for a dress for mother, and another sister gave him material called satine, a silky, pretty piece, of a color then called ashes of roses. Mother had no bonnet, shoes, or other things to wear with such finery, so the materials were carefully put away. The satine was used for my wedding dress, and the money I had saved to buy my wedding dress bought the necessary things for mother to wear with her black silk. Thus all worked for good.

Another gift that brought much happiness also came from the far West. Some good kind man out there gave father some little gold nuggets to be made up for his family. This he had made into a ring for mother, as her wedding ring had worn so thin that it had broken. When father showed his gift, mother said, "These are poor-looking hands to wear a ring." Father, tenderly holding her hand, replied, "More beautiful to me than the whitest and most perfectly modeled hand of the fairest lady in the land, for every enlarged joint tells of toil and labor for me and mine." This may sound like foolish sentiment to some, but to the lonely woman working for the love of God, husband, and children, without thought of self, it could never be forgotten, and many a time it has made her heart sing within her with the love of her youth.

Father was now to be located for some time in Salt Lake City as an objective point, and it seemed that it would be wiser to move out there, where the boys could be with their father, since at the ages of eighteen, fifteen, and twelve they needed the counsel that he could best give. So father went before, taking David with him, and mother was to follow. It was hard to leave the place that had been our only real home and where we had lived for about thirteen years. The fruit had grown to be a good bearing age, and the yard was full of flowers, planted by her hand. Still she went forward with a few tears but with a brave heart, preparing for the journey, packing, and directing the boys with the work.

THE HOME IN THE WEST

Soon after arriving in Salt Lake City the family was established in a little four-room house, where the carpets upon the floors were the work of her own hand, made beautiful by the art of coloring, and by the many devices of weaving that she knew.

Here again she was busy serving her family. Much of the time, too, she had a young man from the East there for his health, and the money derived from this assisted in keeping the younger boys in school.

The family had been there only a year or two when the next to the youngest boy, who was attending the Presbyterian College and teaching some classes for his tuition made the acquaintance of a young man who seemed to have plenty of money and who wished to go to California. The latter urged young Blair to go with him and said, "You see this roll of money? Come with me and I will divide it." It was a great temptation and he decided to go. After the family had gone to bed, he made ready his belongings and intended to slip them out while the family was at breakfast the next morning.

When he came out to wash and dress, mother put her arm about him and said, "Last night I saw you going away. It was made plain to me that great danger would befall you, for the young man with whom you were had done things that would bring you both into disrepute." So brother broke down and told mother all their plans, but he did not believe even then that the young man had done anything wrong. He soon learned, however, that mother's dream was right.

In later years when all the boys were filling good positions, she used to say, "I have much to be thankful for. Surely I could not have done so well but for the help of the Lord."

THE PASTOR'S WIFE

While father was not a pastor in the full sense of the word, but was gone a large part of the time, still mother did what to-day would have been considered the work of a faithful, devoted wife of a pastor. She worked in the Sunday school and aid society, sang in the choir, visited the sick and those who were in trouble, or those interested in hearing of the Re-

organization, and opened her home to those who came and went.

In 1884, when again it seemed that she was living among friends, came the call of the church to locate at headquarters, then at Lamoni. It was hard to see the family ready to start, as it meant leaving me and my family behind. Mr. Nicholson had taken a position with the Union Pacific Railroad in that city.

Mother was no sooner settled in her new home than she was summoned by telegram to care for me and my sick little boy. I was so homesick and ill that I told mother if I remained there I must die. Mother talked to the doctor about moving me, but he advised against it, saying, "Impossible." Mother, however, took upon herself the task of bringing me home, even if friends and my doctor said it could not be; and while it took many prayers and administration by Brother R. J. Anthony, we were soon on the way. When mother had convictions, she moved out without delay to do what she believed to be for the best.

The day we started was the first time my feet had carried me beyond the door. Over the Continental Divide it was a hard struggle to keep breath in my body, and mother was on duty day and night. When the train steamed into Council Bluffs, mother was trying to plan how to take care of me, the sick baby, and the little lad, when who should appear but father, waiting on the platform for the train to come to a stand. Then for a moment there was a dash of rain, but the tears were soon dried. Poor mother who had had little rest for days, then the long journey on the train with the sick to care for day and night, again seemed young and strong. We arrived in Lamoni much improved in health, notwithstanding the long, hard journey. My husband soon joined me and we

took up our abode there, which added much to mother's contentment in her new home.

MOTHER A HOME-MAKER

Mother's life in Lamoni was well known to most of the leaders of the church.

First, she was a home-maker. This home was always scrupulously clean and orderly. Her bread, pie, and cookies would have tempted the appetite of the most satiated. Father and mother were both frugal, and liked a simple, well-cooked meal. Not a morsel was ever wasted. Every article was carefully mended and made to give full service. Her windows were full of plants during the winter, and in her skillful way she coaxed them into abundant bloom. She so loved flowers that it was her custom to pin one on anyone who might be visiting her, whom she especially desired to honor. Her yard in the summer was always a sight to gladden the eye.

A REAL MOTHER

She might have been a bit easy, but she was surely a comrade to her children. She was interested in the simplest affairs of their everyday life. I have seen her sitting on the knee of one of her sons, while he rocked her and they talked over things; and again many times I have seen her with his head in her lap, combing or running her fingers through his hair in a caressing way, and talking over things in the world, in the paper, or in the church, for nothing escaped this wide-awake little mother.

On her many visits to the children in cities she was as enthusiastic as a girl of sixteen over every form of entertainment that might be offered by them. I well remember, when she must have been up in the seventies, she visited a street fair with two of her sons. She missed nothing but riding the camel, and I surely believe she would have had a try-out at

that, but we were a little fearful for her. There was no make-believe. She enjoyed it all, even a day's shopping with a bit of lunch down town, which would usually terminate at the ten cent store. She had lived on short margins so long that she would spend only a little, but that gave her strange delight. However, when her baggage was packed for her return home, all the little tokens were for this one or that; rarely anything for mother. Even the expensive little things the boys would give her were carefully put away. A little later these gifts would find their way to this or that one of the younger folk.

The farm near Lamoni, bought with the money from her mother's estate at about ten dollars per acre, when sold brought forty dollars an acre. The money was used to put up one of the first brick buildings ever built in Lamoni. This had quite a commodious apartment on the second floor where mother lived for a number of years. Since father was at home now most of the time, this gave them a home life that had been unknown for many years.

Father was now drawing a regular allowance each month as assistant editor of the *Herald*, so mother had not the sacrifices to make that she felt called upon to do in the earlier years of the work, and many of the little luxuries that she enjoyed came as gifts from her children.

You will remember that the years were creeping on and that she was no longer young; but the hospitable door was still open and there were many visitors to entertain at the homes of Joseph Smith and W. W. Blair.

THE LAST YEAR TOGETHER

The conference of 1893 severed father's connection with the Herald Office, and as his chief work in the church after preaching had been the adjustment and settlement of difficulties by awakening those involved to a renewed sense of their gratitude to God and their responsibility to his work, it was

now found that he was needed in a number of places. When the most pressing demands had been cared for, it seemed that the desire of his heart was best expressed in the words of Paul, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." After he had visited the East and the Central States, he proposed that mother go with him to California. After hasty preparations they were soon on their way.

A letter dated June, 1895, says, "There is indeed our honeymoon trip, alone with father. The man I have loved so long is still the noble, cultured gentleman that he was in youth, and he gives to me every little consideration that he did when we were sweethearts. He helps me on with my rubbers, he holds my coat for me, carries all the baggage, and assists me on and off the cars.

"It is wonderful as we journey to receive the respectful consideration that is bestowed upon me as his wife; for I have been made to realize as never before how he has studied human nature and how wise he has been in his service to God and the church. It has truly made my heart burn within me, and I feel that the long years have not been without compensation."

Again later in the summer, she writes: "We have visited with many that father had been instrumental in bringing into the work in northern and southern California. Many, many of them I knew well from letters written during his first years there. We had a wonderful reunion in southern California and now are enjoying a little visit with Brother and Sister Ethan Barrows in Salt Lake City. Father preached twice on Sunday, but had to ask pardon for the huskiness of his voice, as he has preached sixty-eight sermons in as many days before leaving the coast. Many of them were out of doors, and this is hard on the voice. However, we are pretty good pilgrims

and are feeling fine otherwise. [Father and mother lived in a little house belonging to Brother Barrows, and just across the way from them, all the time they resided in Salt Lake City.] We go from here to Pleasant Grove, Utah, where father will dedicate their new church."

Pleasant Grove, Utah: "We have just arrived at Sister Sterritt's, which seems like coming to one of our own family because of the years of trials shared together. You will remember this is the sister for whom father went to Washington, District of Columbia, to assist in getting her appointment as post mistress here. She still holds the position, although her hair is white as snow.

"Yesterday was an eventful day. A mountain towers above Pleasant Grove, on the top of which is a lake that they tell me extends to a depth of at least one third down the mountain. David's wife and I were very anxious to climb this mountain. She met us in Salt Lake City. Well, we climbed about five miles up the mountain, then felt that we must turn back on our trail. It was surely worth the effort, for a wonderful sight was spread out before us. Away to the southwest stretched Utah Lake. Pleasant Grove nestled at the foot of the mountain. Further out in Lehi Valley we could plainly see American Fork, and about twenty-three miles away we could see another little town.

"A train slowly (at least it so seemed to us) crept across the valley, so far away that it looked about the size of a large brown worm. We saw a puff of steam; and after an interminable wait we heard the whistle echo and reecho back and farther back in the mountains.

"At night father preached. There were two very sleepy girls on the front row of seats."

THE FOREIGN MISSION

Often mother has felt in the years that have passed that this wonder trip with the man she had loved and whom she had taught her children to honor and almost reverence, might be likened to the "tuning of instruments before some great musical solemnity." It was only a few months after this that father left home on a trip which would include the spring conference at Kirtland. After he had started for the train, he felt impressed to return and give to his youngest son, Fred, the power of attorney over his estate. He explained that he had a feeling he was about to be sent on a foreign mission, which he rather thought might be England.

The conference passed, all the reports of the year's work were in, but father never came back alive. He left for the foreign mission, where mother joined him when the Lord called.

Her grief was so intense that merciful nature caused oblivion for a time, but the faith that had brought peace all her life through did not fail her now. Resignation came, and a desire to be worthy to be with the regenerated, and the struggle for strength, brought succor.

A letter which seemed to help her more than all the others was from Sister Emma Burton, in which she said, "How great must have been the demand for his services on the other side, that he was summoned so hastily." Many times in the years that passed mother would awaken and seem to hear him as he went about kindling the kitchen fire and bringing in the water, always singing, "Come, thou fount of every blessing." Then she would wait to hear his cheery voice say, "Betsie, up, up! The kettle boils."

Several times when mother had been very ill, and little hope given of her recovery, she would see father standing

smiling down upon her, but always he would say, "Not yet." This brought the beyond very near to her.

But in the words of the poet, she felt, "Alone in crowds to wonder on, until the Master should say, 'It is enough.'" "Did she call it home where she tarried now, when the good man had sailed?"

Did she give up to her sorrow? No, indeed. Her heart was full of youth and ever was. She could not live alone, so four young ladies were taken in with her. She loved to be with the young even until the last year of her life.

About five years before mother's death, my husband, D. F. Nicholson, passed to the great beyond, and my mother joined me in my widowhood, occupying a room opening from mine. I know that this added to her contentment and freedom from responsibility in her later years, and it was also a great comfort to me.

YOUNG FOLKS' PRAYER MEETING

Many still remember the young people had their weekly prayer meeting in the Mite Society Building near the Herald Office, and there every Wednesday evening went mother. She prayed, for this was her gift; she sang with them, and many of them remember the word of the Lord that came to them through her as his mouthpiece.

The young folk seemed to think that she should be there, and she felt so blessed in the going that no matter how fatigued she might be, meeting time found her there; for she had youth in her heart and was interested in everything that meant life. I am going to tell this on mother, that you may know how young she was when well burdened with years: She attended a camp meeting at Pertle Springs and was living with her daughter-in-law. One evening a number of young people wanted her son's wife to chaperon them for a water-melon feast after services at night. She answered, "I cannot

leave mother alone, but if you will invite her, I am sure she will be glad to go." Mother accepted the invitation, and the next morning when she went down to the Springs for her morning drink, she found a number of sisters there talking about the boisterous laughing and carrying on that had disturbed some the night before. Mother listened for a time, then said, "You are mistaken about this matter. The young folks were at services, and a number of them sang in the choir; then with the permission of Brother Hulmes, president of the stake, they had this little watermelon feast. I was invited and was present. They may have laughed and been a little noisy, but they were a splendid lot of young people. I fear that I laughed as much as any of them, and enjoyed it, too." We did not hear any further unfavorable comments.

A MEMBER OF THE CHOIR

As a young woman she sang in the Presbyterian choir. At Sandwich, Salt Lake City, and Lamoni her voice was heard in the service and worship of God. At Lamoni for years she sang in the choir and sat beside Sister Belle Tilton in the front row. On stormy nights when many of the younger members were absent, you would always find Sisters Blair and Tilton there on time and ready for service.

THE AID SOCIETY

As a "Ladies Aider," mother was ever on duty. In the Gleaners she worked with the wise-hearted in Sandwich. In the Aid Society of Salt Lake City, her busy fingers plied their task. "All the women whose hearts stirred them up in wisdom," in Lamoni, surely did spin well to help in building the walk from the church to the depot. They enlisted all the help of the musical young to assist them. Again she aided in building the Mite Society Building and paying for it, in getting up dinners to carpet the aisles and pulpit of the church, then

in working for funds to buy a clock, chairs for the pulpit, a bell to call all to the devotions of the house of prayer, one gift after another without end. So they worked on.

They wrought and brought their willing offering of days of quilting, or making garments to assist those in need; again it would be for the family of some brother whose wife was called away from her little ones. These good women would bring in clothing to be made over or mended and material to be fashioned into clothing for the children.

Many years she acted as president; but whether officer or not she was always present to carry into the society great capacity for labor, and almost incredible powers of endurance, and rapidity of decision that made for success. Even father sometimes objected to the wholesale way in which she poured herself out without consideration of self.

RELIEF AND SERVICE

We had no such name for it then, but we had Paul to quote, "We remember without ceasing your work of faith, and labor of love." There was no home of sickness, trouble, or death that she did not take the time to help, and could always find something for her willing hands to do.

When Brother William Anderson was bishop of Lamoni Stake, he called mother his assistant, and many times had her investigate conditions for him. Often she superintended the ordering of materials for relief work. He found that she was well qualified for this work, and did not hesitate to ask for her assistance. The hard years of the past made her very sympathetic with those who were having similar experiences, and it mattered little to her whether it was misfortune, mismanagement, or if it was through laboring for the work's sake; yet withal she had a great fund of practical common sense that kept the church from being imposed on.

One Christmas when all the children were home for the day, and brought out their little gifts for each and everyone, mother brought nothing. One of the boys said, "Mother, don't you think we are worth even a card, or a gingerbread man?" Mother replied, "Children, I haven't had time. There has been so much sickness, and I have spent every cent I can spare for shoes for this one and that, and thank the Lord you have no need." So the children loved her a little more and tried to remember to give her a little more to spend.

When the Homes for the Aged were built, she went there regularly and always had a little birthday gift for this one or that. Maybe a handkerchief of fine linen for the blind sister who could tell exactly the daintiness and fineness of any piece of fabric, or a little tea for the old English sister, a bar of perfumed soap, or a few peppermints. She knew just what each one liked. And while she was older than many of them, she never seemed to think of herself in that class. One dear sister in the home, who had grown so feeble that she could not go out any more, had a very good plush coat, and mother and this sister had talked over what to do with it. Just at this time Brother Joseph Smith was summoned to Washington, District of Columbia, and he wished Sister Ada, his wife, to accompany him. Indeed he was not very strong and needed her assistance, but Sister Ada who had always tried to be as little expense to the church as possible, had not a coat that was presentable. So the precious coat was carefully carried to her, and like the good noble woman she was, she wore it, although it cramped her splendid proportions a little, but Sister Herrick and mother were both very happy to think that they had helped to get Sister Ada ready so that she might go.

A SUNDAY SCHOOL WORKER

Down on Fox River from 1864 to 1868 mother was one of the officers and a teacher in the little schoolhouse on Sun-

day. She was a teacher at Sandwich, Salt Lake City, and Lamoni, always at work whether a sojourner or a residentiary.

The Sunday before she had to take to her bed, she went through a deep snow to teach her class of young ladies.

During her last sickness, which lasted for about three months, every week until the last she got her Sunday school lesson with her son's wife and insisted that both of them attend to their duties at the Sunday school. She was happy to think that two of her sons were superintendents and that all of her children were workers. She would say, "I never miss Sunday school unless I cannot be out of bed, and I do not think that any teacher should."

CHILDREN ALL MEMBERS OF THE CHURCH

A great cause of joy and comfort to her was the fact that her daughter and five sons, with their married companions were church members and active both in it and in the Sunday school; also that her grandchildren had joined the church, with the exception of one boy who was not then old enough, but who did accept the gospel and was baptized as soon as his age permitted.

THE LAST VISIT

Mother had been very anxious to attend the conference and conventions of April, 1912, at Independence, but had not been feeling well, so decided to go down in March with her son George when he went as an auditor on church books. She was so determined to go that she got up from a sick bed to do so, thinking that the change would do her good and that she could get better and be able to attend the meetings at Independence.

When the conventions were on, she still hoped to be able to attend the conference, but it could not be. However, she was intensely interested in every day's work, and would insist that

either David's wife or I should attend the business sessions so that she might know exactly how and what was before the conference. Often on returning, David's wife would get out on the floor and strive to reproduce the speeches of different ones, and would do it so well that mother would get the fire of it, and immediately you would recognize that old-time energy and promptitude of decision, for she needed no one to tell her how to vote.

During the conference she arrived at her eightieth birthday and was showered with letters and cards of good wishes, which helped to blunt the keenness of her disappointment at having to keep her bed in Kansas City, where she was stopping at the home of her son David.

During the many weeks of her sickness, she was ever cheerful and thoughtful of others. In the morning when the news came, she would sit up against the back rest and read the news. All the church papers she read day by day, and of magazines a goodly store.

When her children came, she would visit with each and every one, as well as the many chosen friends that were permitted to come in for a little word of cheer. But on one beautiful June morning she quietly fell asleep, to meet father on that foreign mission when she should awaken.

"Give her the fruit of her hands; and let her own words praise her in the gates."

We carried her home to Lamoni, that her body might rest beside father's. The ladies of the Mite Society covered the opening in the ground with red roses, and the broken earth was heaped up with them, for they knew she was fond of them. The little town closed all business; and at the church when the friends were requested to stand, while the mourners remained seated, very few stood, as the Mite Society and the many old friends wished to be included among the mourners.

Among the treasures in the woman's historical department in Independence you will find a cup and saucer. When on a visit to her old-time friends, Brother and Sister Calvin Beebe, their daughter, Sister Emma (now Sheehy), took mother on a visit to the queensware store and bought her a beautiful china cup and saucer, which mother carried home with much pride. Her cambric tea had a finer flavor sipped from its smooth edge. This was a little bit of luxury which she certainly enjoyed. She would often say, "Do you know, I think this cup looks like Emma."

Another treasure was given to her by her son-in-law, D. F. Nicholson. Mother had always wanted a watch, so on her seventieth birthday, he walked in and said to her, "Now, mother, you have always wanted a watch. Here is one for your birthday, but remember to keep it wound every day if you wish it to keep perfect time." And be it said to her credit, that at home or abroad, sick or well, under any condition, that watch was always wound religiously. The chain and pendant are with the cup and saucer.

Added to these, and the most precious of all, is the ring that father had made from the nuggets and brought to her from California.

Her class of young ladies acted as honorary pallbearers, and the Star of Bethlehem Sunday School passed the following resolutions on her death:

"On June 8, 1912, Sister Elizabeth J. Blair, ripest in years of our sisterhood of teachers, finished her work on earth. Henceforth we shall miss her from our Sunday school ranks forever, and missing her there, shall continually remember her. Her faithfulness in attendance against every hindrance, even that of age, was a lesson that cannot be lost.

"Because she was a faithful, loyal, energetic, and honorable worker in the Star of Bethlehem Sunday School, of La-

moni, Iowa, we, its members, express our appreciation of her companionship and association, and record our recognition of her steadfast adherence to duty, her unwavering testimony to the truth, her unflinching courage in life's battle, and her faithfulness unto death.

“We extol her virtues as a wife, mother, teacher, and friend, and recall her meeting of hardships as wife of a pioneer missionary in the Reorganization, as the zealous volunteer in church and Sunday school activities, and as a conscientious child of faith in all her many and varied experiences, an encouraging example to us of what a ‘spirit touched with Holy Fire and fed by kind and good desire’ may accomplish in this life. The effects of such a life go on and on until eternity alone reveals its magnitude.

“While mourning with those who will miss her most, with them we shall cherish her memory and rejoice in her inviolate constancy as a daughter of the covenant.”

HISTORY OF EXPERIMENTS IN ECONOMIC EQUALITY

BY MERRILL A. ETZENHOUSER, M. A.

(Read before a session of the Independence Seminar by the author.)

Our present economic situation has placed upon man the greatest social problem with which he has had to deal. The solution of this problem lies in the discovery of ways and means of eliminating the vast amount of poverty and distress which prevails to such a large extent in all countries even those which are considered most prosperous—in arriving at a mere equitable adjustment in distribution of the fruits of production so that the many will not be forced to exist on less than their actual needs while too many live in splendor, extravagance, and waste. There can never be happiness while there are palaces on one end of the street and hovels at the other end.

This problem has vexed the civilized nations from the beginning of family life and the recognition of private property, and has continued to grow more acute as time passed. Many peoples have attempted from time to time to establish relationships among themselves whereby equitable conditions might prevail. These attempts have been from a religious and social viewpoint, but both had the same end in view—a more just relationship between man and man.

We believe that the solution can be found only in one or the other of these agencies or in one acting upon the other, and to the end that we may discover to which agency we shall look for the final solution we desire to go briefly into the history of some of the most important of the movements or practices of peoples in their endeavor to bring about or maintain a just social relationship. Also to consider some of the ideals that have been proposed. If we are able to determine to

which of these agencies we may look with hope of success, then we will at least know along what line our activities and energies should be spent.

ISRAEL AND THE MOSAIC LAW

When the children of Israel had developed sufficiently so they could understand the guiding hand of a Supreme Ruler, we find them being directed by Him as recorded in Exodus 20: 1-18. We wish to call especial attention to the eighth commandment of the law of Moses, which requires that everything lawful be done to promote their own and their neighbors' outward estate; and all dishonesty, stealing, robbery, extortions, oppressions, etc., be detested; also to the tenth commandment which forbade that one should covet anything that belonged to his neighbor.

We find recorded in the thirty-fourth chapter of Numbers the fact that the land was divided by lots according to the numbers in the tribes and the members of the families. The land was God's and was intrusted for use to the chosen people in such a way that every individual had his portion. Just subsequent to this period the Lord gave through Moses the law of the sabbatical years, and the seven sabbatical years at the end of which was the jubilee, at which time great changes in the social conditions of the Hebrews were brought about. This law of the jubilee seems to have been given to bring about from time to time the original social state instituted by Moses, in which each individual had his portion. (See Leviticus 25.)

This law provided that the fiftieth year should be hal-
lowed, and liberty proclaimed throughout all the land unto all the inhabitants thereof, and every man should be returned unto his possessions and unto his family. In the jubilee year the land must be returned to its original owner, and the houses and villages should be considered as the fields of the country.

The bondsman in all conditions and all circumstances was to be set free.

The land was the Lord's, and in apportioning to each one that which he needed he provided for all, but he recognized the selfishness that would exist upon the part of some, who in the course of time would have more than their share while others were without. He therefore provided the jubilee year (every fiftieth year) when the property was all restored according to its original division, the basis of which was *needs*. This law gave recognition to the sovereign rights of God. The conception is purely theocratical in its whole character and tendency, which was of such a nature as to demand entire equality upon the part of the people. The power of perpetual alienation in regard to the land would have given rise to the greatest inequalities of social condition presenting the inequalities that we see to-day—splendor and affluence on the one hand and sordid pauperism on the other.

Regarding the sabbatical year we find the following in the fifteenth chapter of Deuteronomy: At the end of seven years thou shalt make a release, and this is the manner of the release, Every creature that lended aught unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother, because it is called the Lord's release. This was given to the end that one would not oppress his brother and that there might be a condition of equality among them in that there were no poor among them. On the seventh year there was to be no sowing and reaping, and the volunteer crop belonged to the poor. Another law also provided for the poor: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of the field; neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger."

The silence of sacred history on this point, before the

captivity, would seem to indicate that these laws were regularly observed from sabbatical year to sabbatical year and from jubilee to jubilee, and that no occasion transpired which required remarks or comment.

THE ESSENES

After the Babylonish captivity, in the decline of the Jewish state, three sects sprang up, the Pharisees, the Sadducees, and the Essenes, all from Judaism. The Pharisees attempted to sustain the past with all of its transmitted influences, indiscriminately, the Sadducees to the rejection of what was traditionary, and the Essenes formed a third way. They did not disregard the past but desired to give more consideration to the situation surrounding them, and to bring powerful appliances to bear on the actual ills of society. They sought to revive and heal from the conditions existing. They aimed at something practical and sought to create an influence that would stem the advance of corruption and pour a life-giving power into the veins of society.

They were ascetics and avoided the ordinary pleasures of life as morally bad and held self-control to be virtue. They despised marriage but selected among the children of others those whom they considered most promising and endeavored to form them according to their own model. There were no rich and no poor among them; none had less than enough, and none had more than enough. Stewards were appointed among them to take care of that which was assigned to their care, not for their own advantage but for the community good. Buying and selling were unknown among them; give and take was their simple plan, which was observed not only among members of the same group but also between members of different groups. They held all of their property in common, and one joining their order must let what they have become common

to the whole order, nor was anyone found among them who had more than another.

The Essenes were very religious, and their piety before God was extraordinary. One who desired to join with them was put on probation for a year while he continued excluded. After he had demonstrated his ability to live up to their requirements, he was given the waters of purification but was not yet permitted to live with them until a further demonstration of two years, when, if deemed worthy, he was admitted to their society.

Their pursuits, trades, and professions were such as conduced to human good and carefully avoided peaceful pursuits which ministered to vice, and took no part in the manufacture of arms. They had no slaves; all were free, serving one another. They repudiated lordships as unjust and destructive of natural equality, as irreligious and opposed to the laws of nature. Nature they held to be the common mother, and with them all kin were brethren, not only in name but in reality. They were careful to preserve a practical subordination in their community, but those who held office did so merely for the common good and in themselves were neither richer nor better clad than the others.

The calmness with which they endured the cruelest tortures from the Romans during the "Jewish war" rather than be faithless to their conviction indicated their strong religious determinations.

THE EARLY CHRISTIAN COMMUNITY

On one occasion Christ was asked by a scribe which was the first commandment of all, and he answered, "Thou shalt love the Lord thy God with all of thy heart and with all of thy soul and with all of thy mind, and with all of thy strength, and the second is like unto it: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

On another occasion when asked by a rich young man what he might do that he might have eternal life, Jesus enumerated the commands of the Mosaic law against adultery, stealing, bearing false witness, etc., and the young man answered that he had kept all of those from his youth up. Then Jesus answered and said, "Yet lackest thou one thing; sell all that thou hast and distribute it unto the poor, and thou shalt have treasures in heaven." When the young man heard this he was sorrowful, for he had much riches. When Jesus saw that he was sorrowful and turned away, he said, "How hardly can they that have riches enter into the kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God."

These positive and direct statements of the Master, together with other statements in the New Testament and also the teachings of the Mosaic law, were probably the foundation of the communistic order which was established at Jerusalem following the death of Christ. Luke, in speaking of the community, said, "And all that believed were together and had all things common and sold their possessions and goods and parted them to all men as every man had need." And again, "Neither was there any among them that lacked: for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need."

The spirit of the gospel, as they understood it, involved not only a helpful love of one's neighbor but also a renunciation of all property as a hindrance to the service of God. It was not generosity alone that lay at the bottom of the Christian treatment of the poor, but their practice was as much the result of purely religious motives. They accepted their associates as members of the kingdom of God and, therefore,

brethren. The social mission of the church exercised an attractive power, but its effect cannot be separated from the faith itself. The form in which the community of goods was observed by the church provided the general feature distinctive of the character and form of their social union. It was no mere school; its obligations on the part of its members bound them together in an alliance which embraced their whole life.

THE CHRISTIAN MONASTIC SYSTEM

The monasteries grew out of the idea of asceticism and a determination that each who felt so inclined should "subject his body in all things." It afforded a place of refuge for those who desired to renounce the world and take upon themselves the secluded life. In the monastery, the life was quiet and peaceful, as well as holy.

In the sixth century the monasteries multiplied so rapidly in western Europe that it became necessary to establish definite rules for the numerous communities. Saint Benedictine drew up a set of rules for the monastery of which he was the head which so well met the needs that it was adopted universally for the rules governing monastic life. Each monk was assigned work suitable for his strength, the strong being required to do outside manual work and the less strong to do writing and copying. They were not permitted to own anything in their own right and were pledged to absolute poverty, and everything used was the common property of all. With the vow of poverty they also took the vow of chastity which forbade even marriage.

The monks had a very great influence upon the history and development of western Europe and affected the lives of all the people. They helped to rescue honest manual toil from the disrepute into which slavery had brought it in earlier times. They set the example of careful cultivation on the land and introduced better methods of agriculture. There were no

hotels or taverns in those early days, and the monasteries entertained the travelers and thus increased intercourse between the various parts of Europe.

These monks were secluded and hence did not have the influence that would have followed a free association with the world. Their influence was felt in many lines however, both for good and for evil, and their examples and practices affected the economic life in various ways. Their purpose was purely religious and was ascetic in the extreme, and was not in any sense calculated to bring about a better social condition in the outside world.

PLATO, SIR THOMAS MOORE, AND CAMPANELLA

The communities we have been considering were those which had religion as their motive and were organized or operated on the basis of strong religious conviction. Their purpose was to keep from their members the influences of the world as far as possible and to develop their own religious and social views.

Other men, philosophers and thinkers who recognized the evils of the existing order, thought a remedy could be offered in the field of social activities. One of these men was Plato, who left in the "Republic" an image of a state which is intended to set forth the reign of justice. Whether this was a dream or whether Plato thought it of practical value, we are not able to determine, but it is evidence of his profound thought and consideration of the needs of a better social condition.

The "Republic" of Plato may have suggested the "Utopia" of Sir Thomas Moore, which was published in the first part of the reign of Henry VIII. "Utopia" was a dream, the name *Utopia* meaning *no place*, indicating something outside of the real world; the imaginary seat of an imaginary government. In Utopia all religion was to be equally tolerated. Pure deism

was to be the predominant faith, but those denying the being of God were ineligible for office.

The "Utopia" opens with an account of the sad social condition in England, which was due largely to the great number of nonproducers—of the rich who take from the poor, where the idle prevent the industrious from prospering. The author thinks that where individual property exists, where everything is measured by money, justice can never reign. In order to establish a just balance in human affairs, property must be abolished. The remedy is to be found in laws fixing a maximum of possessions in land or money, but this cannot be done so long as private property exists; therefore, the sole remedy is community of goods, such as prevails in Utopia.

Utopia is an island, located near the mainland, which has a capital and fifty-four other towns built on the same plan, each calculated to provide for six thousand families, also many large farmhouses scattered throughout the country and large enough to accommodate at least forty persons. All of the inhabitants must work on the farm or in some branch of industry, as there were to be no idlers. A day's work of six hours was considered sufficient to supply the wants of all; the rest of the day was to be spent in study and the evening in recreation. Meals were taken in common, and at the large markets all necessary articles might be had by heads of families without cost. There were also common hospitals and nurseries. The number of children in separate dwellings was equalized by taking the excess from one family and placing them in another. Money was unknown in their internal relations. The government was simple: every thirty families chose a magistrate; every town sent three deputies to the legislature. The chief duty of the magistrate was to keep people at work.

About a century after "Utopia" was written, Campanella

published his "City of the Sun." In this he extols the monastery as the type of social organization which should obtain. The two main points of his system are *community of property and community of wives*, and *government lodged in the hands of philosophers*. He thinks the system of private property persists because each man has a wife and children of his own, which is the incentive to accumulate private property for their inheritance. He would improve the breed of men by government regulation. His government was one of despotism.

SOCIALISTIC COMMUNITIES

In the latter part of the eighteenth and early part of the nineteenth centuries, we find communism and the principles involved therein being put to the practical test from a political rather than a religious viewpoint. There were several socialistic movements started or advocated in France, but only two of these were strictly communistic, Baboeuf and Cabet. Baboeuf's idea as expressed was that the aim of society was happiness and happiness consists in equality, and this equality must be perfect and absolute: "nature has given the equal rights of all goods." He proposed to obtain this equality by degrees. All property was to become nationalized in the course of fifty years, and then production was to be carried on by officers chosen by popular vote, who also decided upon the needs of the different individuals. The earth belongs to all, and the fruits must be common property. All were to be dressed alike save the distinction of age and sex, all must eat the same quantity and kind of food, and all were to be educated alike, which was only elementary; comfortable mediocrity in everything was the ideal. All things were contrived to level down and not level up. His was perhaps the most cheerless of all communistic schemes.

Cabet was a French writer who was condemned to imprisonment for an article attacking the king, but he was for-

fortunate to escape prison and fled to London. Here he became acquainted with Sir Thomas Moore's "Utopia" which furnished a large part of his inspiration. He later returned to France and write "Voyage to Icaria," a philosophical and social romance. The principles enunciated were quite simple and based on equality, in which fraternity was the impelling force. Fraternity was the basis of his science, his principle, his doctrine, his theory, and his system. Diligence and thrift were enjoined upon all; men worked till sixty-five and women till fifty. A day's work was seven hours in summer and five in winter; women, however, worked only four.

Cabet attempted to put his ideals into practice, and in 1848 he sent an advance guard to locate on the Red River, in Texas. They were attacked by the yellow fever and disbanded before Cabet reached America. Upon arriving at New Orleans, Cabet learned that the Mormons had abandoned Nauvoo, Illinois, so he set out with his followers for that place. Here they established headquarters, and at one time had fifteen hundred members. Cabet became very dictatorial in his manner, and as most of his followers had participated in the French Revolution they resented his authority and trouble began. The colony was broken up, and Cabet and a few followers went to Saint Louis, where he later died. Some fifty or sixty emigrated to Corning, Iowa, but were not successful there.

In Saint Simon we find a man of a different type from Cabet and Baboeuf. He did not desire the dead level idea, but did desire a social condition that would more nearly render to each man the results of his own labor. The chief principle laid down by Saint Simon was that recompense should be realized in proportion to a man's work, remuneration in proportion to merit. The most celebrated of his works was the New Christianity, and it was from this that his disciples chiefly drew their inspiration. He said his whole life was comprised

in the one thought: "to guarantee to all men the freest development of their faculties." Saint Simon's kingdom was of this world, and was ascetic in no way. He said, "Religion must aid society in its chief purpose, which is the most rapid improvement of the poor." This was the starting point of Saint Simonism and led to the formation of a sect with a priesthood.

Saint Simonism is the first example of pure socialism which introduced an economic system in which production was entirely carried on in common, and the fruits of production were distributed according to some ideal standard. They believed the evils of distribution could be remedied by substituting state property for private property, but rejected any equal distribution of labor's product which would give the active and energetic no more than the slow and indolent. They desired to organize civil society on the plans of the army in which there would be gradations of rank and authority. They rejected the equal division of property but demanded the abolition of all privileges of birth and consequently the destruction of inheritances. They demanded that land and capital and all of the instruments of production should become common property and be so divided that each one's proportion should be in keeping with his capacity. Women ought to have equal rights with men.

Rodrigues was chosen by Saint Simon to be his successor, but he ceded the position to *Enfantin* and *Bazard*, the supreme fathers. *Enfantin* ruled despotically over them and induced them to lead an ascetic life. He withdrew them from refined society and forced them to share in the coarsest toil and received from them honors and reverence accorded a divine teacher. In the early stages of their movement they drew about them some of the most capable men of France, but shortly a schism took place, after which *Enfantin* and a num-

ber of the disciples desired to come out from the world and to retire to a life of asceticism. They were finally victims of dissensions, financial difficulties, and external persecutions.

Charles Fourier was a man of the middle class who thought science alone could offer a plan of amelioration of the social conditions as he found them. He was a man of understanding and logic. The economic condition was brought forcibly to his attention by an experience when he was a young man. He was employed by a business house which had speculated in rice, and in order to maintain a high price he with others was instructed to throw great quantities of it overboard. Fourier thought that a system that would allow that waste when children were starving was radically wrong.

He began to elaborate a social scheme which should promote truth, honesty, economy of resource, and the development of natural resources. He published a prospectus five years before he found a single supporter. One experiment was made during his lifetime near Versailles, but the management seemed to have been defective and the experiment soon failed.

The central idea of the Fourier scheme is *association*—a social organization must be formed which will allow free play to the passions, so that they may combine harmoniously. Harmony could only be found in combinations of suitable numbers in communities known as phalanxes, and occupying buildings called phalansteries. The twelve passions of man determine the proper number for a single phalanx; eighteen hundred to two thousand is suggested as the proper number. Each individual is to work in a group according to his desires and ability; and in order that the work may not become repulsive, a change in occupation is afforded from group to group each two hours. "Work of this kind becomes play; children like it, and men and women are as fond of it as athletic sports." Fourier thought that in this way productiveness of the labor

could be increased four and even fivefold. He would not only produce more goods but would eliminate much by removing competition, and he believed that under his system a man could retire at an age from eighteen to twenty-eight.

Fourier's scheme was not pure socialism, in that it did not abandon private property and inheritances. In the division of products a certain minimum—a very generous one—is set apart for each member of the commune, and the enormous surplus is divided between labor, capital, and talent, five twelfths going to labor, four twelfths to capital, and three twelfths to talent. Labor is divided into three classes, necessary, useful, and agreeable, the highest reward accruing to the necessary and the least to the agreeable.

A modified form of this plan was established by Gean Godin, at Guise, France, which had a successful experience covering a number of years. It differed mainly in the large share of power retained by M. Godin, the promoter, and there was no agriculture which was considered by Fourier as the basic industry.

AMERICAN EXPERIMENTS IN FOURIERISM

A number of phalansteries were organized in America between 1840 and 1850, the history of which we will review briefly:

The Clarkson Phalanx was the first of the American experiments and was organized in 1844 in Monroe County, New York. This was very short lived, lasting less than one year. Their chief difficulty seems to have been religion, as it is stated that they had some of every sect in America except Mormons and Millerites. They were not incorporated, and experienced financial difficulties from the very first.

At Sodus Bay they also ran against the rock of religious differences, and were able to continue their operation for less

than a year. Selfishness was the predominant evil, and they totally failed.

The Trumbull Phalanx selected Trumbull County as their base of operation and organized in the spring of 1844. They were in financial straits from the beginning and were constantly confronted with bankruptcy. They quarreled about religion and about the kind of food served and were able to continue their operations for a period of only three years.

The Ohio Phalanx started out most propitiously and for ten months met considerable success, but at the end of this time there came a shortage of food, and the need for a re-organization became apparent. A difference arose as to the form of the new organization, out of which grew a division and a lawsuit. At the end of nineteen months they were defunct and issued advertisements for the sale of the property.

The Clearmont organization had among its promoters such men as Greeley, Brisbane, and Channing, and one would expect success to come from any effort which secured their attention and cooperation, but like all of the others their success was of short duration. They continued to exist for about two years when they were forced to abandon their plans. Stock to the amount of \$17,000 was subscribed, but less than \$6,000 was actually paid up, so they were never free from financial embarrassment. The friends of this movement ascribe two different causes for its failure, viz, the want of means and the want of men, while others attributed it to lawsuits and jealousy and loss from floods.

The Alphadelphia Phalanx issued a prospectus in 1844, and in January, 1846, it was still in existence, but a disagreement took place between some of the members from which it never finally recovered, and in a few months it ceased its existence.

The Wisconsin Phalanx was perhaps one of the most suc-

cessful, having had an existence of about six years. They had a title from the Government for fourteen thousand acres of land, a sawmill in operation, a gristmill building, and six hundred acres of land under cultivation, all having a total valuation of about \$28,000, with a membership of about 157. Their system of labor and pay was somewhat complicated and never could be satisfactorily arranged. The farmers and mechanics were always jealous of each other. They had among their numbers a few men of intellect, who always doubted the success of the experiment and hence decided to accumulate property individually. By some they were considered the principle cause of the failure. "In 1848 it became evident that dissolution was inevitable. Thus flourished and decayed this attempt at industrial association."

The North American Phalanx was established at New York City and was set apart as a model and pattern for others. Horace Greeley was connected with this movement, too, and was its vice president. They succeeded for ten years, but in the spring of 1853 there was a split and secession, resulting in the formation of another association. During the summer after the secession the North American society appears to have had an acrimonious controversy about religion with somebody, either inside or out, and it seems that this was complicated with the secession movement of the spring before. A year later the phalanx suffered a severe loss by fire from which they were never able to recover financially, as the stockholders were unwilling to subscribe more, and they dissolved the concern because it did not pay enough dividends.

Brook Farm was organized in 1841, which was the brightest of the associations that arose during the Fourier excitement, and had for its membership such men as Ripley, Danna, Channing, and Hawthorne. Within a year from the time it assumed the task of propagating Fourierism, a disastrous fire

frustrated the hopes and aspirations of the association. The end of Brook Farm was practically the end of Fourierism in America.

The economic principle underlying the Fourier system was joint ownership of property, while that of Robert Owen, whose movement in America was contemporaneous with the Fourier movements, had for its fundamental economic principle that of communism.

Robert Owen was a large Scotch manufacturer and was the originator of a plan whereby his employees shared in the fruits of the production in his plants. They operated for a number of years and met with a great degree of success, due almost wholly to the influence and capable management of Owen who was in entire control.

In 1824 Owen came to America and attempted to carry out some of his ideals and purchased from the Harmony Society at Harmony, Indiana, the town site, plant, and all of the equipment and buildings. In this ready-made base of operation they had the conditions which Fourier thought were indispensable to success, and with this start their success seemed reasonably well assured. Mr. Owen was desirous that all who were so disposed might have the opportunity of putting their ideals into operation, and so he extended a broad invitation to all from every nation who were industrious and well disposed to emigrate to New Harmony. Within six weeks eight hundred had responded, many of whom were needy and idle, who desired to avail themselves of Mr. Owen's liberal offer. It is said that they did their share of the work, more in the line of destruction however than in construction, with the result that notwithstanding their favorable beginning they lasted only three years.

HARMONY SOCIETY

In 1802 three hundred families left Germany for America where they were sure of freedom to worship God after their own desires. These families were made up largely of the peasant and mechanic classes. In Germany they had determined to establish a community in Harmony with their understanding of the social theory of Jesus.

They located in Butler County, Pennsylvania, in 1805, and organized the Harmony Society, each agreeing to throw all of his possessions into one common fund, to keep thereafter all things in common, and each to labor for the good of the whole body. They built a sawmill, tannery, storehouse, distillery, and woollen mills, planted vineyards and raised farm products. They aimed to produce everything they needed in their community.

George Rapp, the organizer and religious head, taught that their first duty was to live a sincere and rigidly religious life. In 1807 a deep religious fervor pervaded the society, with the result that they decided to conform more closely to the law of Jesus as they conceived it and renounced marriage and all marriage relations. Thereafter no more children were born in the society. At this time they also ceased the use of tobacco, and because of these two innovations many members left the association.

From their first venture they seemed to have met with considerable financial success, for in 1814, about ten years after their organization, they had property valued at \$150,000, or about \$1,250 for each head of family, while at the beginning they had less than \$500 each. They had lived well and had maintained good schools and churches. About this time they moved to the Wabash Valley, in Indiana, and purchased thirty thousand acres of land, upon which they established New

Harmony, where they erected large factories and extended their industries.

Prior to this time, although all things had been held in common, an account had been kept of the amount belonging to each individual according to the original amount put into the common treasury, but by common consent a public bonfire was made of the records, and from that time on everything was in fact in common, and owned equally by all. They remained at New Harmony ten years, but on account of malaria fever and unpleasant neighbors they decided to move again and sold their Indiana holdings to Robert Owen. From there they moved back to Pennsylvania and established themselves at Economy, where they steadily increased in wealth in spite of their frequent removals and numerical decadence. They acquired much property besides that at Economy, having a large interest in coal mines and oil wells and railroads and manufactories, and controlled at Beaver Falls the largest cutlery establishment in the United States at that time.

In 1832 a great secession took place. The previous year Bernhard Muller, together with forty of his disciples, joined the community, persuading the Harmonists that their views were substantially the same as theirs. He soon showed himself a veritable parasite and a disturbing element, disseminating his views with such shrewdness that within a few months he had a third of the members, mostly of the younger ones, on his side, and an actual division of the community took place. Two hundred and fifty members withdrew and took with them as their share \$105,000. The society which withdrew settled in a community not far from Economy, but they soon wasted their means and the organization was broken up, while the other body continued to flourish and had a successful history for over seventy years.

Each child was given an elementary education and then

was trained in some useful trade. Each family did their own cooking, but there was a common oven where they took their bread, etc., to be baked. Each was given clothing according to the needs of his occupation. It was the tailor's duty to see that all were well clad, and it was with considerable pride that he looked after their wants in that line. In this community each labored for all, and there was no selfishness and no waste. All had plenty, but there was no waste, as waste was sin. Religion was of the first consideration in their lives. As the result of their determination, early in their experiment, to take celibacy upon themselves, their numbers continued to diminish because of the lack of natural increase, and in 1906 because of the few remaining members they were forced to dissolve the society.

THE SEPARATISTS OF ZOAR

The people who founded this community were also from Germany and were separatists both from the church and the state. They had no idea of establishing a community when they left Germany, and for fourteen years they lived in Pennsylvania where persecution finally forced them to move, and they went to Zoar, Ohio. Some of them were so poor they had to be aided by those more fortunate, and they concluded that the best interests of all could only be had by combining their wealth, which they did, and that accounts for their practice of communism; they were forced into it if all should be properly supplied. This step was taken in 1819, and from that time they prospered until they accumulated property valued at \$731,000. The women had equal rights with the men in all things. Any applicant of good character was admitted, but only after a year of probation, during which time he was paid wages for his services. The people of Zoar practiced celibacy, but later renounced it and marriage relations were recognized and children were born. After the age of three, the children

became the charge of the community and were provided with good schools.

In signing the covenant, the signer relinquished all rights of property and to any future accumulation or consideration by reason of his initial subscription. This covenant has been the basis of two important legal decisions, one of them rendered by the Supreme Court of the United States that settled definitely and fully that a member on seceding from a community bound together by such a covenant cannot enforce a division and distribution of its property, and also that a member of a community with such a covenant has no interest in the common property which on his death descends to the heirs at law.

The religious ordinances at Zoar are few and weak. They have no meetings except on Sundays, and they are not of the kind that would arouse enthusiasm and interest, as there in no meeting in which all take part.

Zoar was not a complete community but a combination of familism and communism. Their property was held in common, but each family had its separate household arrangements. The members have no care except for their own spiritual culture.

THE SHAKERS

The Harmonists and the Separatists of Zoar and many other organizations were made up of German people, but the Shakers were drawn from every country and from many religious societies. Their organization attained greater proportions than any of the others and at one time consisted of seventeen local societies with twenty-four hundred members. They received their name from their peculiar shaking activity when under spiritual domination. The basic principles of Shakerism are Virgin Purity, Confession of Sins, Separation From the World, and Christian Communism.

In the Christian Communism the bond of union is spiritual and religious. Communism of property is one of the leading principles. "It is an established principle of the faith of the church that all who are received as members thereof do freely and voluntarily of their own deliberate choice dedicate, devote, and consecrate themselves, with all they possess, to the service of God forever." In this they recognize their equality before God and each other. All share one interest in temporal and spiritual blessings, according to individual needs. There were no rich among them and there were no poor, but this can only be manifested by separation from the world and its temptations and allurements, and hence their organization in separate societies apart from the world. Marriage was not forbidden, but they believed it more pleasing to God to live a virgin life as Christ did. The Shakers were intensely religious and were the first spiritualists in America.

In their governmental affairs they were theocratic and were composed of the governing class and the governed class. Women were fully emancipated and had all rights equal to that of the men and had as much influence and voice as the men. The supreme ministry which was the general executive head was composed of two men and two women. Women managed their own departments of industry independent of men.

Believing that celibacy was a superior condition, a great many of their members did not marry, which put the society to a great disadvantage as to its increase in membership with the result that they rapidly declined in numbers. They adopted thousands of children but few of them remained after they reached adult life. Though the Shakers existed for over one hundred years, they never spent a cent for police, for lawyers, or for poorhouses and penal institutions. In 1913, the latest data we have, there were still about one thousand members.

THE ONEIDA COMMUNITY

The Oneida Community or Perfectionists was established in New York and was made up largely of Americans. Among its charter members were physicians, lawyers, clergymen, graduates of colleges and scientific schools, editors, and critics. Mr. J. H. Noyes, who founded the society, was a man of education who engaged in the movement because he felt called to the work.

In the first nine years their operation showed a loss of from \$107,000 to \$67,000, but they improved their organization, obtained a vast amount of practical experience, and developed some principles.

When asked if they believed in the equality of man and woman, they answered that they did not believe even in the equality of men, but they did believe that every man, woman, and child should be surrounded with circumstances favoring the best development of heart, mind, and body, and that no one should be excluded on account of age, sex, or color from engaging in any occupation for which he or she is adapted by nature or culture. They believed that communism would become general and that hirelings would cease. Their communion with one another was based on their religion, and their religion was based on communion with God and the good spirits of the invisible world. They believed that societies based on selfishness must be displaced in all relations in life.

Their requirements for membership were, first, "We insist that candidates shall understand and hold by heart our religious and social doctrines; secondly, count the cost of enlisting with us for life; third, secure their freedom from any claims of kindred; fourth, pay all of their debts.

They engaged in many forms of industry but mainly in

the canning of vegetables and the manufacture of silk, and also steel traps in which they had a national reputation.

The children were the charge of the community and were under the care of consecrated nurses, who volunteered for the service from eight in the morning until five in the afternoon, thus allowing the mothers to pursue any useful occupation during the day. The mothers might be with the children as much of the day as they desired.

One of the outstanding features of this organization was their novel and unique way of effecting discipline, which was mutual criticism. A standing committee was chosen from time to time whose chief duty was to observe the conduct of the members and criticize them when in the wrong. These criticisms were solicited and welcomed by the members as a means of correcting their conduct, and there was a daily evening meeting when these criticisms were given. It was the ambition of each member to so live that he was above criticism of his fellows.

They maintained a hygienic life and were temperate in all things, and though their foundation was religion it was a practical one and far from formalities. They encouraged art, music, education, and amusements, and everything that tended towards human happiness and culture. They did not believe that religion necessarily expresses itself in asceticism.

Financially this community met with great success, and they carried on a very happy and pleasant association for many years, but by reason of some of its peculiar practices with reference to marriage and sex association they met with great opposition from the outside, and especially from the churches, and in 1889 they were forced to abandon their organization. They reorganized their industry as a joint stock company and are still carrying on a successful business and to-day have a world-wide reputation on their "Oneida Com-

munity Silverware." They still have some cooperative activities, such as a common dining room, laundry, library, and some other activities.

THE AMANA SOCIETY

The Amana Society or "True Inspiration Congregation" was established in eastern Iowa in 1855. It is composed entirely of Germans who came to America in 1842. They purchased twenty-five thousand acres of Iowa prairie and have established seven towns or communities. The basis of their organization is their religion, and their "head" speaks with divine authority, though it has been many years since they have had a prophet.

They were commanded through inspiration to put all of their means together in order that the temporal welfare of all of the members might be properly provided. They live in separate houses but all eat together, but in case of sickness a neat basket is prepared and sent to the homes.

All of the property is held in common and is administered by thirteen trustees who are elected annually. Each business has a foreman who is an elder. They aim to produce all that they consume, and merchandise is sold to the members at cost. Each individual is allowed from \$40 to \$100 per year for clothing, depending upon the kind of work in which he is engaged. As in most of the other communities, the members do not work hard and are long lived.

The communities do not offer very much in the way of social activities and amusements, and many of the young people leave the villages, but they return sooner or later usually, as they find life there better than in the world outside.

They are a quiet, contented, industrious people, thoroughly religious, and are still carrying out their scheme successfully. In 1913 they had eighteen hundred members and

owned twenty-six thousand acres of some of the best land in Iowa.

There have been other movements in community cooperation, but we think these examined are sufficient in number and were carried on under about normal conditions. From these we think we can draw a conclusion that will enable us to account for their successes and failures.

We have examined twenty-one societies that were organized for the purpose of bringing about an ideal condition in the lives of its members. Nine of these are predominantly religious, ten were semireligious, with social betterment as their aim, and two were nonreligious. Of all of the societies organized, three are still operating, though one of them was forced to change its form of association. Various reasons may be assigned for the failure of the eighteen to continue to operate—jealousy, selfishness, religious differences, lack of finance, and the adoption of celibacy upon the part of several otherwise successful ones.

Of the nine religious movements we find that one was in successful operation for over one thousand years, the Hebrew system; another for a thousand years and still operating, the monastic system; one for over a hundred years and still successful, the Shakers; still another for one hundred years, the Harmonists; and one for over a half century, the Separatists; the Amana Society, organized in 1855, is still operating successfully; and another, the Oneida Community, was very successful until 1889, when they were compelled by outside influences and persecution to change their form of association. About the Essenes and the early Christian community, we know little or nothing of their final history, but the last information on record indicates that they were successful.

The ten semireligious experiments were organized on the plan of Saint Simon and Fourier. We have noted only one

society organized according to Saint Simon which was attempted in France. In this movement division soon arose; and as the result of dissensions, financial difficulties, and external persecutions, they abandoned their plan and some retired to a life of asceticism. There were a number of experiments based on the Fourier idea, and a number were attempted in America. The most successful of these was the North American Phalanx which continued for ten years at New York; the next one in point of success was the one in Wisconsin which lasted six years, while the extent of the life of the others was from ten months to three years. The causes usually ascribed for their failure were selfishness and religious differences.

The two that were nonreligious were those started by Robert Owen and M. Cabet. Robert Owen invited all, who were well disposed, to join his community, with the result that people from every class and condition in life responded. This movement fell a victim of the exploiter, as it was made up largely of people who were out for all they could get—who wished to secure something without giving anything in return. They occupied the plant vacated by the Harmonists and had all of the physical requirements for success, but they lacked the spiritual motives. The Cabet movement, like that of Owen's, had the physical requirements, but they lacked the cohesive elements and failed in two years.

In noting the activities of these movements, we are confronted with one striking fact: those which had religion as their basis had, or have, the longest successful experience; those which were semireligious, or considered religion as secondary in their associations, were successful a much shorter period, the maximum being ten years; and the third, or those who were nonreligious, failed almost in their beginning, having had success for only three years or less.

The Harmonists and Separatists of Zoar, two of the most successful organizations, left the fatherland and all that was near and dear to them for their religion, and in them we find people who are willing to submit their personal desires to the good of the whole. They were able because of their religion to overcome the selfishness which was the rock upon which most cooperative societies dashed to pieces.

It was not the purpose of the Separatists to form a community when they came to America, but there were many poor among them who had to be assisted in securing passage by their more fortunate brethren. After arriving in America, because of their handicap they were not able to meet with success, and so for the benefit of those less fortunate ones, the whole membership decided that they would pool their interests and so they organized a community. The spirit that prompted the organization was sufficient to make it a success and maintain it.

The Amana Society was organized by the Germans at the command of God through their prophet, and it therefore became their religious duty to maintain it.

Many attribute the success of the Harmonists, Separatists, and Amana Society to the fact that they were all of one nationality, and we admit that it was a factor, but it was evidently not the primary cause; for the Shakers and Oneida Community met with as much or more success than these, and they were composed of people of every nation, so nationality could not have been the primary element.

Others have attributed their success to the fact that they were of the peasant class and were therefore used to receiving and obeying orders of their superiors and hence would be easily controlled. We recognize the ability to obey orders as a very necessary quality upon the part of those who would cooperate successfully, but we cannot feel justified in believing

that their success was due to this previous condition in life, for we note that the Perfectionists of Oneida were made up of a very different class—physicians, lawyers, clergymen, educators, and men of various walks in life who were used to giving orders.

We find that the men of the Perfectionists were men of learning and culture and were highly educated, and in another community, as Harmony and Amana, were the peasant class and mechanics and men of small opportunity, and both societies succeeded, so we cannot attribute their success to culture and education nor to the lack of them.

Some of the societies at times had a remarkable leadership, such as George Rapp of the Harmonists movement, but the Harmonists outlasted the life of George Rapp and had several leaders. All of the other societies had a change of leadership from time to time, but they continued just the same, and so while we recognize leadership as very necessary we do not believe that it is the primary cause of success. Some have thought that these cooperative movements might succeed for one generation, but all of those based on religion succeeded into the second generation and some into the third and even the fourth.

The two societies which had the most favorable start were the Owen Society at New Harmony and the Icarians at Nauvoo. The former purchased the plant and equipment and buildings of the Harmonists who had increased their per capita wealth from \$500 to \$1,200 in the short space of ten years. But with this distinct advantage they were able under these conditions to operate for only three years.

The Icarians who succeeded the Mormons at Nauvoo, Illinois, also had buildings and necessary equipment ready made for them, but they were only able to operate two years,

There was one thing common to these two societies, and that was the entire absence of any religious motive or influence.

There are some who are willing to admit that some of the communistic societies have succeeded in operating over a long period but who discredit the plan, for they say that life in the communities is dull and monotonous. To them it may seem so, but it evidently was conducive of satisfactory results in the lives of the members, for we find that they were very long lived, many attaining an age of eighty-five and some ninety. To-day health is recognized as essential to a successful and happy life, and the school systems are giving health a place of importance in their program. Whether the life seemed humdrum to those that participated in it we cannot say, but we do know that it was effective from a hygienic standpoint. Some have thought that communistic life smothered individuality and left no incentive to achieve, but we find that the Shakers produced many inventions.

There are a number of desirable elements that go to make any cooperative association a success, but there seems to be but one that is absolutely essential and without which failure is inevitable. Homogeneity of race is one of the desirable elements. A common nationality contributed to the success of the German societies, but it does not seem to be essential, as the Shakers and Perfectionists were not homogeneous in this respect. Leadership is very essential, but with many of the societies the leadership changed many times and success continued to follow them. The one element which we find predominating in all of the successful societies and which was the bone of contention in many of the others that lacked it, and which was entirely absent in the least successful ones is *religion*.

We therefore conclude from our investigation that in religion and in religion only may be found the dynamic force

sufficient to eliminate the great inequalities of our present society and bring about an equitable adjustment of economic conditions. We do not understand that it needs to be confined to any particular religious beliefs, but it must be so effective in the lives of men that it will grip their very souls and cause them to bring themselves into submission to any principle that will be for the best interests of all. It must be a religion that will subordinate selfishness. Neither do we think that it must take the communistic form of association or any other prescribed form, but it must be one that will mete out justice to all on the basis of the *needs* of the individual members.

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from page 54.)

In the spring of 1884 I received a dispatch from Brother Lyman Whitford, of Port Huron, Michigan, asking me to come immediately to administer to his children, who were sick with diphtheria. I went, and upon my arrival I found a large card tacked up near the door, and the word *Diphtheria* printed on it in large letters. Upon entering I found five children down with the disease, and the mother almost sick. I could scarcely keep the tears from flowing down my cheeks, I felt so sorry for my brother and sister and their dear family. But the God of saints bestowed his Holy Spirit upon me, and I took courage. I felt that we needed faith, and the Lord gave it. I thank God he heard our united prayers in behalf of the children and healed them all.

Some fifteen years ago I arranged a small synopsis of the Bible, and when arranging the subject of faith, I wrote to Brother and Sister Whitford for their testimony in the foregoing case of healing, and received the following reply:

PORT HURON, MICHIGAN.

In the spring of 1884, we had five children seized with that unwelcome visitor called diphtheria. The neighbors became alarmed, and knowing that we were poor, and unable to employ medical aid, notified some of the members of the board of health, and Doctor Northup came and examined them, and pronounced it diphtheria, and a large card was tacked up on the house by the door, with the word in large letters, *Diphtheria*. The doctor offered to attend them, but we told him, "No." We immediately telegraphed to Deckerville for Elder J. J. Cornish, and he came and administered to them, and the Lord raised them up, just as he said he would in James 5: 14, 15. We feel very thankful to the Lord for his goodness and mercy to us.

We remain, your brother and sister in the gospel of Christ,
LYMAN D. WHITFORD.
SARAH L. WHITFORD.

I remained with the family that night, and ate my breakfast with nearly all of the family the next morning, to the astonishment of their friends and neighbors. Now, for the unbeliever to say, as we often hear they do, "Oh, they would have got well anyway." Well, even if that be true (yet we have no means of knowing it), does that prove the Lord did not heal them? Not by any means.

Mr. E. B. Harrington, of the same place, had a child sick with the same disease about the same time, and although a man of much means, who was able to and did employ different physicians, and they no doubt did all in their power—all that their means, medicine, and care could do—the child died.

In 1885 I again visited Oil City, London, Saint Marys, and Inwood, in Ontario, baptizing two at Saint Marys and three at Inwood. Starting back to Michigan I arrived at Uby, and Flinn's Corners. In my absence, a disciple minister from Ontario, named McKellar, called in, and knowing that I had gone, gave a lecture against the Saints. But Brother William A. Sinclair, one of my boys, made reply, which seemed to meet the demand.

We now had our church in Delaware finished and dedicated, the first Latter Day Saint church in Michigan. Brother A. H. Wiltsie was one of the mainstays in the work. We held our conference in it at the time of its dedication.

I also opened up the work at Sand Beach and White Rock, baptizing some in each place. It was in this part of the State where the ministers and members came together in their churches to "preach and pray down Mormonism," as they called it. Right after one of their efforts I baptized seven more, and organized a branch of the church in White Rock. From there I went on to Gore, Huron City, and New River. The latter place is where Enoch Ledsworth had moved from Sanilac County, and while laboring there, one Saturday aft-

ernoon I received two letters, one from Sister Cornish, and one from Brother Ed. Flinn, near Ubyly, each briefly telling me that there were posters up in the stores, hotels, post offices, and on billboards in Forester, Deckerville, Port Sanilac, Richmondville, and elsewhere, stating that at such a date in the Forester Grove, by mutual agreement Walter Sims and J. J. Cornish would meet on Sunday at one o'clock for public discussion on Mormonism. "And," said the one from home, "I thought you did not know anything about it, and that Sims was trying to take the advantage of us."

Brother Flinn in his letter said, "I knew that you were up north—did not think you had made any agreement with Sims at all," and that he believed that it was a "put-up job to get a large crowd together and then abuse our people."

By the time I got back to Brother Ledsworth's, and while telling him the news, he said, "Well, you can't go; you have an appointment in our schoolhouse to-night and to-morrow morning; then in the Montgomery Schoolhouse to-morrow night." Just then Brother William H. Smith (a cousin of Elder W. J. Smith) drove up and said, "Hello, I am after you!"

"What for?" said I.

"Why, don't you know?"

We talked about the letters, and the handbills; of the agreement Sims and I had made to debate, etc., and not one word of truth in it. Says Brother Smith: "He has it all arranged. Cornish won't be there. 'He dare not meet me!' and he has said that the debate will go on just the same. 'I'll tell my side for one half hour, and then I'll tell their side the next half hour.' Oh, yes! Sure! he could beat us that way!"

We talked the matter over, and settled that Enoch should go to the schoolhouses and tell them that I could not be there, giving them the reasons. This also made it rather embarrassing for us, for it was reported at the Montgomery Schoolhouse

that Cornish dare not come there again! But Enoch assured them that as soon as I could get away, I'd be there.

The only difficulty that confronted us now was as to whether the horses could stand the trip back. We fed the horses, got our supper, and started back over the sixty miles, having the night and the next day until one o'clock before us. We started at sundown, arrived at Sand Beach, got Brother Clarence Mead up, fed the horses, and they ordered me to go and have an hour's sleep; they visited, and were to call me in proper time. I went to bed, but rolled and tumbled; I could not sleep. I got up. "Come on," said I; "the horses may tire and we may have to walk part of the way." We started. By and by it began to get daylight. When we got to Richmondville, seeing so many posters, we rested a few minutes, and I read one of the bills, and I was glad at heart to think that I was so near that if the horses could not make it, I could walk the remaining five miles of the way, and be in the grove on time.

We again started. All at once Brother Smith said: "Brother Cornish, I can tell you all about your dream about that big snake now."

"Can you?" said I; "and what is it?"

"Well, when you hit that snake on the head with that glancing blow was when you struck him two years ago at the Leitch Schoolhouse; and when he got more vicious than before, is now; and this time you will give him such a blow that it will settle him." "Oh, yes," said I, "I believe that is it."

Yes, I had only talked about ten minutes all told at that time and that without a chairman and with constant interruptions. But remember, we must have a chairman this time.

We finally reached Brother Smith's home. The horses were completely exhausted. He put them up; all of his people were gone to the Forester Grove. We washed ourselves,

brushed off some of the dust, ate some bread and milk, and hurried across the fields to Forester. Oh, what a crowd of people! I walked in, and stepped upon the platform just five minutes before one o'clock. Then what a demonstration followed, of cheers and cries of, "Johnnie's here!" "Cornish is come!" with "Hip, hip, hurrah!" "He's here!" Then three loud cheers.

A delegation of two of Sims's members came and asked me to go down to the southeast corner of the grove, as Mr. Sims wanted to see me. I told them, "No; but you tell him I am here on the stand, and we will settle matters here and not in a corner."

Two or three minutes later a delegation of six came, telling me I must come or he would not come on the stand at all. I gave them to understand that Mr. Sims must come on the stand or I would show him up before this people. They returned to Sims.

Then came Brother Hugh Campbell and other Saints, and said, "Johnnie, you will have to go down to where Sims is. He will not come."

Said I to him, "Now, Brother Campbell, you know what a time we had two years ago last winter, and how he lied and misrepresented us, and then broke up the meeting."

"Yes," said he, "I know all about it. But he won't come. Go down; you will arrange it some way."

I started, following Brother Campbell, passing hundreds of people. By and by I saw Mr. Sims with his back towards me. We passed, turned around facing him. I reached out my hand to shake hands with him. He kept his elbow tight to his side and opened his hand. I grabbed it and pulled it out straight, saying, "How do you do, Mr. Sims? What's the matter with you—afraid to offer me your hand?"

"Now, don't speak loudly," said he in a low voice. "We won't have any loud talk."

"I'll speak as loudly as I want to. I haven't lied or misrepresented anyone. I'm not afraid to let anyone hear what I have to say," said I, in a clear voice.

Then Mr. Sims said about as he did at the Leitch Schoolhouse two winters before; that I should go on for one half hour, then he would reply; then repeat it, "and we'll have no chairman."

"Ah, Sims—Leitch Schoolhouse over again. You fooled me once, Sims, and it was your fault. If you fool me again, then it will be my fault. I'll not debate without a chairman."

"And I'll not debate with a chairman," said he.

I replied, "Then come on the stand, sir," and I started towards the stand, Sims following.

When we got on the stand, facing that large congregation, Mr. Sims began by telling what I should do.

"Ladies and gentlemen," said I, "the first thing in order will be for this body to appoint a chairman to keep time and order."

"Oh, you said you would debate without a chairman," said Sims, angrily.

Replying, I said, "I did not; but told you I would not debate without one."

At that some one moved that Thomas Barr, the supervisor, be the chairman of the meeting, and about a dozen seconded it. Being put, there was a great sound all over the grove of, "Aye!" which made the grove ring.

Mr. Barr took his place. Mr. Sims took his hat and duster, and said, "I'll not debate with a chairman."

Voices from the congregation: "Coward! Coward!"

He wanted the congregation to understand that he was a

Christian minister, and would speak the half hour, and I should do the same, etc.

Replying, I said, "That is what he told us two years ago last winter in the Leitch Schoolhouse; but instead, he talked one hour and twenty-five minutes, and then before I could get in ten minutes talk he broke up the meeting. If he would lie before that people of perhaps two hundred, the most of whom are here to-day, he will tell a dozen lies before this congregation of perhaps two thousand, to carry out the same ends. Furthermore, I wish to say to you that in those handbills and posters, the statement that I had agreed to meet him at one o'clock to-day for a public discussion, is false, and Sims knows that he was lying when he wrote and published it. I knew nothing of it until about twenty hours ago, when I received two letters giving me that information, at which time Brother Smith came for me. I have traveled all night, over sixty miles, to get here, and I am here to stand in defense of the truth; but we will have a chairman to keep time and order."

Sims said a little more, then asked one of the members of his church to come upon the stand, and be chairman.

The member came upon the stand and sat on the other side by Mr. Sims. Sims and the chairman, Mr. Barr, had some talk as to how we had agreed. Sims told him that I was to take the lead, etc. The chairman turned to me to hear what I had to say.

I told him that there was no agreement at all; that all he has written, printed, and posted all over this country was done in an underhanded way, and all without my knowledge or consent. "He is the challenging party, and must take the lead, and I am here to answer."

The chairman told Sims that that was the only proper and just way to do.

The two exchanged a few words, then Mr. Barr introduced Walter W. Sims, to speak in the affirmative.

Mr. Sims talked for an hour along the line that many others of his kind had done before him; against baptism, laying on of hands, two resurrections, and there never were but twelve apostles, and never would be any more, etc. When the hour was up the chairman rapped on the stand, calling his attention, and said, "Time," but Sims kept on talking. Chairman Barr said, "Mr. Sims, the time is up!"

Said Sims, "Oh, I'll go on until I'm through; then he can do the same."

At that moment Barr was on his feet, and in a commanding voice, such as a Scotchman can produce when necessary, said, "Sims, sit down!" And Sims sat down.

I being introduced, then made reply. I gave references to show that baptism and the laying on of hands were necessary. John the Baptist taught it for the "remission of sins": Matthew 3: 6; Mark 1: 4; Luke 3: 2-8. Peter's first sermon after Christ: Acts 2: 38; Acts 22: 16. Laying on of hands: Acts 8: 14-17; 19: 5-7; 1 Timothy 4: 11-14; 2 Timothy 1: 6. The Scriptures speak of a resurrection past: Matthew 27: 50-53. Two resurrections yet to come: John 5: 28, 29; Acts 24: 15; 1 Thessalonians 4: 13-18; Hebrews 11: 35; Luke 14: 13, 14. More than twelve apostles: The first, Matthew 10: 1-5. Others, such as Matthias: Acts 1: 22-26; Barnabas and Saul: Acts 13: 1-4; 14: 14. James, the Lord's brother: Galatians 1: 18, 19. Jesus said he would send apostles and prophets: Matthew 23: 34; Luke 11: 49. And we must contend for the faith, not against it: Jude 1: 3; 2 John 1: 8-11. Anyone preaching another gospel will be accursed: Galatians 1: 8, 9. By that gospel we are saved: 1 Corinthians 15: 1, 2. If faithful to the end: Revelation 2: 10; Matthew 24: 13. God does not change: Malachi 3: 6. Jesus is just the same to-day: Hebrews 13: 8.

There can be no other way! Besides explaining those gospel principles, I tried to clear up the mist and make clear to the people the angelic message.

When time was called, I knew Sims could bring nothing more than he had brought, and that all that we would get from him would be slander and abuse.

Mr. Sims being introduced, started as they did in Jesus' day, "Show me a sign," etc. "Jesus said, 'These signs shall follow them that believe,' and I want one. I'll give ten dollars to see a sign! Show something. Do something, you hypocrite!" said he, looking straight at me.

I knew that it was not my place to speak on his time, but, talking directly to me, I concluded to make reply unless the chairman should object. I arose and said, "Ladies and gentlemen: this, a minister of Jesus Christ [quoting his saying: "These signs shall follow them that believe,"] asks me to prove that Christ told the truth by performing some miracle. He is a stranger to Christ and the gospel! Christ said, He that believeth and is baptized shall be saved; and these signs shall *follow them that believe*. Mr. Sims does not believe, and has not been baptized, and hence these signs do not follow him; that is the reason he is classed with the hypocrites in Jesus' day who were asking Jesus to do the same thing Sims is asking me to do to-day!"

"Oh, you hypocrite," said he; "you blasphemer. I'll give five dollars for a serpent, to see him take it up!"

Again he said, "I wish I had poison here; I'd make him drink it. Show me a miracle, you hypocrite. Stop my tongue, you damnable hypocrite."

Right here I said, "Mr. Chairman, ladies and gentlemen: It is evident to all that the man has no argument against the true gospel that has been restored to us by an angel from heaven (Revelation 14:6), and that is why he has to resort

to the same tricks that Satan did in our Savior's time. Now, it is contrary to the order of heaven to show signs to make men believe. Jesus said they 'shall follow them that believe.' They never were intended to go ahead to make believers.

"And I stand before you as a living witness, and testify that I have obeyed that gospel, and I know the signs follow, and in the name of my Master whom I serve, I promise all who will obey that gospel with a true and honest heart that they will know it, too! I see scores here whose hearts beat with mine and whose faces glow with that heavenly influence, and who know that the blessings are for us now as well as in olden times. But as Mr. Sims is so determined to have a sign to make him believe, I will step outside of the order for a few minutes to show him a sign; but it must be performed upon him, so he will be sure it is done. Just cut your right arm off above the elbow and see if I can't put it on again." Cheers.

In a rage Sims said: "Oh, you hypocrite! You blasphemer! You child of the Devil! Raise the dead, you devil."

Right then there was a bustling on the rostrum back of us. I cast my eye around, and saw two or three young men with their coats off. One said, "Let him do it. If he strikes him once, he'll never do it again!" but I had no thought of his striking me. Concluding, Sims said, "Show some miracle, you damnable blasphemer. Cast the Devil out of me!"

That instant I was on my feet, and with a loud, clear voice said: "Ladies and gentlemen, if I would cast the Devil out of Sims, there would be nothing but his boots and breeches left!" (Three loud cheers.)

After that a few words passed in which he called me a liar and hypocrite, put on his duster and hat, and started.

Said I, "Hold on, Mr. Sims. Don't go away mad. Let us shake hands over it and part good friends," but he kept on go-

ing, calling me liar, etc. Loudly I said as he went, "The wicked flee when no man pursueth." (Proverbs 28:1.) Three more loud cheers, and the squabble was over.

Four months after that, while in that country, I learned from reliable sources that all but twelve of the three hundred members that Sims had at that time in that part of the country had left him. Several became Latter Day Saints. Their large church building, which at that time was just (or about) completed, was sold to the township for a town hall.

Following is an editorial in the *Saints' Herald*, made up from statements by Brother Hugh Havey:

Brother H. Havey, writing from Brown City, Michigan, wishes us to say that a Reverend Sims, of the Evangelist Order, and Elder J. J. Cornish have had a discussion, in which this reverend undertook to prove that the Church of Christ of Latter Day Saints is of the Devil, because the primitive Christian Church, he claimed, had but twelve apostles in all, and there had not been and could not be any more. Brother Havey says the Reverend Sims "made a bad failure," and that "he swore several times at Brother Cornish" and "offered ten dollars for a sign." Also that he got so wrathful he would not shake hands with Brother Cornish. He further says Elder Cornish handled his subjects skillfully, gained a great victory for truth, and made many friends to the church. He thinks there were one thousand persons in attendance, and that most all of them finally held that Elder Cornish was the victor.—*Saints' Herald*, vol. 32, p. 575.

Brother Havey says he thinks there were a thousand people present. Others estimated over two thousand. I thought about eighteen hundred to two thousand present. There were, however, two hundred and twenty-seven teams counted; several came horseback and many a foot.

(To be continued.)

THE NAUVOO EXODUS, BY A VISITOR

(The following letter written by Charles Lanman, and published in Appleton's Literary Miscellany, D. Appleton and Company, New York and Philadelphia, 1847, will be read with interest.)

ROCK ISLAND, July, 1846.

On my way up the Mississippi, I tarried a few hours at the far-famed city of Nauvoo: and when I resumed my course, I felt like one just awakened from an incomprehensible dream. Surely, surely Fanaticism is a most foul fiend, and we ought to rejoice with exceeding joy that He who ruleth the armies of heaven is yet the protector of earth and its inhabitants, and will not leave all mankind alone to the mercy of their idols.

The Mormon City occupies an elevated position, and, as approached from the south, appears capable of containing a hundred thousand souls. But its gloomy streets bring a most melancholy disappointment. Where lately resided no less than twenty-five thousand people, there are not to be seen more than about five hundred; and these, in mind, body, and purse, seem to be perfectly wretched. In a walk of about ten minutes, I counted several hundred chimneys, which were all at least that number of families had left behind them as memorials of their folly and the wickedness of their persecutors. When this city was in its glory, every dwelling was surrounded with a garden, so that the corporation limits were uncommonly extensive; but now all the fences are in ruin and the lately crowded streets actually rank with vegetation. Of the houses left standing, not more than one out of every ten is occupied, excepting by the spider and the toad. Hardly a window retained a whole pane of glass, and the doors were broken, and open, and hingeless. Not a single laughing voice did I hear in the whole place, and the lines of suffering and care seemed to be imprinted on the faces of the very children who met me in the way. I saw not a single one of those num-

erous domestic animals which add so much to the comforts of human life; and I heard not a single song even from the robin and the wren, which are always so sure to build their nests about the habitations of man. Aye, the very sunshine and the pleasant passing breeze seemed both to speak of sin, sorrow, and utter desolation.

Yet, in the center of this scene of ruins stands the Temple of Nauvoo, which is unquestionably one of the finest buildings in this country. It is built of limestone, quarried within the limits of the city, in the bed of a dry stream; and the architect, named Weeks, and every individual who labored upon the building were Mormons. It is one hundred and twenty-eight feet in length, eighty feet wide, and from the ground to the extreme summit it measures two hundred and ninety-two feet. It is principally after the Roman style of architecture, somewhat intermixed with Grecian and Egyptian. It has a portico, with three Roman archways. It is surrounded with pilasters; at the base of each is carved a new moon, inverted, while the capital of each is formed of an uncouth head, supported by two hands holding a trumpet. Directly under the tower in front is this inscription, in golden letters: "The House of the Lord. Built by the Church of Jesus Christ of Latter Day Saints. Commenced April 6th, 1841. Holiness to the Lord." In the basement room, which is paved with brick and converges to the center, is a baptismal font supported by twelve oxen, large as life, the whole executed in solid stone. Two stairways lead into it from opposite directions, while on either side are two rooms for the recording clerks, and, all around, no less than twelve preparation rooms besides. On the first floor are three pulpits and a place for the choir, and on either side eight Roman windows. Over the prophet's pulpit, or throne, is this inscription: "*The Lord has beheld our sacrifice: come after us.*" Between the first and second floors

are two long rooms, appropriated to the patriarchs, which are lighted with eight circular windows each. The room of the second floor, in every particular, is precisely like that of the first. Around the hall of a spacious attic are twelve small rooms, with circular windows and a massive lock on each door. At the two front corners of the edifice are two winding stairways, which meet at the base of the tower and lead to the summit—while the roof of the main building is arranged for a place of promenade; and the walls of the noble edifice vary from four to six feet in thickness.

Estimating the manual labor at the usual prices of the day, it is said that the cost of this temple was about \$800,000. The owners now offer to sell it for \$200,000, but it will be a long time, I fancy, before a purchaser is found.

The Mormon who took me over the temple and gave me the above information was nearly broken hearted. Like the majority of his brethren remaining in the city, he was without money and without friends, and yet, it was to be his destiny in a few days to push his way into the wilderness, with a large family depending upon him for support. It was in a most melancholy tone, indeed, that he spoke to me the following words: "Mine, sir, is a hard, hard lot. What if my religion is a false one, if I am sincere, is it not cruel in the extreme for those who call themselves the only true church to oppress me and my people as they have done? My property has been stolen from me and my dwelling been consumed; and now, while my family is dependent upon a more fortunate brother for support, my little children cannot go into the streets without being pelted with stones, and my daughters cannot go to the well after a pail of water without being insulted by the young and *noble* among our persecutors. I do not deserve this treatment. I am not a scoundrel or a foreigner; far, far from the truth is this supposition. My grand-

father, sir, was killed at the battle of Yorktown, as an officer of the glorious Revolution; my own father, too, was also an American army officer during the last war; and all my kindred have ever been faithful to the upright laws of the Government. Knowing, therefore, these things to be true, and knowing, too, that I am an honest man, it is very hard to be treated by my fellow countrymen as a 'vagabond.' Oh, I love this sacred temple dearly, and it makes me weep to think that I must so soon leave it to the tender mercies of the *Christian* world."

Thus far had this poor man proceeded when his utterance was actually choked with tears—and I was glad of it, for my own heart was affected by his piteous tale. I gave him a dollar for his trouble, when he was called to attend a new arrival of visitors and I was left alone in the belfry of the temple.

Then it was that I had an opportunity to muse upon the superb panorama which met my gaze upon every side. I was in a truly splendid temple—that temple in the center of a desolate city—and that city in the center of an apparently boundless wilderness. To the east lay in perfect beauty the grand prairie of Illinois, reaching to the waters of Michigan; to the north and south faded away the winding Mississippi; and on the west, far as the eye could reach, was spread out a perfect sea of forest land, entering which, I could just distinguish a caravan of exiled Mormons on their line of march to Oregon and California. As before remarked, when I went forth from out the massy porches of the Mormon temple, to journey deeper into the wilderness, I felt like one awakened from a dream.

INSTRUCTION TO THOSE COLLECTING HISTORICAL DATA

The work of the historian, general and local, is to gather and preserve a careful record of the progress and development of the Church of Jesus Christ among men. A catalogue of officers or separate events sheds little light upon actual experiences of the Saints in your branch, district, stake, or mission, and would be of small assistance to the general historian in compiling the history of the introduction or development of the church in your locality.

We would much prefer a paragraph setting forth the experiences of the church in a narrative form, to the listing of events disconnectedly. It is of much more value to know the attitude of the Saints leading to an event or action than to simply know that Brother Smith or Jones was chosen to an office, or that ten persons were baptized at a given time. We wish those reporting local history would write in detail the experiences of the Saints in their neighborhood, giving the names and dates of all actions or happenings, together with the cause if known and result if observed. Tell in a story form what the branch or conference meetings did, how special services came to be held, and with what result, who labored or visited with you, and what was the consequence of such effort. Give details of healings, visions, miracles, prophecies, or other special manifestations of the power of God. Tell of location and building of churches, of calling and ordination of men to the priesthood, of attacks made on the work, and any and all church activities, being always careful to report time, place, and persons concerned in any experience, uniting the whole by paragraphs in the form of a letter or minutes—a sort of story and description of the occurrences. Use regular letter size paper 8½ by 11 inches so it can be filed. Always use a good grade of paper.

All local reports should be sent to the district, stake, or mission historian, who should compile a connected history or record of the district, or mission, and keep a copy of this record and forward a copy to the general historian, together with the report to him of any data or special event not included fully in his report. We desire to keep the history of every branch as a separate connected and consecutive story from the organization to the present time, also of all districts and missions.

Promptness in this work as in all others is of vital importance. Local reports should be made at such time as district, stake, or mission historians may ask for them so that reports to the general historian can be completed on time. We ask on behalf of the church that everyone appointed as local historian or asked by the local historian to furnish data attend to this work with an eye single to the glory of God.

Your servant for Christ's sake,

WALTER W. SMITH,

General Church Historian.

INDEPENDENCE, MISSOURI, April 1, 1923.

NOTES AND QUERIES

THE COLESVILLE SCHOOL

(The following is from "Notes on pioneer schools of Kansas City," in the December number of *The Missouri Valley Historical Society Publication*.)

It is a matter of much satisfaction that the date, location, and name of the first school established within the present limits of Kansas City are matters of historical record.

This school was founded by the Mormon Prophet, Joseph Smith, in 1832, in what is now Troost Park by the big spring, whose waters to-day form the Troost Park Lake, a site twelve and a half miles west of Independence. Parley P. Pratt² was placed in charge of the school that was named the "Colesville School" after the parent Mormon Church at Colesville, New York. The late William Mulkey attended the school, but in his reminiscences, he confuses the Colesville School, and its site with a school that started a few years later near the Cave Spring, and of which he was also a pupil, and of which further mention will be made.

Note 2. These early schools were of three months' duration. The same year Bishop Edward Partridge of Independence opened a school in Independence, of which Parley P. Pratt was also the teacher. In 1833, [Ziba] Peterson, another Mormon preacher, started a school near the present site of Lone Jack. This latter is on the evidence of Martin Rice, one of the county's most noted pioneers, and who succeeded Peterson as the teacher.

JACKSON COUNTY LANDS SETTLED BY LATTER DAY SAINTS IN
1831-33

(*The Missouri Valley Historical Society Publication* for December, 1922, contains an interesting article entitled "Mormon land titles. A story of Jackson County real estate," by Rollin J. Britton, of Kansas City, Missouri. With Mr. Britton's permission we reproduce here a portion of the article containing some very valuable data on the location of church settlements in Jackson County in the early days.)

From the place of its birth, the church shortly removed to Kirtland, Ohio, where it grew somewhat and where it visioned its future in wondrous manner. The great undeveloped West was beckoning to it. The West, where its task of converting the Lamanites (as the readers of the Book of Mormon learned to designate the Indians) lay, and where the church could grow up a thing apart and through contact with the soil by the acquisition of lands, gain an anchorage from which the whole world must see the light. It was a glorious and mighty dream, and in the year 1831 the church at Kirtland raised by contributions the sum of \$3,000, which found its way into the hands of Elder Oliver Cowdery, who transferred this fund of the church to the new made bishop for the purchase of western lands; for in May, 1831, a revelation had come to the bishop at Kirtland, instructing him regarding consecration, inheritance of the Saints, and other matters. Early in July further instructions of the same nature were given to him concerning Zion. Independence, Missouri, was pointed out as the place for the building of the city, and even the Temple Lot was indicated. Instruction was also given for the bishop and others to be planted in Zion. So in July, 1831, in obedience to these revelations, Bishop Edward Partridge, in company with Joseph Smith, the Seer, and others, journeyed to Missouri in search of Zion. Toward the last of the month that little band that was to make history to be read round the world arrived on the Missouri frontier. Jackson County had been organized

in 1826. Independence, the seat of justice, had been platted in 1827, and the town probably numbered three hundred inhabitants in 1831. To the west lay the almost unknown regions of the Lamanites. From Independence issued that mysterious trail that wound its way across plains and rivers to the great Southwest and Santa Fe and to the mountain fastnesses beyond, adown which trail Kit Carson had already wandered to live forever in the stories of beaver streams, of Indian adventure, and of the conquest of California.

Here in this border land where pioneers lived a somber life apart from the haunts of men, yet where men lived more with God than do men who continually touch elbows with men, Joseph Smith, Sidney Rigdon, Edward Partridge, Oliver Cowdery, Martin Harris, and others visioned the City of Zion.

On August 3, 1831, these men boldly walked out on a part of the Southeast Quarter ($\frac{1}{4}$) of Section Three (3) Township Forty-nine (49) Range Thirty-two (32), and at a point designated by Joseph Smith, the Seer, they dedicated the Temple Lot and gave to God a tract of land that neither they nor the church owned, but which belonged to Jones H. Flournoy; but Bishop Partridge then proceeded to acquire title to the land on which the church still, after the lapse of ninety-one years, expects to see arise the great Temple of Zion; and on December 19, 1831, Jones H. Flournoy and Clara, his wife, conveyed 63.43 acres of land, inclusive of the Temple Lot, to Edward Partridge, for a consideration of \$130, which deed is of record in Book B at page 1 of the records of Jackson County.

In the meantime, Bishop Partridge had been busy acquiring lands by entry from the United States, by purchase from the State of Missouri, and by purchase from individuals. An analysis of the lands he thus acquired for the church reflects credit on the bishop, for commencing on July 26, 1831, in a remarkably short time, he acquired all of the following tracts of land in Jackson County, Missouri:

IN TOWNSHIP 49, RANGE 32

	Acres
Lots 75 and 76 in Independence.....	.60
3 tracts in S. $\frac{1}{2}$ of Sec. 3.....	125.25
1 tract in N. $\frac{1}{2}$ of N. E. $\frac{1}{4}$ of Sec. 5.....	61.28
S. W. $\frac{1}{4}$ of Sec. 18.....	155.20
W. $\frac{1}{2}$ of S. W. $\frac{1}{4}$ of Sec. 19.....	77.30

IN TOWNSHIP 49, RANGE 33

N. $\frac{1}{2}$ of Sec. 13.....	288.25
E. $\frac{1}{2}$ of N. W. $\frac{1}{4}$ and N. 60.66 acres of W. $\frac{1}{2}$ of N. E. $\frac{1}{4}$ and 60 acres in S. E. $\frac{1}{4}$ of Sec. 16.....	200.66
E. $\frac{1}{2}$ of N. W. $\frac{1}{4}$ of Sec. 21.....	80.00
S. E. $\frac{1}{4}$ and W. $\frac{1}{2}$ of N. E. $\frac{1}{4}$ of Sec. 27.....	240.00
N. end of W. $\frac{1}{2}$ of S. W. $\frac{1}{4}$ of Sec. 29.....	60.00
S. W. $\frac{1}{4}$ of Sec. 30.....	111.30
N. W. $\frac{1}{4}$ and E. $\frac{1}{2}$ of N. E. $\frac{1}{4}$ of Sec. 31.....	185.23
E. $\frac{1}{2}$ of the N. W. $\frac{1}{4}$ and W. $\frac{1}{2}$ of N. E. $\frac{1}{4}$ of Sec. 32.....	160.00
N. W. $\frac{1}{4}$ of Sec. 33.....	160.00
E. $\frac{1}{2}$ of N. E. $\frac{1}{4}$ of Sec. 34.....	80.00

1,985.07

More than half of the lands thus acquired by the bishop are to-day within the confines of Kansas City.

Two of the above tracts, the E. $\frac{1}{2}$ of the N. W. $\frac{1}{4}$ and the W. $\frac{1}{2}$ of the N. E. $\frac{1}{4}$ of Section 16, Township 49, Range 33, lie on either side of The Paseo between Twenty-seventh and Thirty-first Streets, and contain the deep-set Troost Lake, one of the beauty spots of Missouri.

Another tract, the E. $\frac{1}{2}$ of the N. W. $\frac{1}{4}$ of Section 21, Township 49, Range 33, lies east of the Paseo, between Thirty-fifth and Thirty-ninth Streets. Martha Slavens Memorial Church is on this tract.

The 60 acres in the W. $\frac{1}{2}$ of the S. W. $\frac{1}{4}$ of Section 29, Township 49, Range 33, now includes Country Club Plaza, Elmdale, and Bismark Place.

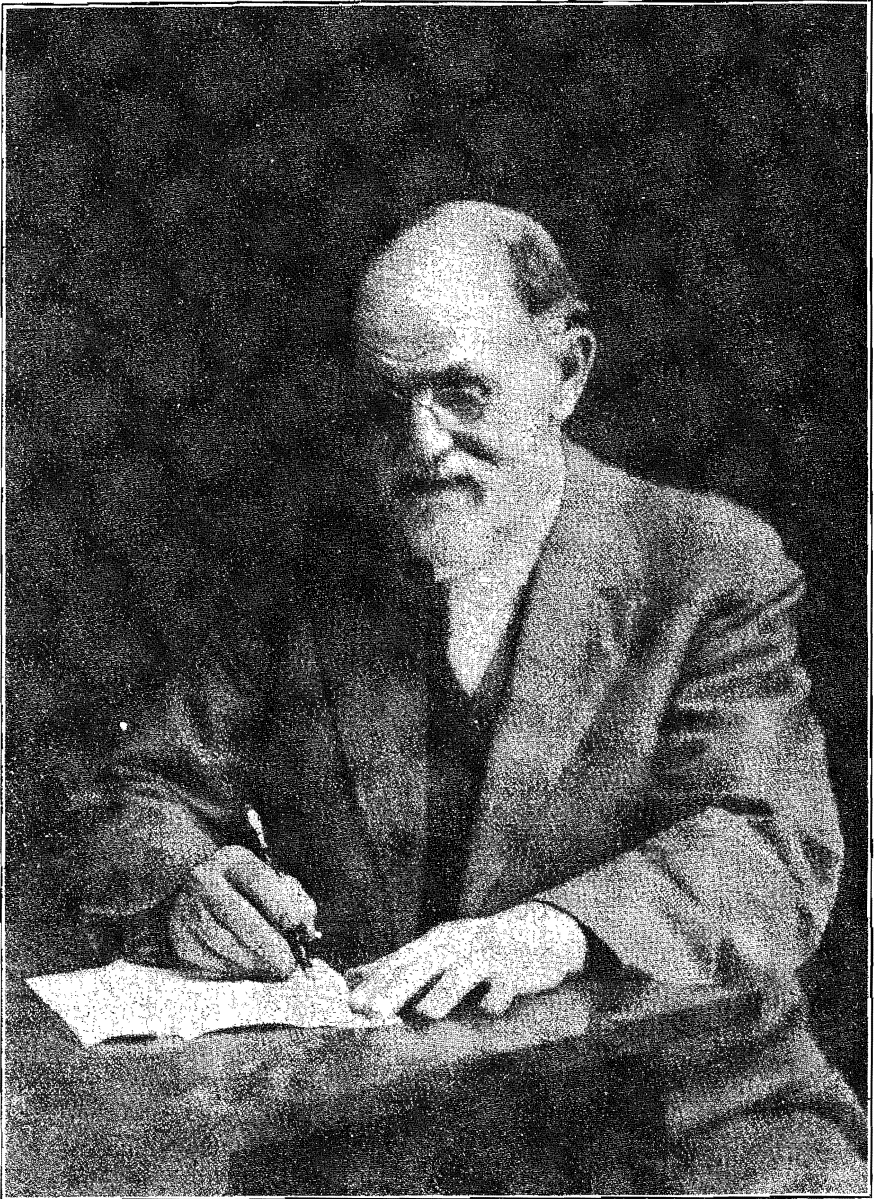
The S. W. $\frac{1}{4}$ of Section 30, Township 49, Range 33, is now Westwood Park, Vogel Park, and Waverly Place.

The N. W. $\frac{1}{4}$ of Section 31, Township 49, Range 33, is now where Ward Parkway winds through beautiful Sunset Hill, and the E. $\frac{1}{2}$ of the N. E. $\frac{1}{4}$ of said Section 31, is now a part of Country Club Golf Links.

The E. $\frac{1}{2}$ of the N. W. $\frac{1}{4}$ of Section 32, Township 49, Range 33, has become Rockhill Park and Rockhill Place. Brookside Boulevard winds through this tract and Brookside Hotel is situated thereon, while the W. $\frac{1}{2}$ of the N. E. $\frac{1}{4}$ of Section 32, Township 49, Range 33, has become Crestwood and Southwood Park.

On August 4, 1831, the day after the dedication of the Temple Lot, quite a number of Latter Day Saints arrived in Independence from Ohio, and the first General Conference in their new "Land of Zion" was held. Shortly a church store was established, with Bishop Partridge in charge. He had been a merchant before he became a bishop. In April, 1832, a printing press was set up with religious ceremonies, and the forthcoming of a paper to be known as *The Evening and the Morning Star* was announced.

The first issue of that paper followed in June. The Mormons were not looked upon with favor by the older settlers, some of whom owned slaves, and these latter were very much startled by an article in an issue of the aforesaid paper on "Free people of color." A pamphlet shortly appeared entitled "Beware of false prophets," and trouble was on. We are not concerned, however, about these troubles, our whole interest being in these church lands in Jackson County.



ELDER JOHN SMITH
(See Page 383.)

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HISTORY OF STEWARDSHIPS AND CONSECRATION AS PRACTICED BY THE LATTER DAY SAINTS

BY WALTER W. SMITH

One of the distinctive and cardinal beliefs of the Latter Day Saints is set forth in the doctrine of consecration and stewardship, which provides that the temporal affairs of men should be so conducted that "all might be equal"—"every man seeking the interest of his neighbor." The little group that constituted the infant church at Palmyra, New York, made no definite move toward the application of this doctrine, but before the church was one year old it removed to Kirtland, Ohio, where the first attempt was made to apply the principle upon an extensive scale.

On February 9, 1831, at Kirtland, Ohio, the law of consecration and stewardship was definitely set forth in what is now section 42 in the Doctrine and Covenants, as follows:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property, or

that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or, in other words, unto me; for inasmuch as ye do it unto the least of these, ye do it unto me; for it shall come to pass that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. . . .

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned, or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services, in the church.

No application of this instruction was made until after the middle of March when the Saints from New York began

to arrive in Kirtland and preparation was being made for their reception, then further instruction was given as follows in Doctrine and Covenants, section 48:

It is necessary that ye should remain, for the present time, in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about as seemeth them good, for it must needs be necessary that they have places to live for the present time.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive. Even so. Amen.

This was followed by still further and more definite direction when Bishop Edward Partridge undertook the settlement of the eastern Saints who had gathered. Doctrine and Covenants, section 51:

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is

deeded unto him. And thus all things shall be made sure according to the laws of the land.

And let that which belongs to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore, if another church would receive money of this church, let them pay unto this church again, according as they shall agree; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years, and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily, I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen.

This instruction was to be an example to the bishop in regulating the temporal affairs throughout the whole church. It will be observed here that provision is made for the giving of inheritances which were to be secured to each family by a deed according to the laws of the land.

The Colesville, New York, Branch of the church moved up to Kirtland in a body and were settled by Bishop Partridge at Thompson, near Kirtland, and organized according to the instruction as stewards under the law of consecration. Some of the brethren who were living at Thompson (among them, Lemon Copley and Ezra Thayre) entered into stewardship covenant with these Colesville Saints, but shortly afterwards

broke their covenant and withdrew from the organization affected, endangering the stability of the group, and Newel Knight, the president of the Colesville Branch, came to Kirtland to inquire what should be done, when the following instruction was given (Doctrine and Covenants 54) :

Revelation to Newel Knight, given June, 1831. Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world. Behold, verily, verily I say unto you, my servant Newel Knight, You shall stand fast in the office where-with I have appointed you; and if your brethren desire to escape their enemies let them repent of all their sins, and become truly humble before me and contrite; and as the covenant which they made unto me, has been broken, even so it has become void and of none effect; and woe to him by whom this offense cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the covenant, and observed the commandment, for they shall obtain mercy.

Wherefore, go to now and flee the land, lest your enemies come come upon you; and take your journey, and appoint whom you will to be your leader, and to pay moneys for you. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold, I say unto you, Seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribuation until I come; and, behold, I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls. Even so. Amen.

INDEPENDENCE

The Saints at Thompson made all haste to remove and locate in Missouri where a place of gathering had been appointed, and further instruction was given which indicates the disposition to be made in case of stewardship covenant breaking. Doctrine and Covenants 56: 2, 3, 5.

Revelation given June, 1831. Behold, I the Lord commandeth, and he that will not obey shall be cut off in mine own due time; and after that I have commanded and the commandment is broken, wherefore I the Lord command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious saith the Lord; wherefore I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my

servant Selah J. Griffin shall also go with him: for, behold, I revoke the commandment which was given unto my servants Selah J. Griffin and Newel Knight, in consequence of the stiff-neckedness of my people which are in Thompson; and their rebellions; wherefore let my servant Newel Knight remain with them, and as many as will go, may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives; and if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts; and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

Lemon Copley, who resided at Thompson, owned a considerable tract of land which he covenanted to consecrate for the location of the Saints from Colesville, New York, and Ezra Thayre was living at Thompson upon a farm which he covenanted to consecrate along with Copley, and to divide for certain compensation as homes for the Saints from Colesville. Both men broke their covenants and withdrew from the organization effected by Bishop Partridge in locating the Colesville Branch. Thayre subsequently repented his action and entered the organization at Kirtland. Copley was expelled from the church, but returned by baptism after the dedication of the Kirtland Temple.

At the June conference held at Kirtland, Ohio, the elders of the church were directed to assemble in Jackson County, Missouri, where the place for the city of Zion would be pointed out. According to the instructions all who could journeyed to

Missouri, and began to arrive in Jackson County the latter part of July when instructions were received regarding the gathering, etc. (Doctrine and Covenants 57.)

Revelation given in Zion, July, 1831. Hearken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: Wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.

And again, verily I say unto you, Let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a license (behold, here is wisdom, and whoso readeth let him understand), that he may send goods also unto the people, even by whom he will as clerks, employed in his service, and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

And again, verily I say unto you, Let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings (behold, here is wisdom), let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now concerning the gathering, let the bishop and the agent

make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so. Amen.

The latter clause of this revelation directs the Bishop's attention to the brethren from Colesville who had recently left Thompson, Ohio, under the leadership of Newel Knight. During the last week of July, the Colesville Branch, with the rest of the elders, arrived in Jackson County, and further instructions were received. (Doctrine and Covenants 58.)

Revelation given in Zion, August, 1831. Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you; for verily I say unto you, Blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow, after much tribulation. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, For this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it.

And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither, and have selected my servant Edward Partridge, and have appointed unto him his mission in this land; but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold, his mission is given unto him, and it shall not be given again. And whoso standeth in this mission is appointed to be a judge

in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God; for verily I say unto you, My law shall be kept on this land.

Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

And now, as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counselors, and also the land of the residence of him whom I have appointed to keep my storehouse; wherefore let them bring their families to this land, as they shall counsel between themselves and me; for, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, This is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their reward lurketh beneath, and not from above.

And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys according as the law directs. And it is wisdom, also, that there should be lands purchased in Independence, for the place of the storehouse, and also for the house of the printing.

And other directions, concerning my servant Martin Harris, shall be given him of the Spirit, that he may receive his inheritance as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land. And, also, he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remembereth them no more. By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them. 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.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

And I give unto my servant Sidney Rigdon a commandment that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For, behold, verily I say unto you, The Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop, or the agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they received from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple, unto the Lord. And let a conference meeting be called, and after that let my servants Sidney Rigdon and Joseph Smith, jr., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ruled by the conferences.

And let no man return from this land, except he bear record, by

the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson be taken from him, and let him stand as a member in the church and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and he thinketh to hide them.

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed, even above measure, also hold a conference upon this land. And let my servant Edward Partridge direct the conference which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them; for, verily, the sound must go forth from this place into all the world; and unto the uttermost parts of the earth, the gospel must be preached unto every creature, with signs following them that believe. And, behold, the Son of Man cometh. Amen.

The day following the reception of this instruction, the Colesville Branch began the foundation of Zion, with the elders of the church assisting. The first log was laid for a house in Kaw Township about twelve miles west of Independence (in the neighborhood of Troost Lake in Kansas City, Missouri, between Twenty-Seventh and Thirty-First Streets on the Paseo), and at the same time the land of Zion was consecrated and dedicated for the gathering of the Saints by Elder Sidney Rigdon.

August 3, Joseph Smith, in the presence of Sidney Rigdon, Edward Partridge, Oliver Cowdery, Martin Harris, W. W. Phelps, and Joseph Coe, dedicated the ground for the building of the Temple a little west of the city of Independence. The land at that time did not belong to the church; but acting upon the instruction received in the revelation of August 1, money was collected from the churches (branches of the church) and put in the hands of Edward Partridge, the bishop, to purchase lands for the settlement of the Saints. On December 19, 1831, Edward Partridge purchased from Jones T. Flournoy and his wife Clara, 63.43 acres of land upon which was located the lot of land dedicated for the building of the temple, the purchase price being one hundred and thirty dollars (\$130). This tract of land is bounded at pres-

ent by West Lexington Street on the north and west, Pacific Street on the south, and Union Street on the east.

The conference provided for in the revelation was held August 4 in the house of Joshua Lewis at the Colesville Branch settlement, and many of the elders returned to Kirtland, leaving Bishop Edward Partridge to carry out the directions of the conference in building up Zion.

Great interest was awakened among the Saints. Upon the arrival of the elders from Zion, inquiry was made as to what should be done in relation to the gathering and the purchase of lands. A revelation was received August 30, 1831, Doctrine and Covenants 63, which contains the following instruction on the subject:

And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, holdeth it in mine own hands; nevertheless, I, the Lord, rendereth unto Cæsar the things which are Cæsar's: wherefore, I, the Lord, willeth, that you should purchase the lands, that you may have advantage of the world that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

. . . I willeth that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared in the coming spring, to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold, I, the Lord, will give unto my servant Joseph Smith, jr., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or, in other words, the store yet for a little season. Nevertheless let him impart all the money which he can impart, to be sent up unto the land of Zion. Behold, these things are in his own hands, let him do according to wisdom. Verily I say, Let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power; and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold, this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also a reward in the world to come.

Following the further advice to gather all the money that could be spared, Newel K. Whitney as agent of the bishop, with other elders visited the churches and gathered funds for the purchase of lands in Missouri. With these funds Bishop Partridge acquired by original entry from the Government and purchase from the settlers a total of 1,985.07 acres of land in Jackson County. Titles to this were taken by Edward Partridge, bishop of the church in Zion.

Further direction regarding the building up of Zion was given, setting forth the basis upon which stewardships should be held, September 11, 1831. (Doctrine and Covenants 64: 7, 8.) The two paragraphs are as follows:

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for, behold, I say unto you that Zion shall

flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.

A conference of the church was held at Hiram, Ohio, November 1 and 2, 1831. The publishing of the revelations as the Book of Commandments was approved. The testimony of the elders was given to the truthfulness of the revelations and their great worth to mankind.

On November 12 a special conference was held at Hiram, Ohio, to dedicate the Book of Commandments, the manuscript of which was ready, also Oliver Cowdery and John Whitmer who were to carry it to Zion (Missouri) where it was to be printed by W. W. Phelps and Company, Independence, in Jackson County. The question of recompense for the labors done and to be done in preparing and printing these revelations, also the matter of returns from the sale of the books, and the management of the printing establishment which had been provided for by previous conference was discussed, and in answer to this inquiry provision was made for a board of publication or literary concern, and the meaning of stewardship clearly defined, and the kinds of stewardship set forth. Doctrine and Covenants 70, given November 12, 1831:

Behold and hearken, O ye inhabitants of Zion, and all ye people of my church, who are far off, and hear the word of the Lord, which I give unto my servant Joseph Smith, jr., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by the way of commandment unto them, for I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them, I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them; and an account of this stewardship will I require of them in the day of judgment; wherefore I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof; yea, the benefits thereof.

Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

Now this commandment I give unto my servants, for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence, and for their security for food and for raiment, for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them; and whithersoever I, the Lord, shall send them, for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold, I, the Lord, am merciful, and will bless them, and they shall enter into the joy of these things. Even so. Amen.

It will be seen that this revelation not only defines and explains the law of consecration and stewardships but requires it of every member of the church from the bishop to the least member, and makes the temporal and spiritual stewards equal, and upon this equality is conditioned the abundance of the manifestations of the Spirit.

On December 4 Joseph Smith and Sidney Rigdon sat in counsel with the elders and members of the church at Kirtland, Ohio, who were inquiring their duty regarding temporal as well as spiritual matters. They received the following instructions which greatly assisted them in applying the direction in the previous revelation on consecration and stewardship, Doctrine and Covenants 72, December 4, 1831.

Hearken, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power has been given. For verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, The elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, My servant Newel K. Whitney is the man who shall be appointed and ordained unto this power; this is the will of the Lord your God, your Redeemer. Even so. Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop which has been ordained unto the church in this part of the vineyard, which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders, as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion; thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

And now, verily I say unto you, That as every elder in this part of the vineyard 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 in 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 in 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, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance

upon the bishop, or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things, that they also may render themselves approved in all things, and be accounted as wise stewards. And now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.

As the work of establishing the Saints in Zion, also in Kirtland, progressed, difficulties were encountered and it was not always easy to convince the brethren that the new order of things was better than the ways of the world from which they had been so recently converted, for as yet the church was not two years old. The Saints were instructed to organize in Kirtland and in Zion, binding themselves by covenant of stewardship that cannot be broken, in order that the church may stand independent above all. (Doctrine and Covenants 77):

Revelation given March, 1832. The order given of the Lord to Enoch, [Joseph Smith, jr.] for the purpose of establishing the poor. The Lord spake unto Enoch, [Joseph Smith, jr.] saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you, from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God; for verily I say unto you, The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, [Joseph] for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the

celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

And now, verily thus saith the Lord, It is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahashdah, [Newel K. Whitney] and my servant Gazelam, or Enoch, [Joseph Smith, jr.] and my servant Pelagoram, [Sidney Rigdon] sit in council with the saints which are in Zion; otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them; wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption. Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

Verily, verily I say unto you, Ye are little children, and ye have not as yet understood how great blessings the Father has in his own hands, and prepared for you; and ye cannot bear all things now; nevertheless be of good cheer, for I will lead you along; the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things, with thankfulness, shall be made glorious, and the things of this earth shall be added unto him, even an hundredfold, yea, more; wherefore do the things which I have commanded you, saith your Redemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the church of the Firstborn, and he will take you up in the cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things. Amen.

On April 1 Joseph Smith, jr., Bishop Newel K. Whitney, and others, left Hiram, Ohio, for Missouri. They were joined en route by Sidney Rigdon and later by Titus Billings and a company of Saints journeying to Missouri. A general council of the church was called in Zion, which convened April 26,

1832, during which a great variety of business was transacted, and a reconciliation effected between Bishop Partridge and Elder Rigdon, which greatly rejoiced the whole assembly. Joseph Smith was acknowledged president of the high priesthood, according to an ordination at a conference at Amherst, Ohio, on January 25, 1832. Further instruction was received as to the manner of organization and covenant by which they were to be bound and the permanence of the order in the church. Doctrine and Covenants 81, given April 26, 1832:

And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you, or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.

Therefore, verily I say unto you, that it is expedient for my servant Alam and Ahashdah [Newel K. Whitney], Mahalaleel and Pelagoram [Sidney Rigdon], and my servant Gazelam [Joseph Smith], and Horah and Olihah [Oliver Cowdery], and Shalemanasseh and Mahemson [Martin Harris], to be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion, and in the land of Shinehah, [Kirtland] for I have consecrated the land of Shinehah [Kirtland] in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion; for Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments; therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold, here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not; and the soul that

sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

Additional instructions were received concerning the support of widows and orphans under the law of consecration and stewardship. Doctrine and Covenants 82:

Verily thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands and fathers: Women have claim on their husbands for their maintenance until their husbands are taken; and if they are not found transgressors they shall have fellowship in the church; and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the laws of the land.

All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor. Amen.

The council in Zion continued several days. The brethren were organized according to the instructions; arrangements were made for supplying the Saints with stores in Missouri and Ohio. Plans were perfected for the printing of the revelations, and a hymn book, and the publication of a monthly paper, *The Evening and the Morning Star*. On May 6 Joseph Smith, jr., Sidney Rigdon, and Newel K. Whitney, left Zion for Kirtland, Ohio.

The work of gathering and establishing the Saints in Zion progressed under the direction of Bishop Edward Partridge who in the absence of President Joseph Smith, jr., acted as spiritual head of the church in Zion as well as the director of temporal affairs. The July number of *The Evening and the Morning Star* printed the following instruction on gathering and settlement of the Saints:

THE ELDERS IN THE LAND OF ZION TO THE CHURCH OF CHRIST
SCATTERED ABROAD

Brethren, We think it proper to give you some general information respecting the present state of the church in Zion, and also the work of the gathering. . . . Notwithstanding the work of the gathering will be accomplished, we believe in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose he has made it the duty of the bishop or agent in the land of Zion, to make known, from time to time, the privileges of the land, to the conferences which may determine and make known how many can be accommodated. And the saints will remember that the bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the bishop in Ohio, or from three elders. The elders therefore, will be careful not to recommend and send up churches to this place, without first receiving information from the bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend, that first by letter or otherwise, they make their desires and their situation to the bishop in Ohio, or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages which might be avoided by strictly observing the rules and regulations of the church. Moreover by being in haste and forcing the sale of property unreasonable sacrifices have been made and although this is a day of sacrifice and tithing yet to make lavish and unreasonable sacrifices, is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expenses of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great: Therefore prudence would dictate at present the churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops, in this region of country, is, at present, tolerable good, but calls for provisions will undoubtedly be considerable for besides the emigration of the whites, the

government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently. Although the Lord has said, that it is his business to provide for his saints in these last days, yet, remember he is not bound so to do, unless we observe his sayings and keep them.—*Evening and Morning Star*, July, 1832, p. 5.

The gathering continued as reported in the November issue of the *Star*:

THE GATHERING

There is a great anxiety manifested to learn how the church of Christ prospers, since it commenced settling in the western part of the state of Missouri. To satisfy this inquiry, and more especially to publish the truth upon the great subject, that none may be deceived by flying reports, we shall endeavor to give all the information in our possession. Since the gathering commenced, which is a little over a year, the number of the disciples which have come from the east and which have been baptized in this region, is

Children and those not members, about	345
Total	810

This little flock, which is now enjoying the glorious privileges and blessings of the everlasting gospel, preparatory to the second coming of the Savior, have, as it were, almost simultaneously come together from New England, New York, Pennsylvania, Ohio, Indiana, Illinois, Tennessee and Missouri to worship God and keep his commandments on the land of their inheritance—So far the disciples have been highly favored; coming, as most of them have, from different climates, and changing, as is necessarily the case, their modes of living, undergoing the troubles and hardships of a long and tedious journey and planting themselves down without the conveniences and even necessaries, which most of them have been used to it is certainly a matter of great joy, if not a miracle, that they are generally so healthy, so industrious, so thriving, and more than all so contented to love the Lord and their neighbors as themselves.—*Evening and Morning Star*, November, 1832, pp. 5, 6.

In the January issue of the *Evening and Morning Star*, 1833, there was published an extract from a letter of Joseph Smith to W. W. Phelps in relation to consecration, etc.

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things, that transpire in Zion, and of all those who consecrate properties and receive inheritances, legally from the bishop; and also, their manner of life, and their faith

and works: and also, of all the apostates, who apostatize after receiving their inheritance.

It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithes his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records, or histories of the church: their names shall not be found, neither the names of their fathers, or the names of their children, written in the book of the law of God, saith the Lord of Hosts; yea, thus saith the still small voice, which whispereth through and pierceth all things: and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass, that I the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man who was called of God, and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where there is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh he will also fulfill.

And they who are of the high priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off out of the church, as well as the lesser priesthood; or the members, in that day, shall not find an inheritance among the saints of the Most High: therefore, it shall be done unto them as unto the children of the priests, as it is written in the second chapter, and 61st and 62d verses of Ezra.—*Evening and Morning Star*, January, 1833, p. 5.

By March, 1833, five hundred thirty-four Saints had “covenanted to keep the commandments of the Lord and walk in his statutes blameless with thanksgiving forever.” The revelations of God and directions of the officials intrusted with the application of the law of consecration and stewardship was accepted and complied with by many of those who came to Zion. However some persisted in purchasing land for themselves and conducting their temporal affairs without re-

gard to the Order of Enoch over which Bishop Partridge presided, which by revelation was organized to regulate and establish the temporal affairs of the Saints in Zion.

All was not harmonious in Zion as may be gathered from the correspondence that was carried on between the heads of the church at Kirtland and the brethren in Zion. An extract from a letter written by Joseph Smith from Kirtland, Ohio, January 11, 1833, to W. W. Phelps at Independence, Missouri, will show his anxiety and apprehensions.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you: you will see that the Lord commanded us, in Kirtland, to build an house of God, and establish a school for the prophets. This is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with his own presence. We greatly fear before the Lord lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in his presence. Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G's; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.—*Times and Seasons*, vol. 5, p. 720.

On January 14, 1833, a conference of twelve high priests at Kirtland directed a letter to "the bishop, his council, and the inhabitants of Zion," from which we read the following:

In the commandment above alluded to, [Doctrine and Covenants 83: 8] the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires:

we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed), and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a sensorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. This came to us in Brother Corrill's letter of June 2d. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, etc., and see what befell them and take warning before it is too late.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.—*Times and Seasons*, vol. 5, pp. 721, 722.

On March 26, 1833, a council of high priests convened at Kirtland to consider the welfare of the church in Zion. The revelation, letter, and epistle had awakened a satisfactory response from the brethren in Zion, but a new disturbance had arisen. Some of the traveling high priests and elders went up to Zion, claiming for themselves as much power and authority to set in order and regulate the branches as those set apart and appointed to preside over the branches. The council discussed this matter and it was decided that it was according to the revelations already given that the elders when they

arrived in Zion were to be submissive to those appointed to preside in Zion. Those appointed to build up Zion were, Oliver Cowdery, W. W. Phelps, John Whitmer, Algernon S. Gilbert, Bishop Edward Partridge, and his two counselors, Isaac Morley and John Corril. This decision gave general satisfaction and the elders soon saw the beauty of every man standing in his place.

As the details of the Order of Enoch in Zion were being worked out, inquiry often arose. Oliver Cowdery wrote Joseph Smith asking advice on the manner of receiving contribution and giving deeds, etc. Joseph Smith wrote from Kirtland under date of April 21, 1833:

With respect to Brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from brethren, etc., I have nothing further to say on the subject, but to make yourselves acquainted with the commandments of the Lord, and the laws of the State, and govern yourselves accordingly.—*Times and Seasons*, vol. 5, p. 754.

On June 25, 1833, Joseph Smith, jr., sent the brethren in Zion a plat of the city of Zion, which throws much light on the matter of inheritances, temple building, and location of homes and farms, workshops, etc. The explanation of the plat is as follows:

This plot contains one mile square, all the squares of the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on, entirely through the street; but, one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares.

The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures is for storehouse for the bishop, and to be

devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the square, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser priesthood. It is also to contain twelve temples. The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, etc.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked figure first; and to be built where the circle is, which has a cross on it; on the north and south of the plot where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these, must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city for this is the city of Zion. All the streets are of one width, being eight perches wide. Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side.

No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, etc.; all the houses to be built of brick and stone.—*Times and Seasons*, vol. 6, p. 786.

On the same date further instruction was sent to the brethren in Zion by the First Presidency of the church, from which we quote:

. . . Concerning bishops, we recommend the following: let Brother Isaac Morley be ordained second bishop in Zion, and let Brother John Corrill be ordained third. Let Brother Edward Partridge choose as counselors in their place, Brother Parley P. Pratt, and Brother Titus Billings, ordaining Brother Billings to the high priesthood. Let Brother Morley choose for his counselors, Brother Christian Whitmer, whom ordain to the high priesthood, and Brother Newel Knight. Let Brother Corrill choose Brother Daniel Stanton, and Brother Hezekiah Peck for his counselors; let Brother Hezekiah, also, be ordained to the high priesthood.

Zombre [John Johnson] has been received as a member of the firm by commandment, and has just come to Kirtland to live; as soon as we

get a power of attorney signed agreeably to law, for Alam [Edward Partridge] we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah, [Newel K. Whitney] signed in the same manner. We would again say to Alam, be sure to get a form according to law, for securing a gift. We have found by examining the law, that a gift cannot be retained without this.—*Times and Seasons*, vol. 6, p. 800.

On June 25, 1833, the presidency of the church gave the bishop in Zion the following items of instructions concerning the consecration of property:

Brother Edward Partridge, sir, I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the bishop, before he can be considered a legal heir to the kingdom of Zion: and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak to those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power, between the bishop and the people; and thus harmony and good will, be preserved among you.

Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably to the bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.

Answers to queries in Brother Phelps' letter of June 4: First, in relation to the poor.—When the bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the church. In regard to the printing of the New Translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach, [Frederick G. Williams] all members of the united firm, are considered one. The order of the literary firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into judgment.—*Times and Seasons*, vol. 6, p. 801.

The following deed form was used in consecrating property to the church:

BE IT KNOWN, THAT I, Titus Billings of Jackson County, and the State of Missouri, having become a member of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, do, of my own free will and accord, having first paid my just debts, grant and hereby give unto Edward Partridge of Jackson County, and State of Missouri, bishop of said church, the following described property, viz:—Sundry articles of furniture valued fifty-five dollars twenty-seven cents; also two beds, bedding and extra clothing valued seventy-three dollars twenty-five cents; also farming utensils valued forty-one dollars; also one horse, two wagons, two cows and two calves, valued one hundred forty-seven dollars.

For the purpose of purchasing lands in Jackson County, Missouri, and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy. For which I, the said Titus Billings, do covenant and bind myself and my heirs forever, to release all my right and interest to the above described property, unto him, the said Edward Partridge, bishop of said church.

And I, the said Edward Partridge, bishop of said church, having received the above described property, of the said Titus Billings, do bind myself, that I will cause the same to be expended for the above-mentioned purposes of the said Titus Billings to the satisfaction of said church; and in case I should be removed from the office of bishop of said church, by death or otherwise, I hereby bind myself and my heirs forever, to make over to my successor in office, for the benefit of said church, all the above described property, which may then be in my possession.

IN TESTIMONY WHEREOF, we have hereunto set our hands and seals this . . . day of . . . , in the year of our Lord, one thousand eight hundred and thirty. . . .

In presence of {

Signed, {
 TITUS BILLINGS.
 EDWARD PARTRIDGE.

—*Quarterly Journal of Economics*, Harvard Press, November, 1922.

This deed form was used by the Order of Enoch in securing the stewardship to those entering the covenant of consecration and stewardship:

BE IT KNOWN, THAT I, Edward Partridge, of Jackson County, State of Missouri, bishop of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, have leased, and by these presents do lease unto Titus Billings, of Jackson County, and State of Missouri, a member of said church, the following described piece or parcel of land, being a part of section No. three, township No. forty-nine, range No. thirty-two, situated in Jackson County, and State of Missouri, and is bounded as follows, viz:—Beginning eight rods E. from the S. W. Corner of said section; thence N. one hundred and sixty rods; thence E. twenty-seven rods twenty-five links; thence S. one hundred and sixty rods; thence W. seventy-seven rods twenty-five links, to the place of beginning, containing twenty-seven and one half acres, be the same more or less, subject to roads and highways. And also have loaned the following described property, viz:—Sundry articles of furniture, valued fifty-five dollars twenty-five cents; also two beds, bedding and clothing, valued seventy-three dollars twenty-seven cents; also sundry farming utensils, valued forty-one dollars; also one horse, two cows, two calves, two wagons, valued one hundred forty-seven dollars, to have and to hold the above described property, by him, the said Titus Billings, to be used and occupied as to him shall seem meet and proper.

And as a consideration for the use of the above described property, I, the said Titus Billings, do bind myself to pay the taxes, and also to pay yearly unto the said Edward Partridge, bishop of said church, or his successor in office, for the benefit of said church, all that I shall make or accumulate more than is needful for the support and comfort of myself and family. And it is agreed by the parties, that this lease and loan shall be binding during the life of the said Titus Billings unless he transgresses, and is not deemed worthy by the authority of the church, according to its laws, to belong to the church. And in that case I, the said Titus Billings, do acknowledge that I forfeit all claim to the above described leased and loaned property, and hereby bind myself to give back the lease, and also pay an equivalent for the loaned [articles], for the benefit of said church, unto the said Edward Partridge, bishop of said church, or his successor in office. And further, in case of said Titus Billings' or family's inability in consequence of infirmity or old age, to provide for themselves while members of this church, I, the said Edward Partridge, bishop of said church, do bind myself to administer to their necessities out of any fund in my hands appropriated for that purpose, not otherwise disposed of, to the satisfaction of the church. And further, in case of the death of the said Titus Billings, his wife or widow, being at the time a member of said church, has claim upon the above described

leased and loaned property, upon precisely the same conditions that her said husband had them, as above described; and the children of the said Titus Billings, in case of the death of both their parents, also have claim upon the above described property, for their support, until they shall become of age, and no longer; subject to the same conditions yearly that their parents were; provided, however, should the parents not be members of said church and in possession of the above described property at the time of their deaths, the claim of the children as above described, is null and void.

IN TESTIMONY WHEREOF, we have hereunto set our hands and seals this . . . day of . . . , in the year of our Lord, one thousand eight hundred and thirty. . . .

In presence of {

Signed, { EDWARD PARTRIDGE.
 TITUS BILLINGS.

—*Quarterly Journal of Economics*, Harvard Press, November, 1922.

The July issue of *The Evening and Morning Star* for 1833, which proved to be the last issue printed in Independence, carried a greeting from the elders stationed in Zion, to the churches abroad, which gives some idea of how the gathering was progressing:

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 afflictions 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 them that 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 judgment for the same. Bates shortly after denied the faith and ran 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 benefit of 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, and 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 the 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.

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 every one's stewardship, is required, not only in time, but will be in eternity.

Neither do we apprehend that we shall be considered as putting 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 the 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.—*Evening and Morning Star*, July, 1833, p. 6.

The gathering in Zion was brought to an end by the work of the mob on July 20, 1833, when the printing establishment and storehouse were wrecked and Bishop Edward Partridge and Charles Allen were tarred and feathered on the public square. Friction and violence increased until the Saints were driven from Jackson County early in November, taking refuge in Clay County north of the river. About twelve hundred Saints were driven out by the fury of the mobbers. Two hundred three dwelling houses and one gristmill were burned, children left their blood-stained tracks upon the early November snow and the plan to build the City of Zion in Jackson County was deferred for a season.

The situation is described in a revelation received December 16, 1833; Doctrine and Covenants 98:

Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were

slow to hearken unto the voice of the Lord their God; therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

Verily, I say unto you, Notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.

KIRTLAND

As early as March, 1832, direction was received authorizing the organization of the Order of Enoch for the management of the affairs of the bishopric both in Zion and at Kirtland, Ohio. Such organization was effected with Bishop Newel K. Whitney in charge of temporal affairs. In the revelation given in Zion, April 26, 1832, Shinehah [Kirtland] was appointed as a place for a stake, and the conference in Zion, May 1, 1832, made arrangements for stores in Ohio as well as Zion. Many Saints gathered at Kirtland and the work developed and grew even though the main gathering was to Zion in Missouri.

On December 27, 1832, a revelation was received providing for the organization of the school of the prophets and to prepare a house of learning, of prayer, of faith, of order, of God. The school was organized during the winter, and sessions held where room could be found.

A revelation was given directing the work of the United Order at Kirtland, March 15, 1833. Doctrine and Covenants 89:

Revelation to Enoch (Joseph Smith, jr.) on the order of the church for the benefit of the poor, given to the saints in Kirtland, March, 1833. Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, [Frederick G. Williams] that ye shall receive him into the order. What I say unto one I say unto all.

And again, I say unto you, my servant Shederlaomach, [Frederick G. Williams] you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed for ever. Amen.

A council was called at Kirtland, March 23, 1833, for the purpose of appointing a committee to purchase land in Kirtland upon which the Saints might build up a stake according to previous direction. Joseph Coe and Moses Daley were appointed to ascertain the terms of sale of certain farms, and Ezra Thayre was appointed to ascertain the price of Peter French's farm. On the same day they reported that the Elijah Smith farm could be purchased for four thousand dollars (\$4,000), Mr. Morley's farm for twenty-one hundred (\$2,100) and Peter French's farm for five thousand dollars (\$5,000). The council decided to purchase the farms and Ezra Thayre and Joseph Coe were appointed to negotiate the purchase and were blessed by Sidney Rigdon and set apart as general agents of the church for that purpose.

On April 3, 1833, Frederick G. Williams was appointed by a council of high priests an agent to superintend and employ men to labor in the brick yard on the French farm, and Ezra Thayre was instructed to purchase the tannery of Arnold Mason in Kirtland.

A conference of high priests met in Kirtland, May 4, to take into consideration the necessity of building a schoolhouse for the elders' school or school of the prophets when it should meet again in the fall. Hyrum Smith, Jared Carter, and Reynolds Cahoon were appointed a committee to obtain subscriptions for the purpose of erecting such a building.

Direction was received on May 6, directing the work of building up the stake of Zion at Kirtland. Doctrine and Covenants 91:

And again, verily I say unto you, my friends, A commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here

in the land of Kirtland, beginning at my house; and, behold, it must be done according to the pattern which I have given unto you. And let the first lot on the south be consecrated unto me for the building of an house for the presidency, for the work of the presidency, in obtaining revelations, and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof, and in the length thereof, in the inner court; and there shall be a lower court, and an higher court, according to the pattern which shall be given unto you hereafter; and it shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter; and it shall be wholly dedicated unto the Lord for the work of the presidency. And ye shall not suffer any unclean thing to come in unto it; and my glory shall be there, and my presence shall be there; but if there shall come into it any unclean thing, my glory shall not be there, and my presence shall not come into it.

And again, verily I say unto you, The second lot on the south shall be dedicated unto me, for the building of an house unto me, for the work of the printing of the translation of my scriptures, and all things whatsoever I shall command you; and it shall be fifty-five by sixty-five feet in the width thereof, and the length thereof, in the inner court; and there shall be a lower and a higher court; and this house shall be wholly dedicated unto the Lord, from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern, in all things, as it shall be given unto you.

And on the third lot shall my servant Hyrum Smith receive his inheritance. And on the first and second lots, on the north, shall my servants Reynolds Cahoon and Jared Carter receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment which I, the Lord God, have given unto you. These two houses are not to be built until I give unto you a commandment concerning them.

And now I give unto you no more at this time. Amen.

Great interest was taken in building "the house of the Lord" and preparing for the school of the prophets as may be seen by the following circular letter issued by the building committee on June 1, 1833:

To the Church of Christ in . . . We feel under obligations to write to you as well as to all the brethren of the different branches; and we do this, that you, with us, may exert yourselves to bring about the fulfillment of the command of the Lord concerning the establishing, or preparing a house, wherein the elders, who have been commanded of the

Lord so to do, may gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity to call on the whole church, as a body, that they may make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning, and is about to accomplish; and unless we fulfill this command, viz: establish an house, and prepare all things necessary whereby the elders may gather into a school, called the school of the prophets, and receive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that God has promised to the faithful of the church of Christ: therefore, it is as important, as our salvation, that we obey this, above mentioned command, as well as all the commandments of the Lord.

Therefore, brethren, we wrote this epistle to you, to stir up your minds to make that exertion which the Lord requires of you, to lend a temporal aid in these things above written; and in order that you may know how to conduct the business, we will relate what we have done and are doing here.

We have met in conference, and agreed to form a subscription and circulate it through the churches; and also appointed Hyrum Smith, Reynolds Cahoon, and Jared Carter a committee to superintend this business, viz: of circulating subscriptions, to establish a fund to build a house, and to aid the elders to attend this school; and subscriptions are now in circulation among us, and our heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself to do something as a temporal means to bring about the establishing of this house, and school; and we say, may our heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit.

Probably you had better call the officers of the church immediately together, and appoint some one to circulate a subscription, that each individual, after signing, may have a sufficient time to make preparations to pay what he signs, for it will be necessary, wherever the brethren are, at a distance from Kirtland, that they exert themselves to send on their gift or assistance, as soon as they can to Kirtland; though they can, if they believe best, wait on those that sign until the first of September, and then collect it and send it to Kirtland.

These considerations we have written to you knowing it to be your duty thus to do; and may the Lord help you, to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

HYRUM SMITH,
REYNOLDS CAHOON,
JARED CARTER,

Committee.

—*Times and Seasons*, vol. 6, p. 770.

On June 3 a conference of high priests at Kirtland appointed the First Presidency composed of Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, to draft plans for the inner court of the house of the Lord. The following day a similar conference took into consideration how the French farm should be disposed of. No agreement could be had so they inquired of the Lord and received direction by revelation the same day. Doctrine and Covenants 93:

A revelation to Enoch, [Joseph Smith, jr.] showing the order of the city or stake of Zion, Shihnah, [Kirtland] given for a sample to the saints in Kirtland, June, 1833: Behold, I say unto you, Here is wisdom whereby ye may know how to act concerning this matter, for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong; therefore, let my servant Ahashdah [Newel K. Whitney] take charge of the place which is named among you, upon which I design to build mine holy house; and again let it be divided into lots, according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men; for, behold, verily I say unto you, This is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men, for your good. Even so. Amen.

And again, verily I say unto you, It is wisdom, and expedient in me, that my servant Zombre, [John Johnson] whose offering I have accepted, and whose prayers I have heard, unto whom I give a promise of eternal life, inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, It is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men; therefore ye shall ordain him unto this blessing; and he shall seek diligently to take away incumbances; that are upon the house named among you, that he may dwell therein. Even so. Amen.

This direction assisted the brethren more easily to dispose of the work of the Order of Enoch, and they settled Bishop Newel K. Whitney in charge of the French farm with directions to the order to divide it into lots for inheritances as should be determined in council among them.

Work on the house of the Lord was begun at once under

the direction of the building committee previously appointed. viz, Hyrum Smith, Jared Carter, and Reynolds Cahoon. Under date of June 25, 1833, Joseph Smith, jr. wrote W. W. Phelps at Independence, Missouri, in which he said :

Kirtland, the stake of Zion is strengthening continually. When the enemies look at her, they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us.—*Times and Seasons*, vol. 6, p. 800.

Under the same date the Presidency jointly wrote the brethren in Zion from Kirtland, from which we quote, indicating the strength and courage of the Saints at Kirtland :

The number of disciples in Kirtland is above one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south, of the success of the laborers is often saluting our ears. A general time of health among us; families all well; and day and night we pray for the salvation of Zion.—*Times and Seasons*, vol. 6, p. 801.

On July 23, 1833, the corner stone of the house of the Lord in Kirtland was laid with solemn ceremonies and thanksgiving, but all was not perfect at Kirtland. They too had their troubles with covetous and self-willed brethren as well as Zion, as is indicated by revelation given August 6, 1833, Doctrine and Covenants, section 95, in which we find the following rebuke :

Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, and pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again, I say unto you, If ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

On September 11, 1833 a council at Kirtland took the following action relating to work of the literary concerns of the church.

Resolved, unanimously, that a press be established, and conducted under the firm of F. G. Williams & Co.

Resolved, that the above firm publish a paper, as soon as arrangements can be made, entitled the "*Latter-Day Saints Messenger and Advocate*."

Resolved, also, that the *Star*, formerly published in Jackson County, Missouri, by the firm of W. W. Phelps & Co., be printed in this place by the firm of F. G. Williams & Co.; and to be conducted by Oliver Cowdery, one of the members of the firm, until it is transferred to its former location.—*Times and Seasons*, vol. 6, p. 850.

The first of December, Elder Oliver Cowdery and Bishop Newel K. Whitney arrived at Kirtland with a new press and type and began preparations for the renewal of the publication of the *Evening and Morning Star*. The first proof sheets of the reprinted *Star* was printed December 18, on the same day the publishing plant was dedicated to the Lord.

The New Year, 1834, found the Saints at Kirtland, as well as the Saints in Missouri, in dire straits. The Order of Enoch at Kirtland was deeply in debt and the church was beset by persecution and mob violence so that the greatest courage was required to go forward with the work of building the temple, publishing the papers, and the work of the order. On January 11, Joseph Smith, jr., Frederick G. Williams, Newel K. Whitney, John Johnson, Oliver Cowdery, and Orson Hyde; united in prayer asking—

That the Lord would grant that our lives might be precious in his sight, that he would watch over our persons, and give his angels charge concerning us and our families, that no evil nor unseen hand might be permitted to harm us.

That the Lord would also hold the lives of all the united order, and not suffer that any of them shall be taken.

That the Lord would grant that Brother Joseph might prevail over his enemy, even Doctor Hurlbut, who has threatened his life, whom Joseph has caused to be taken with a precept; that the Lord would fill the heart of the court with a spirit to do justice, and cause that the law of the land may be magnified in bringing him to justice.

That the Lord would provide in the order of his providence, the bishop of this church with means sufficient to discharge every debt that the order owes, in due season, that the church may not be brought into disrepute and the saints be afflicted by the hands of their enemies.

That the Lord would protect our printing press from the hands of evil men, and give us means to send forth his record even his gospel, that the ears of all may hear it, and also that we may print his scriptures; and also that he would give those, who were appointed to conduct the press, wisdom sufficient, that the cause may not be hindered, but that men's eyes may thereby be opened to see the truth.

That the Lord would deliver Zion, and gather in his scattered people to possess it in peace; and also, while in their dispersion, that he would provide for them that they perish not by hunger or cold; and finally, that God, in the name of Jesus, would gather his elect speedily and unveil his face, that his saints might behold his glory, and dwell with him. Amen.—*Times and Seasons*, vol. 6, p. 963.

On April 10, 1834, a council of the United Order agreed that the order should be dissolved, and each one have his stewardship set off to him. Difficulty had arisen over the United Order carrying the responsibility of the order organized by the brethren in Zion which by their expulsion from Jackson County had rendered it inoperative.

A council was held at Kirtland, April 23, 1834, to consider temporal affairs. A revelation was received directing what should be done with the property of the order. Doctrine and Covenants 101:

Revelation given to Enoch [Joseph Smith] concerning the order of the Church for the benefit of the poor. Verily I say unto you, my friends, I give unto you counsel and a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant, by covetousness and with feigned words, I have cursed them with a very sore and grievous curse; for I, the Lord, have decreed in my heart, that inasmuch as any man, belonging to the order, shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things; and all this that the innocent among you, may not be condemned with the unjust; and that the guilty among you may not escape, because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as you are found trans-

gressors, ye cannot escape my wrath in your lives; inasmuch as ye are cut off by transgression, ye cannot escape the buffetings of Satan until the day of redemption.

And now I give unto you power from this very hour, that if any man among you, of the order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you. It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

And now, verily I say unto you, concerning the properties of the order: Let my servant Pelagoram [Sidney Rigdon] have appointed unto him the place where he now resides, and the lot of Tahhanes, [the tannery] for his stewardship, for his support while he is laboring in my vineyard, even as I will when I shall command him; and let all things be done according to counsel of the order, and united consent, or voice of the order, which dwell in the land of Shinehah [Kirtland]. And this stewardship and blessing, I, the Lord, confer upon my servant Pelagoram, [Sidney Rigdon] for a blessing upon him, and his seed after him, and I will multiply blessings upon him, inasmuch as he shall be humble before me.

And again, let my servant Mahemson [Martin Harris] have appointed unto him for his stewardship, the lot of land which my servant Zombre [John Johnson] obtained in exchange for his former inheritance. for him and his seed after him; and inasmuch as he is faithful, I will multiply blessings upon him and his seed after him. And let my servant Mahemson [Martin Harris] devote his moneys for the proclaiming of my words, according as my servant Gazelam [Joseph Smith, jr.] shall direct.

And again, let my servant Shederlaomach [Frederick G. Williams] have the place upon which he now dwells. And let my servant Olihah [Oliver Cowdery] have the lot which is set off joining the house which is to be for the Laneshine-house, [printing office] which is lot number one;

and also the lot upon which his father resides. And let my servant Shederlaomach [Frederick G. Williams] and Olihah [Oliver Cowdery] have the Laneshine-house [printing house] and all things that pertain unto it; and this shall be their stewardship which shall be appointed unto them; and inasmuch as they are faithful, behold, I will bless, and multiply blessings upon them; and this is the beginning of the stewardship which I have appointed them, for them and their seed after them; and inasmuch as they are faithful, I will multiply blessings upon them and their seed after them; even a multiplicity of blessings.

And again, let my servant Zombre, [John Johnson] have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance; and those lots which have been named for my servant Olihah [Oliver Cowdery]. And inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the order; and by the voice of the order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him, and his seed after him; and inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

And again, let my servant Ahashdah [N. K. Whitney] have appointed unto him, the houses and lot where he now resides, and the lot and building on which the Ozondah [mercantile establishment] stands; and also the lot which is on the corner south of the Ozondah; [mercantile establishment] and also the lot on which the Shule [ashery] is situated; and all this I have appointed unto my servant Ahashdah, [N. K. Whitney] for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Ozondah [mercantile establishment] of my order, which I have established for my stake in the land of Shinehah; [Kirtland] yea, verily this is the stewardship which I have appointed unto my servant Ahashdah; [N. K. Whitney] even this whole Ozondah [mercantile] establishment, him and his agent, and his seed after him; and inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

And again, let my servant Gazelam [Joseph Smith, jr.] have appointed unto him, the lot which is laid off for the building of my house, which is forty rods long, and twelve wide, and also the inheritance upon which his father now resides; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father; for, behold, I have reserved an inheritance for his father, for his support: therefore he shall be reckoned in the house of my servant Gazelam, [Joseph Smith, jr.] and I will multiply blessings upon the house of my servant Gazelam, [Joseph Smith, jr.] inasmuch as he is faithful, even a multiplicity of blessings.

And now a commandment I give unto you concerning Zion, that you shall no longer be bound as a united order to your brethren of Zion, only on this wise: after you are organized, you shall be called the united order of the stake of Zion, the city of Shinehah, [Kirtland]. And your brethren, after they are organized, shall be called the united order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names. And this I have commanded to be done for your salvation, and also for their salvation in consequence of their being driven out, and that which is to come. The covenants being broken through transgression, by covetousness and feigned words; therefore, you are dissolved as a united order with your brethren, that you are not bound only up to this hour, unto them, only on this wise, as I said, by loan, as shall be agreed by this order, in council, as your circumstances will admit, and the voice of the council direct.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed; and for this purpose I have commanded you to organize yourselves, even to shinelah [print] my words, the fullness of my scriptures, the revelations which I have given unto you, and which I shall hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name; and ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing; and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord; and I give it unto you from this very hour; and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of shinelane [printing] these sacred things, as I have said, and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by anyone, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment. And thus shall ye preserve all the avails of the sacred things in the treasury, for sacred and holy purposes; and this shall be called the sacred treasury of the Lord; and a seal shall be kept upon it, that it may be holy and consecrated unto the Lord.

And again, there shall be another treasury prepared and a treas-

urer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents [dollars] let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents [dollars] or if it be ten talents [dollars] or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression the treasurer shall be subject unto the counsel and voice of the order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead.

And again, verily I say unto you, concerning your debts, Behold, it is my will that you should pay all your debts; and it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith; and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cainhannoch, [New York] and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And inasmuch as ye are humble and faithful and call on my name, behold, I will give you the victory. I give unto you a promise, that you shall be delivered this once, out of your bondage; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege, and pledge the properties which I have put into your hands, this once, by giving your names, by common consent, or otherwise, as it shall seem good unto you. I give unto you this privilege, this once, and, behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine,

and ye are my stewards, and the master will not suffer his house to be broken up. Even so. Amen.

This direction provided for the dissolution of the obligation between the order in Kirtland and the order in Zion which by reason of the expulsion from Jackson County was now inoperative. Early in May most of the men left Kirtland to assist the brethren in Zion. Joseph Smith, jr., and some of the leading men of the church returned to Kirtland early in August. Work on the house of the Lord was continued with zeal; every man consecrating either of his time as a laborer or his means for the support of those who did labor.

When the work was begun on the house of the Lord there were about one hundred fifty Saints at Kirtland. By the fall of 1835 there were about six hundred in Kirtland and four hundred more in the vicinity. The winter of 1835-36 was devoted almost entirely to the school of the prophets and the completion of the house of the Lord.

The house of the Lord, or temple as it was familiarly called, was completed late in March, 1836, at a cost of about thirty thousand dollars. It was dedicated with solemn ceremonies March 27, a monument to the devotion and sacrifice of the Saints at Kirtland and the brethren scattered abroad. This stupendous task could not have been accomplished had it not been for the consecration of the several stewards who conducted the business of the community at Kirtland. Each steward conducted his business, whether the mill, the tannery, the storehouse, the ashery, the quarry, the farms or any other business, and supplied his needs and just wants of himself and family. The remainder of his earnings was consecrated to the task of building the temple from July, 1833, to March, 1836.

Following the dedication of the temple the elders scattered abroad and preached everywhere the restored gospel.

Bishop Newel K. Whitney and counselors set forth the

situation at Kirtland in a very clear manner in an appeal to the Saints abroad, bearing date September 18, 1837, from which we quote:

It is a fact well known that the Saints in the city of Kirtland have been called to endure great affliction for the truth's sake, and to bear a heavy burden in order that the foundation of the kingdom of God might be laid on a sure and certain basis, so that the prophetic vision of Daniel might most certainly be fulfilled, that this kingdom might break in pieces all other kingdoms and stand forever. The exertions of the enemy to prevent this have been very great; and through their great exertions they have given to the Saints great trouble, and caused them much expense. In addition to this, they have had to publish the word of the Lord, which has been attended with great expense. These things, together with building the house of the Lord, have embarrassed them very much; for when subscriptions failed they went on and accomplished the work of building the house themselves, plighting all that they had, property, credit, and character, and by these means accomplished this great work which is the wonder and admiration of the world. This they have done in faith, believing that, as the multitude of Saints increased, their liberality would abound towards those who, regarding nothing but the salvation of the world, have thus exposed themselves to ruin in order that the work of the gathering might not fail. And besides all this there have been a large number of poor who have had to receive assistance from the donations of the church, which have tended to increase its embarrassments; and now so numerous are the Saints grown that it is impracticable for them all to gather to the places which are now appointed for this purpose.—*Millennial Star*, vol. 16, p. 86.

FAR WEST

Settlement was begun at Far West, Missouri, in the summer and fall of 1836. The location seems to have been made by John Whitmer and W. W. Phelps in August of 1836, but this work was subsequently called in question by the High Council in Far West. However the following minutes indicates the approval of their work:

At a meeting of the High Council, at the committee store, Far West, June 11, 1837, John Whitmer and W. W. Phelps presiding, resolved by the council and all present that the building committee be upheld in the mercantile business, by our prayers; that Lyman Wight, Simeon Carter and Elias Higbee be upheld in conducting a leather store; that John Corrill, Isaac Morley, and Calvin Bebee engage in the mercantile business if they choose; that the right of no man shall be infringed upon, to

do as he choose according to the law of God and man; and that the above named men shall be upheld in purchasing goods as other men.—*Millennial Star*, vol. 16, p. 11.

W. W. Phelps reports the progress of the gathering at Far West, in a letter bearing date of Far West, Missouri, July 7, 1837:

Our town gains some; we have about one hundred buildings, eight of which are stores. If the brethren abroad are wise and will come on with means and help enter the land and populate the county and build the Lord's house, we shall soon have one of the most precious spots on the globe; God grant that it may be so.—*Millennial Star*, vol. 16, p. 13.

Difference of opinion arose among the brethren at Far West over the manner of holding property and conducting the business of the community. The manner in which this matter was disposed of by a general council of the authorities in Missouri in 1837 is indicated by the following minutes:

August 5th, the presidency, High Council, and all the authorities of the church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West as they had means, and appointed Edward Partidge treasurer, to receive all the donations and subscriptions for the erection of the house of the Lord; Isaac Morley to be his secretary. Also voted that the committee, viz, Jacob Whitmer, Elisha H. Groves, and George M. Hinkle stand until President David Whitmer goes to and returns from Kirtland; also, that the building committee of the house of the Lord have no store connected with building the house, but that every firm or individual that embarks in that business have, own, and claim property as their own private individual property and stewardship.—*Millennial Star*, vol. 16, p. 54.

This action does not seem to have been followed, as later proceedings would indicate. It however indicates the attitude of the party in charge of affairs in the absence of the Presidency of the church.

On November 6, 1837, a council of the presidency of the church, some members of the Quorum of Twelve, and others, with the High Council, and bishop of the church in Missouri, decided to ask the proprietors of the corporation of Far West to change the streets so as to make each block contain four

acres and divide each block into four lots. And it was further decided that the building of the "House of the Lord" in Far West be postponed until the Lord directed. On the following day a conference of the authorities chose Bishop John Corrill keeper of the Lord's storehouse in Far West.

A general meeting of the ordained members of the church at Far West transacted important business relating to temporalities, as recorded in the following minutes:

FAR WEST, MISSOURI, November 10, 1837.

At a general meeting of the ordained members of the church in this place Elder Thomas B. Marsh opened the meeting by prayer, and President S. Rigdon read the memorial of the bishop of Kirtland and his counselors, of September 18, 1837, to the churches abroad. He then laid before the meeting the subject of laying off cities, of consecrating for public purposes, and for remunerating those who lay them off, etc. When it was unanimously voted that all city plots hereafter laid off, after remunerating those for their labor who may be engaged in appointing and laying off the same shall be consecrated for the public benefit of the church, for building houses for public worship, or such other purposes as the church shall say.

President Rigdon then read the prospectus of the *Elders' Journal*, which was unanimously received.

It was then unanimously voted that the persons present use their exertions to support said paper.

It was then voted that the town of Far West be enlarged so that it contain four sections, that is, two miles square.

Voted that Bishop Partridge and his counselors be appointed a committee to appraise the land adjacent to the present town plat and see that it is enlarged according to the above vote, provided the present holders of those lands will take such a price for the same as the above appraisers think worth; and that the same be then disposed of as voted above.—*Millennial Star*, vol. 16, p. 108.

Considerable confusion followed the transfer of the town lots, etc., from John Whitmer and W. W. Phelps to Bishop Edward Partridge, resulting in a series of church trials in February and March, 1838.

In July the Saints inquired of the Lord as to what was

required of them in regard to temporalities and were directed in revelation. Doctrine and Covenants 106:

Revelation given at Far West, Missouri, July 8, 1838. In answer to the question, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?"

1. Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.

2. Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.

The Saints were much disturbed during the rest of the summer and were expelled from Missouri during the fall of this year.

No further attempt was made to apply the law of consecration and stewardships during the lifetime of Joseph Smith. The following extract from the minutes of the High Council in Iowa, held at the home of Elijah Fordham at Montrose, Friday, March 6, 1840, indicates the manner of its discontinuance:

President Joseph Smith, jr., addressed the council on various subjects, and in particular the consecration law; stating that the affairs now before Congress was the only thing that ought to interest the Saints at present; until it was ascertained how it would terminate, no person ought to be brought to account before the constituted authorities of the church for any offense whatever; and was determined that no man should be brought before the council in Nauvoo till that time, etc. The law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it; and if persisted in, it would

produce a perfect defeat of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself.

He requested every exertion to be made to forward affidavits to Washington, and also letters to members of Congress. The following votes were then passed:

First—That this council will coincide with President Joseph Smith, jr.'s decision concerning the consecration law, on the principle of its being the will of the Lord, and of President Smith taking the responsibility on himself.—*Millennial Star*, vol. 17, page 615.

THE POWER OF LOVE

You may hammer ice on an anvil, or break it in a mortar. What then? It is pounded ice still, except for the little portion melted by heat of percussion, and it will soon all congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors that light which loosed its bounds of cold. So hammer away at unbelief with your logical sledge hammers, and you will change its shape, perhaps; but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it—the fire of God's love, brought close by a will itself ablaze with the sacred flow.—A. Maclaren.

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from page 245.)

During the years 1884 to 1886, there were many articles published in the papers in Sanilac and Huron Counties against the church. To all we replied where we were permitted to do so.

Of one of those replies made by me, the editors of *Saints' Herald* say:

By the *Huron Times*, of Michigan, sent us of late, we see a Mr. Somebody rushes into print to enlighten the world on the "Founder of Mormonism." This zealous mortal revamps many of the stale and oft-repeated yarns hatched up by Howe, Hurlbut, Kidder, Ellen Dickinson, Braden, *et al*, all avowed enemies of Mormonism. If he had the wit of a —, or the honesty of a Jesuit, he would know and admit that such parties crucified Christ, slew the disciples, persecuted the church of God, massacred the Reformers, kindled the fires of Smithfield, burned the witches in Europe and America, ostracized and murdered the Massachusetts Baptists and the peaceful Quakers everywhere, and that such have been and now are a disgrace to the Christian name, disturbers of society, and a foul blot on the fair name of genuine manhood. . . . Brother J. J. Cornish replied to this covert enemy in a manner fitting the occasion, a quibbler, and a—well, a person who need be converted from the error of his ways. The replies of Brother Cornish were apt, and breathed the forbearing and gentle, wise spirit of the Master."—*Herald*, vol. 32, p. 620.

June 14, 1884, the Michigan and Northern Indiana District was divided, and the new district called Northern Michigan District. Bishop G. A. Blakeslee presided, but at the evening service, when the district was organized, Brother Columbus Scott was in the chair, and recommended that they put in Andrew Barr as president of the district; but some wanted to know if we were all supposed to vote for the one suggested by the chair. Why, no! They could move for some one else if they wished; but the wisdom of the chair is generally recognized. However, it was moved and supported that J. J. Cor-

nish be the president of the district. Now, thought I, I am young and have a great many openings in different counties, and can get around among them more than Brother Barr can. I am also doing well out in the field, and while Brother Barr is on his farm, he can look after the district all right. Hence, I voted for him. But when the vote was taken for me, it stood a tie. Brother Scott seemed to be surprised, but said, "As I suggested the name of Andrew Barr, I will cast my vote in his favor." This made it all right, because I knew that I could do more out in the field than I could if I had the district to look after, but the next year they elected me president of the district.

Shortly after our work in and around the Union Church, and the Miller, Leitch, and Barr Schoolhouses, word was sent that the people west of Ubly, at Flinn's Corner, would like to hear the gospel preached, and that if I would come over there I could no doubt get a good hearing. I went over and opened up at Mr. Flinn's shop, a place fitted up for meetings; also did some preaching in a schoolhouse near by. This is located on a line near or between the counties of Huron and Sanilac. We had good meetings, many attending. This is where Brother William Davis and family reside. Brother (Elder) Davis's mother, Mrs. Kile, Shiers, Thomas O'Brien, Flinn, and many others who for the first time heard the gospel. Sister Kile, after hearing the first sermon in the schoolhouse, at the dismissal of the meeting stood in the doorway and in the hearing of many inside and outside of the building, said, "Well, have we been deceived all these many years? but we have!!" The dear old sister, who had been serving God for many years in the belief of her forefathers, an honest old Scotch lady, now rejoices in the beautiful gospel of Jesus Christ as preached in former years.

While we did not have as much persecution here as in

some other places, yet we received some, and as usual from those who claimed to be religious—those who should have been our right hand supporters in spreading the truth among men, and obeying it themselves and encouraging others to do likewise, because it is an indisputable fact that there is no truth presented by any other church but what the Latter Day Saints have it and preach it; while on the other hand, there are many truths which were taught by Christ and his apostles which Latter Day Saints are preaching, which are not taught by others.

A Mr. Chism, of the Disciple order, challenged me to discuss the differences between the two churches, but we could not for sometime agree on the wording of the propositions, and after refusing to discuss unless the propositions read as he wanted them, we parted with the understanding that there would be no debate.

I believe if a man will not agree to fair propositions for discussion, he will not be fair in discussion.

Propositions worded about after this manner we think would not be unfair for anyone who believes that his church is teaching the gospel of Christ, and is in fact the church of Jesus Christ, viz: "Resolved, That the teaching of the Church and organization," with proper rules and regulations, the same to be drawn up for the opposite church, each man affirming his own church, etc.

Finally Mr. Chism came back and agreed to propositions about as above stated. We discussed only a very few evenings, and every few days we baptized some who attended and believed the gospel.

Some time after that, one Elder Keifer, a Disciple, came from Canada, and in one of our meetings read a proposition to discuss what he called "Mormonism." This was in one of the halls in Ubyly. I told him I would not discuss any such

one-sided proposition, but would be willing to discuss any fairly worded proposition, and accordingly drew up a set something like the above, one for each church, but he would not agree to this, hence there was no further discussion until the following year, when Elder Weeks, of the Seventh-day Adventist Church, came to Uby and did some preaching. He seemed very gentlemanly and friendly towards us, but the next night after I left Uby he gave notice that the following night he would deliver a lecture on "Mormonism." Brother and Sister W. A. Sinclair lived near the village then and knew of the announcement. They sent their little girl on a train to where I was, requesting me to be there that night. I was on hand to hear the lecture. The elder occupied well on to two hours, and then dismissed the meeting, telling the congregation it was late and time to go home, etc., but as soon as he was through and dismissal was had, I asked the people if they would be seated, saying I would make a brief reply to the statements made by the elder, especially wherein he had misrepresented us. By this time the elder had his books gathered up and started for the door, saying: "Oh, I guess they all want to go home; they have been here long enough and are tired out."

I replied, "No, they are not; they are anxious to hear the other side. Don't you see they are all settling down in their seats? I want you to stay, too, elder! I want you to hear what I say." By that time he had reached the door, and as I happened to notice that he had left his chart hanging on the wall, I said, "Here, elder, you have left your chart hanging on the wall." He then returned for the chart, but I saw that if I stood close to the edge of the left side of the stand he could not get the chart unless he pulled me right out of the stand, because it was so crowded that he could not get around the other way to get it. As I stood in his way he looked at me as

much as to say, If you will just move over to the other side I'll take the chart down."

I did not move, but said, "Just sit right there, elder, until I am through, and if I misrepresent you in any way, just say so," and I went right on with my reply. The elder sat there, and if ever I was glad of anything happening in my life I was then over the fact that the elder happened to leave his chart and could not very well get it until I was through. The people listened attentively, and when I came to those things wherein Mr. Weeks had misrepresented us and our books and people, I did not spare him any.

When through I said, "And now, elder, if I have misrepresented you, or if I have been unfair to you in any way, you now have the opportunity to reply; or if you have any remarks to make, make them."

Mr. Weeks did not say a word. I then stated that inasmuch as Mr. Weeks had acted so nice to me when I was here, but as soon as I had gone he gave out his lecture, "Now," said I, "I am ready to meet the elder on fair propositions and discuss the merits of each church and see which one fills the pattern of the New Testament church, each party to affirm the doctrine of his own church to be in harmony with that taught by Christ and his apostles, both in respect to doctrine and organization." Elder Weeks made no reply.

I then said, "Ladies and gentlemen, you can now see how easy it is for men to talk behind our backs about our people, but when we are on hand it is quite different, and if I had not been here to-night you would no doubt have heard many other statements made against the church which he dare not make in my presence. And now I wish you to look once more on this chart the elder left on the wall, which contains the ten commandments, the fourth of which they have time and again challenged the world to meet them on, especially when

there were no other ministers present, declaring that we were all wrong, and that we were wearing the mark of the beast, etc., because we were keeping the first day of the week instead of the seventh day; and now I will accept his challenge upon the Sabbath question, and I dare him to take it up."

But the elder never opened his mouth to say a word.

We then dismissed the meeting, and on shaking the hand of Elder Weeks that night I said, "Well, good-by, elder, and when we meet again I—" (pausing). Instantly the elder said, "We'll be better acquainted." I said, "Yes, sir; we'll be better acquainted." Later I will tell you how we got acquainted.

During the fall of 1885 I visited Hersey, Sherman, and Manistee, in the western part of the State of Michigan: did some preaching at each place. During the winter of this year, I again did some labor in Oil City and Inwood, Ontario. At the latter place I held a debate with Reverend Mr. Staples. Mr. Staples resided in Oil City, but had charge of their branch at Inwood, at which place we held the discussion, seven evenings on the Saints' Church, and two on the Methodist. I had preached in this place some time previously, and some of his members were believing the gospel. The chairman of this debate was their class leader, and acted fairly all the way through.

It was at this debate the elder attempted to prove infant baptism, thus: "According to the statistics," said he, "there are at the present time an average of five persons in every household; the man and his wife, and three children. Now, in the case of the Philippian jailer, it is said, that 'he and all his' were baptized. That shows that they were all baptized. Now it is possible that none of those children had reached the age of accountability, yet they were all baptized. But that there be no cavil over this matter, allow that two of them were

old enough to know right from wrong, the baby remains, and it was baptized. Therefore I have proven infant baptism.

In my reply to this I said that there are exceptions to almost all rules, and especially in this case, because they had one child—it was a girl—had grown up and was married to a shoemaker and lived across the road from the jail.

The elder, leaning forward on his chair, says, craning his neck, “Where do you find that, elder?”

Said I, “Right on the opposite page from where you found that baby baptism! Now, ladies and gentlemen,” said I, “what did the elder prove from his statement? Nothing. What did I prove? Nothing. I just gave you my story to offset his. Now what does the Bible say about it?”

“And he took them [the jailer took Paul and Silas] the same hour of the night, and washed their stripes; and was baptized, he and all his straightway.—Acts 16: 32.

“That baptism was not performed in the jail, as my brother of the opposite side says. He took them out of the inner and outer prison, where he could wash their stripes, and where there was enough water for baptism; then, after the baptism was performed, the jailer brought them into his house and gave them a meal.

“And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.—Acts 16: 34.

“Now, if the elder does not see the point, (I know many of you can,) and attempts to make some other wild assertion, I will repeat that last clause over again: ‘and rejoiced, believing God with all his house.’ That is all we ask. At eight or ten years, all were old enough to believe.”

About his sprinkling, I told that people this: You must know three things at least, before you can learn anything. Then explained. God was speaking; to whom? Israel. What about? Sprinkling clean water upon them when he gathers

them back into their own land wherein their fathers dwelt. (Ezekiel 36: 24-28.) Nothing to do with us at all!

At intervals during the debate, I would talk with one, then another, to assist them to understand the faith. One time the elder crowded in between us, saying, "Say, you are not swallowing that trash, are you?" One of them said: "Why, it's plainer and plainer, every night"; and I baptized three of his members during the debate!

In one of his speeches he said: "I am sick of this debate. I'll never debate with a Latter Day Saint again," and when it was over, he said, "I'm done with him forever."

I will say I never heard a man argue and labor so hard to prop up his God as mentioned in his discipline, who is "without body or parts." (Article 1.) I tried to prove that God made man in his own image; he has been seen, and walked and talked with men "face to face," etc. I also mentioned his having hands, feet, eyes, ears, and other members of the body. Replying the elder said that God was "all hand, all power, all eye, ear," etc. I then mentioned the mouth of the Lord. Well, if he didn't say, "God was all mouth"! (Isaiah 62: 2.)

Before I close this, so as not to return to it again I wish to add that a month or so later I arranged to come in and do some more preaching, and agreed to drop Brother Thomas Badder a postal card, stating when to give out announcement for meetings. I did so, asking him to announce meeting for Saturday night, and three times on Sunday. I arrived Saturday afternoon; they were surprised—had inquired for mail every day, but did not receive my card, so they concluded that as the party in charge of the office was opposed to us, he must have kept it back, as Brother Badder got the card the following Monday after it lay in the office four days. "Well," said Brother Badder, "no meeting now until Monday night, and we will give it out in the school."

"Oh, I can't stand that," I replied. "We must put in one or two sermons on Sunday. Why not go to Mr. Staples' meeting, and have him announce our meetings for the afternoon and evening." Brother Badder laughed, and gave me to understand that he (Reverend Staples) would not do that. However, in the morning we went to church. After the sermon I arose and asked the elder if he would please announce an appointment for me.

Replying he said, "No."

Said I, "Well, will you allow me to announce it?"

Replying angrily he said, "No, sir. Sit down, or I'll have you arrested."

"Why, I am going to preach in the schoolhouse at 2.30, and 7.30 this afternoon and evening; but if you won't allow me to give it out, I'll preach there just the same!" This I considered the next best thing to do, so as to get our meetings in operation. I continued there several days, baptized six more, and went on my way rejoicing.

To comply with previous arrangements, I returned to Michigan. A debate had been arranged at Ubyly between myself and Mr. Chisholm, of the Disciple faith. I will sketch from the report I made at the time:

We met in Mr. Pierce's hall, and the crowd was so large that there was not room to seat them; finally the proprietor gave orders that some must leave the hall, as it was sinking. Some said the floor had sunk four inches. We then retired to Mr. Sparling's hall. It was a larger and a more solid building. We organized by choosing Mr. William Coran moderator. Mr. Coran is an infidel. Mr. Chisholm proceeded to choose a member of his faith for his moderator. The two moderators chose a lawyer, Mr. John Craten, as chairman. Mr. Craten is a Catholic. There was only one proposition, viz: "Resolved, That the doctrine of the Saints as taught and promulgated by Joseph Smith, is right, and according to the teaching of Christ and his apostles." I affirmed. I put in thirty minutes, with good freedom of speech. Mr. Chisholm commenced by running down Joseph, taking all the old, worn-out stories to prove that he was a bad man. In the midst of this I arose to a point of order, and when the chairman asked me to state my point, I said we were not here

to discuss as to whether Joseph Smith was good or bad; but did he preach and teach the doctrine of Christ? I also said that if my opponent wanted to discuss the character of Joseph Smith we would draw up different propositions when we were through with this. The chairman agreed, and told him that we must stand for the agreement. I got in my second speech with good liberty, and God blessed me in the defense of his cause. But on his second speech Mr. Chisholm said that if he were not allowed to bring up all the books he pleased he would go no farther; thus ended the debate for that time.

There were present to hear the discussion, Elders A. Barr, J. J. Bailey, and Robert Davis. The next day we went five miles west of Ubyly and organized a branch of twenty members. That night I was sent for, to come back to the village at once, as the people had induced the minister to go on with the discussion and take the Bible for proof. We met that night and had two half hour speeches each. He would not discuss any more, but seemed to be anxious for the people to vote as to who in their judgment had gained the points. I agreed to it. A vote was taken by a show of hands, but so few raised their hands for them, they would not allow them to raise their hands for me, but would be satisfied to divide the house. This was done, and the majority was on my side. This seemed to anger Mr. Chisholm and he declared that he would deliver a lecture on Mormonism the next night. I was on my feet instantly and said, "And I'll reply to his lecture the following evening." And I did so, and out of all it ended in our favor. A sleigh load attended those meetings from Seagle, where I had previously opened up the gospel work, and who were so anxious for me to go back and preach some more. I did so and baptized ten before I left them. This was on February 3, 1886. On the 4th of the same month I went to the lakeshore, six miles south of Sand Beach (now Harbor Beach) and organized another branch of twenty members.—*Saints' Herald*, vol. 33, p. 134.

The years 1885 and 1886 were stirring ones. Abuse came from the pulpits and through the papers; usually the editors were fair with us in those parts, in permitting us to make reply; and the people likewise, willing to see fair play, excepting in a community where they were nearly all Christians (?); where such had control of public houses for preaching, we generally were excluded. What is the matter with them? None of them have a gospel principle, as taught by Christ and his apostles, but what we have; besides, we take up all that they leave out which was taught in ancient times. If they can be saved by obeying part, it will not damn us to obey it all!

They tell us that they believe in God; so do we. They pray; so do we. Some say, Be baptized; we say the same, and we say it is for the remission of sins to the repentant. (Acts 2: 38.) They do not. We believe in the laying on of hands for the gift of the Holy Ghost. (Acts 8: 17.) They do not. In blessing little children by laying on of hands (Mark 10: 13-16); they do not. We believe in the spiritual manifestations of the Holy Spirit, such as were enjoyed by the ancient saints, (Mark 16: 17); the majority do not. Also the same kind of officers, apostles, prophets (1 Corinthians 12: 28; Ephesians 4: 11-13), etc.; they do not. Surely if the unbelievers in all those and many other things can be saved, our salvation will be doubly sure by obeying and living up to them all! If any man, even an angel from heaven, would preach any other gospel, they would be accursed (Galatians 1: 8, 9) instead of being saved.

Having now several elders and priests in the church in the eastern part of Michigan, it came into my mind that there would be plenty to carry on the work and open up other places, so I would move farther west in the State and open up new places and get the work established north and west of Saginaw Bay. So I completed a Bible synopsis which I was working at for two years at odd times, and before leaving Deckerville I had it published. The printer was owing me some money, that, together with my home in Deckerville, when sold, was sufficient, and he took up the work of printing it; but the job was not very good, as his office was not equipped for book work, and did not give the satisfaction which we had hoped it would.

Later Brother Henry A. Stebbins compiled the Compendium, with the references taken from the Inspired Translation of the Bible. Still later Brother G. T. Griffiths compiled the Instructor, which was much better, being fuller and more

from various parts of the Bible, compiling them under different headings or subjects; thus making quite a ready reference complete. These books had the subjects arranged with texts. The reader may wonder how I could compile such a work, having had so little learning. I will answer. I procured two old Bibles, nearly worn out, and after finding the verses needed for each subject, I carefully cut them out and sealed them on paper, in their order, and with pen and ink wrote the book and chapter where the readers would find it in their Bibles. In that way the subject matter was punctuated and capitalized, which I would not be able to do with my limited education.

Two thousand of these were printed and sent out to those who purchased at that time. By them many were assisted greatly to find the references needed to answer those who asked them for a reason for the hope that was within them, as well as being a help to beginners in the pulpit. Those were sold just a little over the cost of production, the only object being to assist others to advance this beautiful restored gospel.

During the spring of this year I moved my family into Bay City, with the intention of doing some labor there while looking for a place to locate farther west, that the work of the latter days might be opened up in the northwestern part of the State, that many others then in darkness might have an opportunity to hear, and, as at other places, men would be raised up who could carry it to their neighbors, and thus broaden out and spread the gospel.

I was leaving behind me several ministers, such as Barr, Rawson, Whitford, Green, Simmons, William and Robert Davis, Carpenter, Phelps, Most, Bailey, DeLong, Birch, Wolvin, Cheney, Campbell, Pearson, and several others that I do not now recall to mind. I did some preaching in Bay City, baptized some, and also held a debate with a Simite minister (un-

der W. Sims, that man who wanted me to cast the Devil out of him), but it only lasted one night. It was a very tame affair.

Among the number baptized in Bay City was my landlord and his lady, with their daughter. Several of the brothers who were ordained to the office of priest were baptizing, and at different times I was called upon to confirm them and thus we kept the work moving.

One of my children, James, began to fail in health as soon as we went to Bay City. We think the water there was not good for him. I made up my mind that I must get out soon and go further west, as I had intended. It seems, also, that the Lord had a hand in urging me to go, and when I came to Reed City I saw that two railroads crossed each other there, the Grand Rapids and Indiana running north and south, and the Flint and Pere Marquette running east and west. I concluded that would be a fine center; from there I could go any of the four ways, and no matter which way I went, I would not be so very far from home for a few years. About that time Brother James H. Peters came to my home in Bay City, and on telling him of my impressions he concluded that it would be a wise move to make.

I opened up the work in Bad Axe in November of this year, and on November 26 I baptized six, three men and their wives. Near Bad Axe I held my first debate with an Adventist named Lillard, on the Sabbath question. Mr. Lillard had gone through their college at Battle Creek, Michigan.

The debate took place in a schoolhouse called Canboro, a few miles from Bad Axe. He and Mr. Ostrander had labored there together, assisted by others of their faith. I had never been in that part of Huron County before. Brother F. P. Burnham, who resided near there, had attended their meetings, and seeing that many were being fooled by their preach-

ing and that several were now working on Sunday and resting on Saturday, he wrote to me about it, urging me to come and accept their challenge. Said he, "They dare and defy the world to meet them on the Sabbath question. They claim that Saturday is the right day to keep, and not Sunday."

I went and found that they had been preaching three weeks and many were believing with them, but none had as yet been baptized.

Mr. Lilland affirmed that "the seventh-day sabbath as given to Adam was binding upon man throughout all time." I denied. After a few preliminary remarks, he said, "Now we are going to treat on facts: God created the heavens and earth in six days and rested all of the seventh day and gave it to Adam, and it was to be kept by man throughout all time." And putting his thumbs in the armholes of his vest and looking over his shoulders, he said: "I tell you, elder, facts are stubborn things." (Loud applause from the people.)

He went on to tell us that all the prophets and patriarchs kept it, and God gave it to Moses on tables of stones to show how imperishable it was. "Then do you mean to tell us that Jesus Christ came to kick over what his Father did? No!" Then he said that Jesus acknowledged the sabbath and enjoined its observance when he told them: "Pray that your flight be not in the winter, neither on the sabbath day." To seal the matter, John in 96 A. D. said, "Blessed are they that do his commandments [the ten], that they may have a right to the tree of life, and may enter in through the gates into the city." Then he claimed that he had proved it from Genesis to Revelation. I believe if Mr. Lilland said anything was a fact once, he said it twelve or fifteen times in his first speech. I was then called to the floor. Replying, I said briefly: "The three facts are three falsehoods. God did not complete the

entire work in six days, but on the seventh day God ended his works. That is a fact; the other is false. Then he rested on (not through) the seventh day. He rested the balance of the day. That's a fact. And that Adam kept it is not true, because Adam was not made until long after that!" (Loud applause from the people.)

"The statement that God blessed that day and sanctified it and set it apart for man, is not so, for it reads: 'Sanctified it *because that in it* he had rested.' That is the cause. *In it*, not through it. Neither Adam, Noah, Abraham, nor any other man had or observed that day that we have any Bible proof of, until Moses, 2,513 years after the creation. Deuteronomy 5: 1-3 says, 'The Lord made not this covenant with our fathers.' Then none of the ancients had it. It was given to Moses for Israel, until Christ." (Deuteronomy 5: 22; Galatians 3: 19.)

During the debate I told him that I would trap him. I said the ten commandments was the added law. I read all but the last line or two of Deuteronomy 5: 22 and asserted only what it said, and poor Lilland stepped right into the trap.

Said he, "Why, the ten was not the added law. If it said that, why, he's got it." Then I read it all: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone, and delivered them unto me.' 'If it said that, why, he's got it.' It said that, Mr. Lilland, and I've got it!" (Cheers and applause.)

"God made known that law verbally to Moses on their way out. [Deuteronomy 5: 3.] Then a month or so later he gave it to them on tables of stone on Mount Sinai. [Nehemiah 9: 12-14.] Hence the statement, 'Remember.' Remem-

ber what I told you in Horeb on the way out. Not as Adventists say, 'Remember the law given at creation.' Just think: Remember 2,500 years before they were born!"

Mr. Lilland still denied that the ten was the added law or that it was ever called a covenant. But that was the only law or covenant that we read of that was written on stones, and it is called covenant, "even ten commandments." (Deuteronomy 4:13, Exodus 34:28.) God told Jeremiah that he would make a new covenant with Israel, not like the old one. (Jeremiah 31:31-34, Hebrews 8:6-13.) It was a fiery law for Israel. (Deuteronomy 33:2.) "And I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."—Hosea 2:11. When all cease, how much is left? If that law was given at creation, how was it that Cain was not killed for killing his brother? Instead, the Lord put a mark on him, "lest any finding him should kill him." (Genesis 4:15.) Moses likewise; but it was not then given. When the man gathered sticks on the sabbath day, he was put to death. (Numbers 15:32-36.) If they did any work on that day, the penalty was death. (Exodus 31:14-16; 35:2.) A sign between God and Israel. (Exodus 31:12, 13; Ezekiel 20:12, 20.)

Let the reader turn back to the first Sabbath that was ever kept by man. They (Israel) traveled from Elim to Sin, about thirty miles, tired and hungry. They grumbled and murmured against Moses and Aaron and against the Lord. Finally the word of the Lord came. Quails came that evening, manna in the morning, and Israel was supplied. The manna fell one, two, three, four, five, six days. The next day was a sabbath. After it is fully established it is called *the* Sabbath. All other Sabbaths likewise. (Leviticus, chapters 23, 24; Exodus, chapter 16.)

Now run those days back the other way. The manna fell six, five, four, three, two, one days. What would be the day before that? It would be the seventh day of the previous week—the Sabbath, if in force. Then, if in force, they broke it. Penalty is death! And God the author of it all! Death for traveling that far. Death for catching those quails. Death for preparing them for food, etc. But as there was no such law given, they broke no law. (Romans 4: 15.) Mr. Lillard dwelt long on Matthew 5: 17, 18, saying not “one jot or one tittle” should fail while the heavens and earth should stand. That is not it at all, but, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (Matthew 5: 18.) There can be no change in it *till* all be fulfilled, whether the heavens and earth pass or not. Christ came and fulfilled the law and made changes as follows: “Thou shalt not kill,” changed to condemning anger against a brother. (Matthew 5: 22.) “Thou shalt not commit adultery,” changed to, “But I say, whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”—Verse 28.

“Oh, but,” says Seventh-day people, “he enlarged upon it, magnified it and he made it more honorable,” etc. All right, thank you. Then he changed it, didn’t he? This he dare not do while the heaven and earth last, unless it is then to be fulfilled.

Again: “Thou shalt not forswear thyself.” But, says Jesus, “Swear not at all.” (Verse 34.) He knocked that one clean out. This dare not be done “until all be fulfilled.” “Eye for an eye” under the old law. Jesus says, “Resist not evil.” (Verse 39.) Once more, “Love thy neighbor and hate thine enemy.” (Deuteronomy 23: 6; Psalms 41: 10.) The Savior reversed that by saying: “But I say unto you, love your

enemies." (Verse 44.) None of which changes could be made while the heavens last, "till all be fulfilled." Jesus said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1: 15.

Christ is the "end of the law" for righteousness (Romans 10: 4.)—the minister of a better law (Hebrews 8: 6) but his law is not in force until his death. (Hebrews 9: 16, 17.) For that reason when one came to him and asked what he might do to have eternal life, he told him to keep the commandments and to be perfect. "Follow me" (Matthew 19: 13-21); but he did not say, "Keep the seventh day"! If he had it would be all right until he arose from the tomb. So with the lawyer, but he did not tell him to keep the seventh day. Neither did he at any time tell anyone to keep it in all of his ministerial work, so far as evidence in the Bible is concerned; but the reverse. Jesus defended his disciples when the Pharisees said they had broken the law of the Sabbath. It was true, but the Savior knew that the old law ended anyway at his death; so neither he nor they paid much attention to its observance. (Matthew 12: 1-8.)

In the case of the woman taken in the wrong: Jesus would have been compelled to say, "Yes, kill her. Stone her to death!" if the law was to continue. (John 8: 3.) But he nailed it to his cross (Colossians 2: 14), cast out the old and established the new. (Hebrews 10: 9; 7: 22; 8: 5-13; Galatians 3: 24, 25; 4: 24-31.) Oh, so many more!

Peter said that Christ "hath given unto us all things that pertain to life and godliness." (2 Peter 1: 3.) Neither of them said, Keep the seventh day. Paul said, "For I have not shunned to declare unto you all the counsel of God."—Acts 20: 27. He left that old law and obeyed the gospel, to be saved.

But for the benefit of the reader who may be interested in the Sabbath question, know that the seventh-day Sabbath was a fixed date and not a fixed day; while since Christ the Christian Sabbath is a fixed day and not a fixed date. April (Abib) was the first of the year for Israel. (Exodus 12: 2; 13: 4; Deuteronomy 16: 1.) The fourteenth is the passover. (Numbers 28: 16; Exodus 12: 6, 18; Leviticus 23: 5.) On the fifteenth begins the feast of seven days; the first and seventh are holy convocations, and no manner of servile work must be done in them. (Follow the references above.) All fixed dates, beginning at the same date each year, so are all the sabbaths, weekly, yearly, etc. Just the same as our birth-days for Americans, and first for Canadians—Fourth of July comes every day in the week as the years go by, so does Christmas, etc. Likewise the seventh day Sabbath, whatever day of the week comes the fixed date, every seven days from that will be the Sabbath for that year—every year likewise.

Mr. Lilland dwelt considerably on the statement, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."—Exodus 20: 11.

What does he say he blessed and sanctified it for? "Because that in it he had rested." (Genesis 2: 3.) To be fair, we will admit that is one reason, but the principal reason given by Moses is this: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: *therefore* the Lord thy God commanded thee to keep the sabbath day."—Deuteronomy 5: 15. That is the principal reason. God did not bring us out of Egyptian bondage. We were never in Egypt. There were about twenty-six nations on the earth at that time, but only to that

nation and those who sojourned with them did God give that law, 2,513 years after creation—until Christ—about 1,525 years duration.

“For the law given by Moses, but grace and truth came by Jesus Christ.”—John 1: 17. “Not under law, but under grace.” (Romans 6: 14.) Those two references should settle the matter.

Again: No mercy under the old law; transgression was death. (Hebrews 10: 28.) Under the gospel, very merciful. (Matthew 18: 15-17.) The ten commandments were added (Deuteronomy 5: 22) till Christ came. (Galatians 3: 19.)

Mr. Lilland wanted to know if I wanted to kill him (when talking about the law being the schoolmaster). Said he, “After the schoolmaster has done his work, my opponent is going to kill him.” It was evident that he did not understand that scripture. “Wherefore the *law* was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”—Galatians 3: 24, 25. There is no man in it to kill. The law itself was the schoolmaster, till Christ. Then when he came we were not under the law (schoolmaster). It made nothing perfect. (Hebrews 7: 19.) If it did, Christ died in vain. (Galatians 2: 21.) Christ is the end of the law. (Romans 10: 4.) Let no man judge us then about the sabbath which was only a shadow. (Colossians 2: 16, 17.)

Mr. Lilland tried to make capital of Christ's statement: “But pray ye that your flight be not in the winter neither on the sabbath day,” (Matthew 24: 20) showing that He recognized the sabbath as an holy day, from creation to the end of the world. Can the reader find any sanctity placed on the sabbath, any more than on the winter? Not any. Jesus was warning them for their physical benefit. If one has to flee to

the mountains in the winter, he will suffer untold misery. If one should have to flee on the sabbath (the old Jewish institution), he would have to jump over the gates or walls, (their gates were closed that day) thus breaking their decayed law (Hebrews 8: 13) and bringing their anathema upon him, which in the end would bring imprisonment and likely death; hence the warning. There were many other laws of equal duration with the sabbath, as follows: passover, Exodus 12: 14; burnt offerings, Exodus 29: 42; incense Exodus 30: 8; atonement, Exodus 30: 10, 21; priesthood, Exodus 40: 15; Hebrews 7: 12; meat offering, Leviticus 6: 18.

Reader, do not forget that all of those were to be observed throughout their generations forever, or while they lasted as a nation, all equal with the sabbath. Still more: first fruits, Leviticus 23: 14; pentecost, Leviticus 23: 21; feast of tabernacles, Leviticus 23: 41; oil of lamps, Leviticus 24: 2, 3; fringes, Numbers 15: 38; blowing of trumpets, Leviticus 10: 8; and many other things, all of equal duration with the sabbath and none of which do they keep. That man who says that the sabbath is binding upon man now, but not the others as above mentioned, is under a curse. "Cursed is everyone that continueth not in *all things* [while it is in force] which are written in the book of the law to do them." (Galatians 3: 10.)

What, then, of the statement in Revelation: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Revelation 22: 14. Why? Blessed are they who lived from Adam to Moses and kept his commandments. Blessed are they who lived from Moses to Christ, who kept the law governing in that dispensation. Blessed are they who believe in, obey, and live to the gospel as given by Christ and his

apostles—the “everlasting gospel”—from the time he left until he comes again. In short, blessed are all in any and every age who lived to the gospel or law governing them in that age or dispensation. They will enter in and receive all they are worthy of.

Mr. Lilland acted the gentleman all through the discussion. He started out very boldly. So many times during the first speech he mentioned “facts,” but when I showed they were not facts, he generally said, “Now it appears to me.” And in my last speech I said, “Mr. Chairman, ladies and gentlemen, you will remember in the first speech about the elder’s *facts*, but he never mentioned *facts* afterwards. Instead he has said, ‘It appears to me.’ Even when it wasn’t that way—it only appeared so.” He was anxious to have a vote of the people as to who in their opinion had gained the victory. Only eight voted for Mr. Lilland. For our side, the chairman smiled and said, “Oh, there are too many. I cannot count them.” Poor Mr. Lilland turned to the wall and sobbed aloud.

We had a fine chairman who seemed to be fair on both sides. Mr. Freeman was his name. He was a colored man, and I am credibly informed that he was the first colored man to be admitted and to go through college at Oberlin, Ohio.

On September 10 of this year (1886), I was called to Fairgrove, Michigan, to preach a funeral sermon for the daughter of Brother and Sister Hanson of that place, and as was my custom I gave tracts to the passengers on the train. This time I had some of my own arranging, viz, on baptism, laying on of hands, resurrection, etc. The kind I was then distributing was little slips—one leaf—subject, “Resurrection,” a reference for one that took place at the time of our Savior’s resurrection, and two yet to come, with a few hints

and references. I got aboard and found a vacant seat near the front of the car. Ticket being taken, I opened my satchel, took out some of the little slips, and started thus, "Have one of my tracts, sir?" to the gentleman who sat behind me; "Have a tract, ma'am?" to the next. Some would return my smile and take one. Others looked surly and turned their heads away. I passed by as though they were not there, wearing my smile just the same. After reaching the other end of the car and turning to go back to my seat, an old gentleman looked down the aisle and, holding the little leaflet in one hand, pointed to the first reference and said in a loud voice, "There's a lie on the face of it!" Oh, thought I, why did he say that? Here I am trying to help the people get the truth, and he is trying to throw discredit on it. I concluded that I would not let it pass by unnoticed.

On reaching my seat and putting the balance of the papers in my satchel, I said in about as loud a voice as he had spoken, "What's a lie on the face of it?" "Why," he replied, "a resurrection past! It's a lie!" By that time some of the men passengers began to crowd down to that end of the car to hear what each might say. Replying, I said, "Why, there is no lie there. It gives you the reference where you will find it in the Bible!"

"It's a lie. I've read the Bible before you were born, and I know there is no such statement in the Bible!" said he in almost a rage.

Replying, I said, "Well, sir, you look to be a man old enough to have read that Bible before I was born, but I know it is there and, to settle it, I'll read it."

"That's right," said two or three of the listeners.

I read, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves

after his resurrection, and went into the holy city, and appeared unto many.”—Matthew 27: 52, 53.

“You have it,” said one.

“That settles it,” said another.

But the old gentleman said, “Well, there weren’t many resurrected, anyway.”

To that I replied, “What! are you so dull as that? a man that read the Bible before I was born?” I read again, spelling the word, “and m-a-n-y bodies of the saints which slept arose.”

Laughingly the spectators returned to their seats, one saying, “The young man’s got it.” Another, “The old man didn’t know as much as he thought he did.” Just then the conductor came in. Instantly the old man was on his feet addressing the conductor, “Say, conductor, I want you to put this man at the other end of this car or in some other car. I will not be annoyed by him.” Being slightly acquainted with the conductor I said, “George, I was just giving out some of my little circulars, and he took exception to something and yelled out, ‘There’s a lie on the face of it,’ and I proved that it was not a lie, and he’s mad about it.”

The conductor gave me a wink and went on. And I went on too! I told him he looked like one of those “almighty-dollar” preachers who dare not stand upon the principle of genuine manhood and defend the eternal truth of heaven, but for the money there is in it teach for doctrine the commandments of men—(vain worship!) and just as true to-day as when the Savior told it. (Matthew 15: 8, 9; Mark 7: 7, 8.) No wonder Jesus asked: “How can ye escape the damnation of hell?” (Matthew 23: 14, 33; Mark 12: 30; Luke 20: 47.)

When I got off the train at Fairgrove, that man did likewise, and preached the following Sunday.

During the year while in Bay City, the home of Walter

Sims (the man who wanted the devil cast out of him), he learned I was preaching in the city and thought it best to publish a supplement to his paper, the *Controversialist*, in which were many scandalous statements regarding the Latter Day Saints and against the leaders of the old church as well as the Reorganization. Brother C. E. Mead (then of Bay City, now of Detroit) and I went to his church on Sunday to hear him, intending to see him at the close and to ask him to correct those false statements made by him in his supplement. Brother Mead and I seated ourselves about half way down near the center of the church. Mr. Sims took the text from 2 Timothy 2: 19, and read it thus, "Nevertheless the foundation of God"—not the foundation of Mormonism—"Nevertheless the foundation of God"—not the foundation of that dirty stink of a prophet Joe Smith—"Nevertheless the foundation of God"—not the foundation of that old Book of Mormon dug out of the sand," etc. And of course by that time several were elbowing each other, rustling and whispering and saying, "There's two Mormons sitting over there!" We kept our faces sober, scarcely making a move, while he had much to say about our people which was not true. I made up my mind to talk to him after meeting was over, but the minute he dismissed his meeting he entered the vestry, slamming the door after him; then one and another pitched in and, following their leader, went on with their slander and abuse of us, the books, and everyone who believed with us.

Well, we had our own meetings through the day, and on Monday morning I went over to Sims's academy. His academy was attached to his church.) On meeting, I told him that I wanted to have a little talk with him.

"Well, I don't want to have any talk with you," he interrupted.

“Well, but Mr. Sims,” said I, “you have slandered and abused our people shamefully.”

“Don’t you talk to me that way, sir, or I’ll put you out doors too quick!”

“But, Sims, you printed and circulated that supplement to your *Controversialist*, in which are many things stated against us that are not true. Also in your sermon yesterday you did the same. Now, sir, I want you to apologize and rectify the same through your paper.”

“Well, if you haven’t got cheek!” said he.

“Yes, sir,” I replied, “I have two cheeks—one on each side of my face. It is very necessary to have them to meet such men as you!”

“Get out of here or I’ll kick you out!” (Raising his foot.)

“Now, Sims, don’t you pile onto a little fellow like me. If I grab your foot, you’ll fall, and you’ll fall heavily. I can get around twice while you are turning once. Well, to settle this, I ask that you allow as much space in your *Controversialist*, or give me the use of your church to make reply to your slanderous statements against us.”

Replying he said, “Well, if you haven’t got brass enough in your face to make a brass kettle!”

And in reply as quick as a flash I said, “Yes, sir; I know it, and you’ve got sap enough in your head to fill it. It isn’t good brains or common sense, it’s just sap.”

I cannot now remember whether it was Brother Mead who went with me that morning, or Brother A. H. Wiltsie, but whoever it was, when he saw that we were talking rather loudly, stepped outside, and now and then he would say to me, “Come on. Come on!” but I did not “Come on” until I was through with him. Mr. Sims persistently refused my request.

I then went down town and explained the situation to the

editor of the *Bay City Sun*, telling him how unjustly we were treated; the slanderous statements that were made against us; Sims's slanderous article which he had published in the *Sun*, and the editor would no doubt remember it; and I requested him to give me space in his paper in which to make reply. This he granted, with the understanding that the article should not exceed two columns in length. I, as in other cases, being aided by others who assisted me on grammatical points, wrote the article.

Of this article Joseph said:

From the *Bay City (Michigan) Sun*, we see that Brother J. J. Cornish was given nearly two columns in which to "thresh" a Reverend Mr. Sims of that place for his yarns, exaggerations, and "whoppers." We are glad to see that the best papers of our times open their columns to well-written, good-tempered articles by our people in defense and in advocacy of their faith. Times have changed marvelously in these matters from what they were ten, twenty, or more years ago.—*Herald*, vol. 33, p. 786.

Following is an article replying to "Veritas" who saw fit to inform the public of matters which he knew but little.

Editor Times: I wish to say a little in answer to Veritas' article under the above heading. It is true Smith did claim to have the administration of angels. (See Revelation, 14: 6-8.) And also that he received the book or plates which contained the records of the Book of Mormon. (Isaiah 29: 1-20. Psalms 85, etc.) But Veritas says, "The Mormon Bible is not the Book of Mormon." I suppose he means the King James Bible retranslated or revised by Joseph Smith. Yes, there are two different books; but he makes very light of it. He surely has not read it or he would not run it down. I will just give a few quotations from the two Bibles. I will, to make it short, write King James' version thus, K. J., and Joseph Smith's version thus, I. V. K. J.: "And they heard the voice of the Lord God walking in the garden."—Genesis 3: 8. I. V.: "They heard the voice of the Lord God, as they were walking in the garden." K. J.: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."—Genesis 6: 6. I. V.: "And it repented Noah, . . . that the Lord made man on the earth, and it grieved him [Noah] at the heart." K. J.: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people," etc.—Deuteronomy 14: 21. I. V.: "Ye shall not eat of

anything that dieth of itself; thou shalt not give it unto the stranger, . . . or thou mayest not sell it unto an alien; for thou art an holy people unto the Lord thy God." K. J.: One night an angel "smote in the camp, . . . an hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."—Isaiah 37: 36. I. V.: "When they who were *left* arose," they found that these were dead, etc. K. J.: 2 Chronicles 21: 20, and 2 Chronicles 22: 2, makes a man two years older than his father, but 2 Kings 8: 25, I. V., shows his proper age. In 2 Chronicles 22: 2 the word "*forty*" in K. J. reads "*twenty*" in the Inspired Version, thus agreeing with 2 Kings 8: 26. K. J.: "And the Lord plagued the people because they made the calf which Aaron made."—Exodus 32: 35. I. V.: "And the Lord plagued the people because they worshiped the calf, which Aaron made."

Veritas also says: "And he [Smith] also had the audacity to make changes in Christ's sermon on the mount." True, there are some changes, as follows: K. J.: "Jesus was led up . . . to be tempted of the Devil."—Matthew 4: 1. "Then the Devil taketh him." (Verse 5.) "Again, the Devil taketh him." (Verse 8.) I. V.: Jesus was led up to be with God, and the Devil came to him. The spirit (not the Devil) led him, and the Devil came to him, etc. K. J.: "Wise as serpents, and harmless as doves." (Matthew 10: 16.) I. V.: "Wise servants, and harmless as doves." K. J.: Many shall come and "shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: . . . and shall be cast out into outer darkness." (Matthew 8: 10-12.) I. V.: "Many shall come . . . but the children of the wicked one shall be cast out into outer darkness."

There are many such changes, but there are no changes in the doctrine; and the truthful man and woman who wishes to have the truth on their side will say that the translation of Joseph Smith is the best, or is an improvement. The learned of 1881 agree with Joseph in some places, while other places are made no better than that found in the King James Translation.

And now, regarding the Spalding story, or Manuscript Found. I did show in my last that Joseph and Sidney were not acquainted with each other until after the Book of Mormon was published, and as the manuscript will soon be in the market, read the story and also the Book of Mormon, and you will all conclude that the Manuscript Found is not the original of the Book of Mormon. Mr. L. L. Rice of Honolulu, Sandwich Islands, (not a Latter Day Saint), says: "Two things are true concerning this manuscript in my possession—First, it is a genuine writing of Solomon Spalding; and second, it is not the origin of the Book of Mormon."

J. J. CORNISH.

DECKERVILLE, September 19, 1885.

During the year I baptized and confirmed seventy people and blessed about eighty-four children, besides administering

in the ordinances of the gospel and acting as president of the district: trying to advance the work of Christ to the best of my judgment and ability.

I left Bay City and moved to Reed City, Osceola County, the last of May, and rented a small house into which we moved. And as we had not received more than fifteen dollars per month for the family, and nearly all of the money for my home had gone into the printing and binding of my synopsis of the Bible, besides paying every cent to those to whom I was indebted, on arriving at Reed City, after paying our fares and the drayman, I had only forty-eight cents in money left. Our family was receiving only a small amount, and this moving made extra expenses. We knew that our money was running low, but did not suppose that it would get so low as that before the next month's allowance would be due. So as usual, we, at our family altar, told the Lord all about it, and prayed before we left Bay City, and that night in Reed City, that he would bless us as in the past.

That night after we retired, the little mother said, "What will we do, John? We have only enough for the morning meal." Said I, "I don't know, but I think it will be all right. We have our synopsis advertised, and there will likely be orders come in, so it will be all right. I'll manage it some way, little mother."

During the night I dreamed that I went to the post office and two letters were handed out to me, and in one of them was a ten-dollar bill to help tide us over for the present. As soon as my wife awoke I told her my dream. We both believed it would be as I had dreamed. I arose, kindled the fire, and going down town found where the post office was located but it was locked. Just then a gentleman was passing who asked if I wanted to get into the post office. I told him I did. "Oh,"

said he, "it doesn't open until seven o'clock." I thanked him and hurried home. We ate our frugal breakfast, and I then returned to the post office. I received two letters. In one of them was a ten-dollar bill for us. The letter which contained the money read (quoting from memory):

EAST LAKE, MICHIGAN.

Dear Brother Cornish: Thinking that you likely have moved to Reed City by this time, I am impressed that you need assistance financially. Inclosed please find \$10 to assist you to meet the present extra expense.

Yours,

J. H. PETERS.

The Lord knew that I was working for him, and that, too, with my "might, mind, and strength," and that I had come to that place according to our agreement (as I understood it) while I was in Bay City. I answered the brother's letter. Sometime later when I met him, he told me how happy he felt as soon as he had sent it. And when I told him how needy I was, he said, "I am glad to know it; not glad to know of your pecuniary circumstances, but because God acknowledged me as his servant, and directed me to assist you." Thus we were enabled to move on without any distress of body or mind.

Oh, I would like to mention many things that happened in the church work in those days, which I think would interest the reader, but I must pass them by, and give place for other things which I think will be more interesting.

In the year 1887 I opened up the work in Bay Port, Michigan. The second night I dreamed I saw a large body of clear water, and at the edge I could see lots of lively fish swimming around. I concluded I was at the right place. Jesus says, "I will make you fishers of men" (Matthew 4:19), and Luke says that Jesus told them that they were fishers, but "thou shalt catch men" (Luke 5:10), and I made up my mind that

I would faithfully preach the gospel as they did. I would catch men also, and so I did. I not only caught men, but women, too. All told, I baptized one hundred and seven men and women in Bay Port.

I had not been preaching there long before I had opposition, but being so accustomed to the actions of people wherever I went, especially among most of those who claimed to have religion, I would think something was wrong if there were no opposition. Once in a while an infidel would pitch in and have something to say against religion; not our church only, but any and all religions that claimed to have God, Christ, and the Bible in them. But in this case, there was one infidel who simply wanted to down what he called Mormonism. He, J. W. Snell by name, had his say, and another man, a minister of the Methodist Church (the church of which Mr. Snell's wife was a member), whom they imported from Boston, Massachusetts, thought he would try to tear the work down. I was telling some one about this incident at one time in the presence of Brother J. A. Grant, and he went on and mentioned some things in it which I had forgotten, so I wrote to him the other day to prompt me in the matter. This reply will give a more complete account.

I quote all of his letter pertaining to this matter as follows:

SPRINGFIELD, OHIO, March 21, 1921.

ELDER J. J. CORNISH,

Senlac, Saskatchewan.

Dear Brother: Your letter of the 7th inst. reached me at a little mining town called The Plains. . . . We are all well and I hope this may find you all the same. Now to the debate in the Pincomb Schoolhouse. Yes, your opponent's name was W. M. Davis. The chairman's name was W. M. Stapleford. He stood for fair play in that debate.

You first met Davis in a meeting of his on Sunday. You sat right up on the front seat near the pulpit (or teacher's desk). He said, "I have come from Boston to debate with a man by the name of Cornish,

and I wonder if there is anyone here to-day to speak for Cornish." He repeated that a couple of times, when you arose and said, "I will speak for Cornish." Said he, "Are you authorized to speak for Cornish?" You said, "Yes." "Well, what is your name?" said he. "Cornish." "Oh, you're Cornish are you? Well, we will start the debate to-night." You said, "No, I never debate on Sunday, much less start one on Sunday, and as I have appointments out for to-night and to-morrow night, I will be ready to start it Tuesday evening." This was agreed upon. Tuesday evening he took the lead. Occupied his half hour in telling how wise he was, and how little his opponent knew. Said he was master of seven different languages and had traveled from one end of the continent to the other. "I feel I owe this audience of people an apology for appearing before you to debate with a man so much my inferior." Looking down at you he said, "My opponent can't read. He can't read his own Bible." You looked up with a smile and said, "I may read too much to suit you before we get through with this debate!"

Well, after your first half-hour speech, he was not only fooled, but he realized he was beaten. He tried to find something in the Scriptures, but could not. You said, "You will find what you are looking for in such a book, chapter, and verse." Well, that confused him all the more, so when he turned to it he could not read it right. You said, "You are not reading that right. Read it right, or I will read it when I get up!" That beat him so bad he laid the Bible down, and started on those using tobacco, the ladies wearing bangs, and finally wound up on the Free Masons.

There were some twelve or fifteen Masons present, and at the close they gathered right up around the rostrum, and what they did not tell Davis, tongue could not speak. They called him everything but an honest man. There was one Scotchman in the bunch, and when he got a chance to have his say at Davis, he said, "You old bugger, you talk about the ladies wearing bangs. You ought to have a bang over your old head."

Well, you remember the next night he would not take the platform but backed out and went home.

My father was not much for going to church, and had not been attending your meetings. He would meet J. W. Snell, and Snell would tell him, "Cornish is just a surface man. He doesn't know anything; just paddling on the surface." He would meet his brother, Uncle Charlie. He would tell him, "That man Cornish beats everything I ever heard. He gets down in the Scriptures deeper than anyone we ever heard." Well, father, listening to the conflicting statements about you, finally said, "Well, by gracious, I am going to hear that man Cornish for myself." After the meeting, the first he attended, he made right for Snell and said, "Snell, I think you are mistaken in this man. I think from what I have heard to-night that he is unfolding the Scriptures beyond anything we ever heard." Snell said, "Oh, by switch, don't be deceived. He is a perfect idiot. He is just paddling on the surface." Father said, "Well, by gracious, I am coming again." So the next night after the meeting he went to Snell again and said, "Well, Snell, I have fully de-

cided that you are mistaken in this man Cornish, for he is going into the Scriptures beyond anyone we ever heard; and Snell, I'll tell you now, you will never drive that man out. The only way to get him out will be to coax him out." (Snell had rather driven sectarian ministers, but father thought he could not drive you.) You will remember you preached Sister Morley's funeral sermon. Well, father was at the funeral, and talking about your sermon afterwards, he said, "Oh, Jehu, how he did preach!"

I attended Davis's meetings after the debate, and one night he was giving it to Joseph Smith hot shot. I arose and said, "Mr. Davis, suppose in the judgment day you learn that Joseph Smith stands justified, and his work accepted of God; what then?" Said he, "Well, sir, I will gladly repent." I said, "It may be too late to repent then. You had better do that now."

He declared he was born again but, as they all do, said baptism was not essential to our salvation, etc.

You will remember Uncle Charlie's uneasiness before the debate came off, how he would dig his ribs, and pick his fingers, and ask you how you thought it would come off. All the satisfaction you would give him was, "Well, it will be hard for him to take a little of the truth and overthrow it all."

Well, after Davis made such a failure, Snell thought he would redeem the fort, so you and he had it. You will remember how his chin would quiver, and he could not find what he wanted. You would tell him where to find it, and he, too, could not read it right. You would correct him, and that would confuse him till his chin would quiver so he could hardly talk. He wore glasses, and you would say to him, "You ought to be able to read with your four eyes," etc. It was better than a circus for us young fellows who were taking it all in. Well, if what I have written prompts you on any point I will be glad.

Sincerely yours,

J. A. GRANT.

There is one thing I wish to add to what Brother Grant has written. On the second evening, you notice, John said that Davis "backed out and went home." The reader can see by the following that he was trying to back out. He said, "Well, Elder Cornish, I see you are up there with your mob." "Why," said I, "I have no mob here, Mr. Davis." At that Mr. Clint Sylvester pulled off his coat and vest and said, "I'll let you know there's no mob up here." Mrs. Sylvester grabbed him and pleaded for him to keep quiet, which he did because he could not get down to where he, (Davis) was, as the place

was crowded to its utmost capacity. Mr. Davis spoke very unkindly to me and the congregation and finally said, "If you want to hear me speak to-night, you will have to clear out two of those aisles." A perfect hush—a great silence. I finally said, "Why, Mr. Davis, the place was jamb full last night, and several loads of people had to return to their homes, but nothing was said about clearing out the aisles. I think if you try you can come up on the south side aisle, as I did. That row of people will crowd back as you pass, as they did for me." But he kept on, "Suppose there would be a fire, how would you get out?" I replied, "Mr. Davis, just look at that row of young men and women standing on that plank, the center of which rests on the stove, and a pile of wood under each end of it. It doesn't look as though there will be much of a fire, does it?" Then one of the school officers arose and said: "Mr. Davis, I think it is unreasonable to ask that we clear out two aisles." Davis: "I demand it. It's according to law." Cornish: "Such laws may be in cities and large towns, but not in a country schoolhouse like this." Davis: "Supposing a fire would break out, how could the people get out?" School officer: "But, Mr. Davis, there's no fire in the stove now, and we will not need any with this crowd of people. You see we let down two of the top sashes now, and perhaps others will have to be let down before we get through." Davis: "I want the aisles cleared out." Another school officer: "Well, what will we do with them? They will have to be put out if we clear the aisles." Davis: "Well, put them out." School officer: "Well, I don't want to go out myself. Neither do I want to put anyone else out; and if we did we could not keep them out." And much more of the same kind was said. But concluding, Davis said, "You give me the power to keep the aisles clear, and I'll do it." A vote was then taken by the

chairman, and a large number voted in his favor. At that moment I said in an undertone, "Don't let a hand be raised against him." "Those opposed, raise your hands." Not a hand went up. "Ah," said Mr. Davis, "you didn't all vote that I should keep the aisles clear; I won't do it." Chairman: "But Mr. Davis, there was no one voted against you." A little more parley and then the following: "Resolved, that in the opinion of this people, Mr. Davis is only making excuses to get out of debating; and that we request him to go on with the discussion, or back down like a coward." Carried. "Oh, yes," said Davis, "how many does it take to lead a horse to water, and how many does it take to make him drink after you get him there?"

I saw that time was passing, and as there was a houseful to talk to, either in debate or preaching, I arose and said: "Mr. Davis, why don't you tell the people what you mean? Tell them that you are whipped, and that you cannot prove the doctrine to be false, and that you want to get out of it." This, of course, set up a lot of laughing and merriment. The chairman called order. Mr. Davis then asked me if I would come to the door and debate there. I told him, "No, I am not a coward. I purpose to face the people like a gentleman, and what I have to say I want to say to their faces, and not down by the door behind their backs." This gave rise to a few cheers, and Davis said, "I'll get out of here," and he went—likely going yet if he is living, and if he is dead, he's gone!

There were only three members of the church living there at that time, Brother and Sister Curtis Lambkin, and R. E. Grant, whom I had baptized a few days previous to the debate; and two brothers came from Ubyly to attend the discussion. Several had asked to be baptized, but I told them that I wanted

them to hear all they could, so when they came into the church they would do so with their eyes open, having a good understanding of the same. The three members, two Lambkins and Grant, urged me to baptize them and not wait any longer, hence their baptism at that time.

At one time Brother J. A. Grant, who was not married at that time, and several other young people asked, "Brother Cornish, if we should want to come into the church, would we be permitted to go to dances? The Bible says 'there is a time to sing, a time to dance, a time to pray,' etc." Replying, I said, "Do you like to dance?" "Yes," was the chorus. "Do you go to dances?" "Oh, yes, we've been to lots of them." "Well, do you ever pray?" "No, I guess none of us pray very much." "Well, then, you have had your time to dance, now obey the gospel, and take time to pray. By so doing the Bible is fulfilled in your doings." They concluded they would obey the gospel and leave out the dance. Some one then said to me, "Now, Brother Cornish, you told us to wait until after the debate was over; then you would attend to the baptism. Now when may we be baptized?" I told them we would attend to it at about 2.30 on the following Sunday. So we cut a place in the ice on Saturday, and on Sunday I baptized sixteen. On coming up from the water, Brother Francis Smith, now of Independence, Missouri, walked up with me, and said, "I wish I had my clothes here. I should have been baptized, too." Replying, I said, "I'm going to baptize again to-morrow at 2.30." I confirmed the sixteen that evening after preaching a short sermon, and gave out for baptism on Monday at 2.30, also preaching in the schoolhouse that evening. At 2.30 Monday I baptized fourteen, and on coming up from the baptism that day Brother William Dowker walked along with me and said, "I wish I had a change of clothing

with me. I would be baptized, too." Replying to him I said, "I'm going to baptize again to-morrow at 2.30." "Then I'll be there," said he. I preached a short sermon that evening, then confirmed the fourteen, and announced baptisms on Tuesday at 2.30. That day I baptized twelve, confirming them at the evening service.

I had a presentiment given to me regarding Brother Charles E. Grant (who at one time seemed to be on the infidel list with J. W. Snell and others, but believed the gospel and obeyed among others as hereinbefore mentioned), that it was very necessary that he receive the Holy Spirit at the time the hands were laid on his head for confirmation and the reception of the Holy Ghost. Accordingly I made a special prayer for the power of the Spirit to come to me when he was confirmed that he might have it in like manner at the time. And as I prayed I believed it would be as I had asked. I confirmed all, as was my usual custom, in the order of their baptism, the first one baptized, the first one confirmed, and so until all were confirmed. When I came to him, to myself I said, "Now, Lord, I have done as you have directed me. Let thy blessing come." And the minute I placed my hands upon his head, the Spirit thrilled my entire being, and Brother Charles felt the power at the same time, all through the confirmation. And so did many others, both in and out of the church. Oh, there was power in that schoolhouse that night! It was grand!

The reader who may not now be a member of the church by baptism, may ask, "Why, do you receive the Holy Spirit sensibly? Yes, dear brother; yes, dear sister. To that man or woman who will with an humble, pure, and honest heart obey the gospel as Christ and the apostles taught it, the same as has been restored by an angel of God (Revelation 14:6) to his children in these last days prior to his second coming

to reign, God will give the knowledge by that power now as he did in ancient times. I would stake my life upon it. "They shall receive the gift of the Holy Ghost," is just as true now as when it was given to Adam, and will last until the last man born into this world shall have complied with the requirements of the "everlasting gospel."

IMMORTALITY IN THE MODERN MIND

In place of a quest for Immortality, there is to-day among the most active and virile of our contemporaries a new attitude towards life; for they have almost suddenly ceased thinking about their own immortality and regard their work as more important than their own souls. No movement more remarkable than this has affected life in the last hundred and fifty years.—Kirsopp Lake, Professor of Ecclesiastical History at Harvard University.

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

REPORT FOR JANUARY, FEBRUARY, MARCH, 1911

(Continued from page 116.)

THE PATRIARCH

Patriarch J. R. Lambert writes:

During the last conference year my health has failed more rapidly than heretofore, but especially since the beginning of the New Year. The work incident to my charge over the Order of Evangelists; giving a few patriarchal blessings; preaching in Lamoni, once in a great while; and administering to the sick about fifty-two times, etc., is all the church work I have been able to do. Have not been able to hold any meetings away from home.

There are two patriarchs residing here, E. C. Briggs and myself. I have not learned of Brother Briggs doing any labor in the stake.

I think the patriarchal work stands fairly well before the people of the church, in the stake, so far as it is understood; but there is quite a lack of understanding, and, of course, a proportionate lack of appreciation.

In the patriarch's office my stenographer has done considerable work. We have also had put in the vault a good, solid bookcase (oak), in which we can now keep all the duplicate copies, etc., in order. We have also introduced a system of indexing, and have made a good start in doing the work.

THE PRESIDENCY

Counselor R. S. Salyards has furnished the following items:

July 22 to 27, Centerville, Iowa; July 27 to August 5, at Exline, Iowa, Holman Schoolhouse, held series of meetings; August 8 to 15, at Hiteman, Iowa, preaching on streets and in church on Sunday; once in public park at Ward, Iowa. November 6 to 16, at Lone Rock, Missouri, with J. F. Garver, series of meetings; January 8, 1911, to January 19, series of meetings with J. F. Garver. Good attendance and interest everywhere. Three baptisms at Lone Rock.

Though not reporting their labors directly, the other members of the presidency have been actively engaged both at

the central place and among the branches. Under their direction two new branches have been organized, one at Ward, the other at Andover.

THE BISHOPRIC

Under date of February 11, the stake bishopric reported to the conference as follows:

Our financial report submitted to you speaks for itself and as a whole speaks well for the church. We are pleased to state that there are quite a goodly number that have done well; however, there are others who are abundantly able but withhold their financial support.

The stake has been quite generally visited by us and reports in most localities show good interest and faithfulness to duty. The bishopric have visited in the following places the past year: Lamoni, Lone Rock, New Buda, Graceland, Hiteman, Ward, Lucas, Centerville, Pleasanton, and Greenville.

We have been able to meet our obligations in a financial way and have tried to conduct our work in such a manner as to keep strong the credit of the financial arm of the stake and at the same time merit the approval of our heavenly Father.

The longer our experience in the stake bishopric the stronger are our convictions that some action should be taken towards bringing about and establishing permanent conditions whereby a greater number of the worthy poor may be aided. A fund is needed for the purpose of helping others to help themselves by tiding over crises those whom misfortune overtakes either in sickness or financial reverses until such time as the blessings of health and prosperity return, enabling them to replace in the stake funds that portion which has blessed them in trial and adversity. We have not been able to meet this need in the past and consequently we are not able to reach some cases where help is greatly needed in a way that is satisfactory to all concerned. We labor on and meet conditions as they are.

William Anderson, bishop of the stake, died March 5, as the result of paralysis. *The Saints' Herald* of March 15 printed the following items:

Brother Anderson was born in Glasgow, Scotland, February 1, 1840. His parents were members of the Latter Day Saints' Church, and in 1855 emigrated to Utah. Becoming dissatisfied with conditions in Utah they moved to Saint Louis, Missouri, in 1856. Here September 11, 1864, William was baptized into the Reorganized Church by Elder Charles Derry. One month later he was ordained a teacher and his active work in the church began. He faithfully occupied in many positions of trust and

responsibility; being in turn ordained teacher, priest, elder, high priest, and bishop. He also became a member of the High Council at its organization, which place he held at death. He has acted as presiding bishop of the Lamoni Stake ever since its organization.

In the same issue of the *Herald* appeared the following over the signature of E. L. Kelley, Presiding Bishop of the church:

To the Saints, and particularly of the Lamoni Stake: It is with regret and sorrow that we are called upon to chronicle the decease of Bishop William Anderson, of the Lamoni Stake, who finished his labors in this present warfare and was called to the other side on Sunday morning, March 5, 1911. The death of Bishop Anderson leaves vacant the office of bishop of the Lamoni Stake of the Reorganized Church of Jesus Christ of Latter Day Saints; but his counselors, Brethren Richard J. Lambert and Joseph Roberts, both of whom have been active and faithful in their duties in this office, have the financial work of the stake well in hand, and will give particular attention to the business and perform the work of the office in place of Bishop Anderson until the session of General Conference in April, when the vacancy will be fully placed at the disposition of the body.

In pursuance of the above arrangement Counselors Lambert and Roberts have been administering the business of the bishop's office of the stake, and will continue to do so until a new bishop is selected.

RELIGIO AND SUNDAY SCHOOL CONVENTION

Stake Sunday School Association and Religio Society met at Lamoni, Iowa, February 9 and 10. Two evening sessions were held, which consisted of programs along different lines of work. Reports of the work being done were read from the various officers; and at the forenoon session of Friday, the 10th, the following officers were elected for the next year. For the Sunday school: Superintendent, A. L. Keen; assistant superintendent, W. E. Shakespeare; secretary, C. B. Woodstock; treasurer, Joseph Roberts; member of library board, John F. Garver; superintendent of home department, Vina McHarness. For the Religio: President, C. I. Carpenter;

vice president, Hessel Vanderflute; secretary, Martha Martin; treasurer, John Amos; member of library board, Sarah Bass; superintendent of home department work, Vina McHarness; and the executive committee chose A. L. Keen for superintendent of gospel literature department. One hundred and thirty-one delegates were chosen from the Sunday School Association to represent them at the General Convention, and seventy-eight were chosen from the Religio Society.

CONFERENCE

Conference was held February 11, 12, at Lamoni, with the stake presidency in charge. The courtesy of the floor was extended to all visiting members. Reports were received from Centerville, Evergreen, Graceland, Greenville, Hiteman, Lamoni, Leon, Pleasanton, Allendale, Oland, Lucas, and Lone Rock; from the stake Sunday school and Religio associations; stake library board; stake bishopric, and from twenty-four of the ministry. E. D. Moore was ordained an elder; Cyril E. Wight and Ernest Haskins, priests; and R. V. Hopkins (absent) was recommended for ordination to the office of elder. L. A. Gould was released as secretary and member of the stake high council. The Ellston Branch was declared disorganized, and the organization of new branches at Andover, Missouri, and Ward, Iowa, was provided for. Lucy L. Reseguie was continued as member of the library board. One hundred and twelve delegates to General Conference were chosen, stake membership being 2,819. The next conference is to be at Hiteman, at call of presidency. H. H. Gold is secretary of the stake.

CHILDREN'S HOME

The Banta property, situated in the southwestern part of Lamoni, one of the finest sites in the town, has been purchased for the proposed Children's Home. Possession was to have

been given March 1; W. P. Robinson and wife, of Wisconsin, are to have charge. Before the place is opened for the reception of children, needed improvements and enlargement will be made under direction of G. H. Hilliard, of the Presiding Bishopric. The property consists of a residence and twenty acres of ground, with good outbuildings, beautiful shade and lawn, and plenty of fruit. Good walks lead to church and school.

THE BRANCHES

LAMONI.—The stake presidency continue to be the presidency of the branch. It consists of John Smith, J. F. Garver, and R. S. Salyards. At the election January 3, J. W. Barr was chosen priest; O. W. Parker, teacher; W. J. Mather, deacon; Cyril E. Wight, secretary; Ruby E. Summers, recorder.

The Religio chose Hessel Vanderflute for president; Nellie Prall, vice president; Grace Thompson, secretary; Flora Scott, treasurer; Lucy Gunsolley, chorister; Gracia Nicholson, pianist; Sarah Bass, member library board; Ira Stubbart, correspondent.

Of the Mite Society, Sister Atkinson is president; Ada Hopkins, vice president; Maggie Turnbull, secretary; Mrs. Green, treasurer. Forty-four meetings were held last year with an average attendance of eighteen. Made thirty-two quilts, seventeen comforters, forty-two yards of carpet, twenty-seven aprons, thirty-nine sunbonnets. Received for labor and otherwise, \$166.48; paid out, \$119.75; balance on hand, \$46.74.

The Patronesses of Graceland College elected Minnie B. Nicholson, president; Alta Mather, vice president; Lulu Blair, secretary; Cora Grenawalt, treasurer; Kate Smith, correspondent.

The Daughters of Zion chose Lucy L. Resseguie for presi-

dent; Frances W. Davis, secretary; Minnie B. Nicholson, treasurer.

Otis White has been very sick of pneumonia; the doctors gave him up, said he could not live. He was administered to by his father, D. C. White, and uncle, I. N. White, and in a few days was back at work.

George Derry, born in England, joined the Reorganization in 1862, and for many years a high priest, died January 26, at the ripe age of 86 years.

Bishop William Anderson died March 5, aged 71 years. Other items will be found under head of stake bishopric.

EVERGREEN.—D. D. Young is branch president; James Martin, priest; Samuel Shakespeare, teacher; John Anderson, deacon; Henry Kaestner, member library board.

J. J. Johnson is superintendent of the Sunday school; Clarence Young, assistant; Mary Shakespeare, secretary; Orlando Work, treasurer; W. T. Shakespeare, member library board.

Roy M. Young is president of the Religio; W. E. Shakespeare, vice president; Mary Shakespeare, secretary; William Martin, treasurer; J. J. Johnson, member library board.

There has been preaching by H. C. Smith, John Spaulding, D. D. Young, S. M. Reiste, O. A. Bender, C. W. Dillon, Moroni Traxler, G. W. Blair, G. H. Hilliard, James Martin, R. M. Young, E. D. Moore, W. E. Shakespeare. Christmas offering, \$21.70.

CENTERVILLE.—Branch officers for six months: David Archibald, president; A. W. Boden, priest; David Taylor, teacher; R. E. Evans, deacon; Russell Archibald, clerk and chorister; Theda Archibald, organist. S. M. Reiste, of Lamoni, held meetings in March, lasting a month; resulting in the baptism of five persons.

A. W. Boden is superintendent of the Sunday school;

R. E. Evans, assistant; Grace Robey, secretary; Alfred Robey, treasurer; Theda Archibald, organist; Russell Archibald, chorister.

John Amos is president of the Religio; W. T. Matthews, vice president; David Taylor, secretary; Hannah Cosner, organist; Russell Archibald, chorister. John Amos heads the home department and explains the normal lessons.

PLEASANTON.—M. M. Turpen is president; C. E. Morey, priest; Goldie Vandel, secretary; Sarah Alden, chorister; Linda Reed, organist.

George Morey superintends the Sunday school; Sarah Alden, assistant; Sidney Morey, secretary-treasurer; Goldie Vandel, chorister; Anna Edwards, organist. The membership of the Book of Mormon class has dropped from 14 to 8; Mary Morey is president, and C. E. Morey teacher; there is good interest. There is a fair attendance at the prayer meetings and some seasons of rejoicing.

OLAND.—R. S. Salyards has been elected president; Ernest Haskins to serve as priest when ordained; Clarence Bootman, teacher; Minnie Braby, clerk and organist; Joseph Braby, treasurer; Maud Snively, chorister; Henry Anderson, janitor. Meetings are held 1st, 3d, and 5th Sundays, at 11 a. m. and 7:30 p. m.

Ernest Haskins superintends the Sunday school; Israel Brown is secretary; Viola Brown, chorister; Clara Nichols, organist. There are four classes: 1 primary, 1 intermediate, and 2 seniors.

GRACELAND.—Stake presidency have charge; A. L. Keen, priest and janitor; J. C. Cackler, teacher; Rillie M. Baker, secretary and member library board; Eva Cackler, treasurer; D. Edith Cackler, recorder and organist; Catharine A. Cackler, chorister.

Of the Sunday school, A. L. Keen is superintendent, mem-

ber library board, home department superintendent, and janitor; J. C. Cackler, assistant; Leta Stemm, secretary and organist; William Baker, treasurer; Catharine A. Cackler, chorister.

A. L. Keen is president of the Religio; Catharine A. Cackler, vice president; D. Edith Cackler, secretary and chorister; Rillie M. Baker, treasurer; Maggie M. Stemm, organist and member library board; William Baker, janitor. The interest in each department is good, although not very good attendance all the time.

HITEMAN.—January 6, the Religio elected William Lane, president; Alex Miller, vice president; Marietta Williams, secretary; Stella Batten, treasurer; E. J. Giles, chorister; Blanche Adamson, organist; Reese Williams, member library board; Lizzie Williams, home department superintendent. January 1, 3 to 16, R. J. Lambert and Joseph Roberts, of the stake bishopric, visited the branch, discoursing on the Order of Enoch and financial lines. One session was devoted to a general discussion of the Order of Enoch, in which there was a good time. J. F. Garver paid a visit in February with the intention of holding a series of meetings, but after a few services the lighting plant gave out and the meetings were discontinued. A new lighting plant was installed March 1, and it was decided to proceed with meetings, but the death of the stake bishop intervened.

Henry Luke died the end of March.

LEON.—The Sunday school was held at the homes during the winter. There are four officers. The Archer and McHarness families are all that attend. H. A. Stebbins held services at the church March 5; the attendance was limited to the members.

Keziah E. Minthorn died March 19.

LUCAS.—January 1, the following changes were made in

Sunday school officers: John A. Evans, assistant superintendent; Jannett Evans, secretary; Florence Talbot, treasurer; Charlotte Phillips, organist. An attempt to hold Religio class meets with but little success. J. R. Evans is doing what he can to hold one.

WARD.—A branch was organized here Saturday, March 4; in the meeting of organization, John Smith, of the stake presidency, presided, and J. F. Garver, of the presidency, served as clerk.

ANDOVER.—A branch was organized here March 26, by J. W. Wight and R. S. Salyards. Particulars given next report.

REPORT FOR APRIL, MAY, JUNE, 1911

GENERAL CONFERENCE

The general conventions and conference met at Lamoni at the usual time in April. The secretary of the Religio reported that "Lamoni Stake ranks third in enrollment and second in home department membership." The statistical report of the secretary of the Sunday School Association showed that Lamoni Stake had 16 schools, a gain of 2 over the report for the previous year; a membership of 1,313, a gain of 70 over the previous year; 166 classes; 122 officers; 9 home department classes, with a membership of 166, a gain of 29 over last year.

The report of the credential committee of General Conference gave the stake a membership of 2,819, entitling it to 112 votes. The Woman's Auxiliary for Social Service appointed the following sisters of the stake as a local Children's Home committee: Callie B. Stebbins, Lucy L. Resseguie, and Minnie B. Nicholson. Joseph Roberts, of the stake, was ordained to the office of bishop; G. R. Wells and Amos Berve were ordained high priests. Apostle J. W. Wight was ap-

pointed minister in charge of mission number 1, which includes Lamoni Stake; Eli Hayer and G. R. Wells, of the Seventy, were given appointments in the stake. The report of the Presiding Bishop shows that at the beginning of last year there were in the hands of William Anderson, stake bishop, in property, certificate of deposit, notes, and cash, \$4,334.64; receipts from Presiding Bishop, tithes, offerings, consecration, surplus, and miscellaneous, amounted to \$7,863.14; paid out to Presiding Bishop, families, for expenses, aid, and miscellaneous, \$8,189.10; and there remained in the hands of the stake bishop at the end of the year, \$4,008.68, in notes and cash. Bishop E. L. Kelley made the following statement:

The finances of the Lamoni Stake since the death of Bishop William Anderson have been under the supervision of the counselors, Brethren R. J. Lambert and Joseph Roberts. Brother Roberts having been called and set apart to the office and work of a bishop during the conference, this will give notice that the finances of the Lamoni Stake will be placed with him until the meeting of the stake conference, when the action of that body may be had on the selection of a bishop to act for the stake.

STAKE HIGH COUNCIL

Pursuant to a call of the stake presidency, the council met at the Brick Church, Lamoni, at 3 p. m., Friday, June 2. By death and removals in other ways the membership of the council was reduced to eight. Prior to the late General Conference the stake presidency requested the First Presidency of the church to recommend G. R. Wells and Amos Berve for ordination to the office of high priest, for the purpose of becoming members of the Lamoni Stake High Council. The recommendation was made, and they were ordained high priests by direction of General Conference, as has been already stated, the council approved their selection as stake high councilors, and by vote they were recommended to the stake conference for ordination to that office, together with John Midgorden, formerly of Illinois, and for some time a high priest. The

stake presidency had been instructed by the First Presidency of the church, that the name of Bishop Joseph Roberts, together with the counselors chosen by him, should be presented to the next stake conference, for the purpose of being chosen and sustained as the stake bishopric. Bishop Roberts being present, he named as his choice for counselors, R. J. Lambert and Oscar Anderson. The selection was approved by the council, and by vote the conference was advised to accept the nomination of these brethren for the stake bishopric and order their ordination. The council also recommended the support of Bishop Roberts as bishop of the stake. There are now eleven members in the stake council, lacking but one of the complete number.

STAKE CONFERENCE

The summer stake conference was held with the branch at Lamoni, June 2 and 3, in charge of the stake presidency and J. W. Wight, minister in charge of mission number 1. Stake Secretary H. H. Gold, and C. I. Carpenter were the secretaries of the conference. There were reports from the branches and from a goodly number of the ministry. Bishop Joseph Roberts was chosen to succeed Bishop William Anderson, deceased, as bishop of the stake. The conference confirmed the nomination by Bishop Roberts of R. J. Lambert and Oscar Anderson as his counselors, and their ordination was ordered. The recommendation of the high council of the names of John Midgorden, G. R. Wells, and Amos Berve to fill vacancies in the council was approved, and their ordination was provided for. At the afternoon service on Sunday the sacrament was observed, and the ordinations provided for on Saturday were performed, including also that of Albert Boden, of Centerville, to the office of elder; that of C. E. Burke, of Hiteman, to the office of teacher; and that of Joseph Braby, of Oland, to the office of deacon. The preaching during the

conference was by Duncan Campbell, E. A. Smith, G. H. Hilliard, Albert Boden, and Jacob Cackler.

BRANCHES

DAVIS CITY.—R. S. Salyards and G. R. Wells were holding a two-week meeting the latter half of May. Good crowds were in attendance and it was expected that much interest would be shown while the effort continued.

EVERGREEN.—There was preaching by J. F. Curtis, W. J. Haworth, H. A. Stebbins, F. A. Smith, C. H. Jones, Amos Berve, A. B. Young, G. W. Blair, and W. E. Shakespeare. A July 4 picnic realized \$40.48, of which \$40 was turned over to the stake bishop for the good of the work.

ALLENDALE.—The only church meetings held, except when there is a preacher sent from elsewhere, is a prayer meeting on Sunday afternoons with an attendance of four or five. The only church officer there is William Birk, the branch teacher. There was no Sunday school, but they talked of trying to start one again.

GREENVILLE.—They are still making an effort to move onward and upward, but at times find it very discouraging. On many Sundays there is not sufficient attendance for a Sunday school. Most of them have so far to drive that threatening weather frequently prevents attendance, nevertheless the attendance is better than last year. There are appointments both at the church and schoolhouse each Sunday. As most of the community are outsiders, there are hopes of bringing some of them into the church. A home class superintendent has been elected, and an effort will be made to work among the outsiders in that way. The home department work was never tried before, and it is hoped that good may come of it. Children's Day was observed June 25, when President John Smith made an address.

HITEMAN.—Patriarch William Lewis preached Sunday

morning and evening, April 16, and continued until the 20th with good audiences and fine attention throughout. He gave twenty-five patriarchal blessings while there.

By request of the Physicians' Association, E. J. Giles lectured on tuberculosis at 7.30 p. m., April 30.

President John Smith preached for them three times in May with fair-sized congregations.

June 6, the following branch officers were elected: Parley Batten, president; John J. Griffiths, priest; Samuel Rowley, teacher; Reese Williams, deacon; Alex N. Miller, clerk; John Jenkins, financial secretary; Reese Williams, treasurer; Martha Williams, member library board; E. J. Giles, chorister; J. L. Morgan, organist. Charles Harpe preached morning and evening, June 11.

June 25 the following officers were elected by the Sunday school: E. J. Giles, superintendent; Robert Zimmerman, first associate; Ethel Jenkins, second associate; Willie Truman, secretary; Thomas Williams, treasurer; W. E. Williams, member library board; J. L. Morgan, chorister; Emma Box, organist.

July 2 as authorized by the stake conference, W. R. Lane was ordained to the office of priest; William Wilkinson, to the office of teacher; and Reese Williams, to the office of deacon.

July 7 the Religio elected officers as follows: Thomas Williams, president; George Mayer, vice president; Marietta Williams, secretary; Stella Barker, treasurer; W. R. Lane, member library board; Martha Williams, home department superintendent; J. L. Morgan, chorister; Blanche Adamson, organist. Three have been baptized into the branch, two of them from the Sunday school. Work in the mines is very poor this summer.

LAMONI.—In June, following the stake conference in two

weeks, a week's meetings were held in the park; good preaching and good attention. The work on the Children's Home is progressing with due speed. Already twenty-one children are awaiting entrance.

CENTERVILLE.—H. A. Stebbins was with the branch over two Sundays in May and preached eight times while there.

LEON.—The time for the visits of an elder for preaching has been changed from the last Sunday in the month to the first Sunday. G. R. Wells and H. A. Stebbins have been doing service there.

NEW BRANCHES

WARD.—At 7 p. m., Saturday, March 4, according to previous appointment, the Saints of Ward met for organization. John Smith, president of the stake, called the meeting to order, and after singing Hymnal number 157, J. F. Garver led in prayer. By separate motions John Smith was chosen chairman and J. F. Garver secretary of the meeting.

The chairman stated that he held letters of removal and certificates of baptism in favor of twenty-eight members to become identified with a branch to be organized at Ward, Iowa. A motion to proceed to organize was carried. Officers were chosen as follows: Edward Rowley, president; James Wilkinson, presiding priest; J. J. Watkins, presiding teacher; Howell Jones, presiding deacon; R. D. Williams, secretary; Fred Wilkinson, recorder; Thomas Hopkins, chorister; Gunny Ryan, organist; Griff Thomas, member library board. The deacon was authorized to provide a janitor. It was provided that the election of branch officers be annual, at the regular January business meeting. It was further provided that the branch hold a business meeting the first Tuesday evening of each month. Further business incident to the work of the branch, announcements, committees, etc., was transacted, and after singing number 217, Parley Batten dismissed.

ANDOVER.—At ten a. m., April 12, the Saints of this place met for organization of a branch. J. W. Wight, minister in charge, called the meeting to order, and presided during the session. R. S. Salyards acted as secretary. Hymnal number 1 was sung and I. N. White offered prayer.

The secretary read a list of those to compose the branch—forty-two members. On recommendation of the minister in charge and the stake presidency, the following officers were selected: D. C. White, president; Edward G. Harp, priest; Frank Kaestner, teacher; Gus Bergman, deacon; Arthur J. Heide, clerk and recorder; Simeon Stanley, treasurer; and Gus Bergman, member of the library board. The organization was named the Andover Branch.

The following brethren were then ordained: Edward G. Harp, priest, by I. N. White and D. C. White; Frank Kaestner, teacher, by R. S. Salyards and Nephi Snively; Gus Bergman, deacon, by D. C. White and I. N. White.

Benediction by R. S. Salyards.

DEATHS

At Lamoni, Iowa, May 16, 1911, Saleda Elvert Shippy, aged 38 years.

At Saints' Home, Lamoni, May 24, 1911, Daniel S. Jones, aged 80 years.

At Lamoni, June 1, 1911, Joseph Lane, aged 63 years.

At Lamoni, June 29, 1911, Levi Atkinson, aged 76 years, 7 months, 28 days.

MISCELLANEOUS

Lamoni citizens have subscribed over ten thousand dollars towards building an auditorium or coliseum to be used for all gatherings, entertainments, and meetings not of a religious character. For many years such has been needed. It is intended to obtain a total of twelve thousand dollars.—Correspondent *Zion's Ensign*.

The missionaries in charge of the fields concerned and the First Presidency concurring, notice is hereby given that the appointment of Charles E. Harpe has been changed from the Texas District to the Lamoni Stake.

THE FIRST PRESIDENCY.

By Frederick M. Smith, Secretary.—*Zion's Ensign*, May 25; *Saints' Herald*, May 31.

REPORTS OF LOCAL QUORUMS

General Conference, April 12, 1911.—A report from the Presidency and General Bishopric was read and adopted, embodying the thought that only quorums of general organization should report to the General Conference. All elders' quorums and quorums of the Aaronic priesthood should report to local conferences.—Page 1479, Minutes General Conference, 1911.

A series of events of interest to Lamoni people came to a close Wednesday, May 31, at which time Graceland College commencement exercises were held in the Brick Church. The address by Professor W. C. Wilcox, of the Iowa State University, was one of the best ever delivered in Lamoni. A large class of Graceland students received diplomas. Other events preceding this were high school commencement exercises, speaker W. F. Barr, of Drake University; the baccalaureate sermon for the college, by Elder John F. Garver; the baccalaureate sermon for the Lamoni high school by Elbert A. Smith; memorial sermon, by Elder John Smith; Decoration Day address by Heman C. Smith.—*Saints' Herald*, June 7, 1911.

REPORT FOR JULY, AUGUST, SEPTEMBER, 1911

GENERAL AND LOCAL HISTORY

Daniel Webster introduced his celebrated reply to Hayne in the United States Senate, with the following paragraph:

When the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are.

When it is considered in what relation the Lamoni Stake stands to the general church, it is fitting that we pause occasionally to take our bearings, that we may the better under-

stand our local history by keeping in mind the factors that are concerned in making that history.

Lamoni Stake holds a peculiar relation to the Reorganization. Up to the present time, the relation of the Lamoni Stake—including its history as Decatur District—to the Reorganization, has been more intimate than even that sustained by the Independence Stake; and still more so when compared with other districts of the church. The history of general church work. Though, beginning with the fall of 1863, there was an organization known as Decatur District, yet up to the establishment of the First United Order of Enoch, in the early seventies, that organization consisted of only one branch, Little River (now Pleasanton). The Decatur District organization had charge of the mission work in the territory adjacent to Decatur County as a center. The Lamoni Branch was the second one to be organized, and its original membership was largely composed of Saints who had moved into Decatur County on account of the Order of Enoch.

For many years the new accessions to the branch were composed of those who were coming in to occupy the lands of the order. It will be remembered that the order was an organization authorized by, and established under the auspices of the general church, though a joint stock concern. In this way the general history and the local history moved on side by side.

Again, when some ten years later the Herald Office was built at Lamoni and the publishing house moved there, the old employees moved from Plano with the plant and made quite an extensive addition to the branch membership, and ever since the office has been a leading element in the life of the town and in the local church. Thus again the local and general history are blended. Further,

That Lamoni, Iowa, having been made by the agreement of the church under the law of the land the principal place of business of the

church, it is wise and expedient that it should be considered and declared by the conference to be the seat of the presidency of the church.

These general officers assisted and took part in the local work, President Joseph Smith serving one year as president of the branch, and other general officers served in like capacity. Then later, with the erection of Graceland College and the Saints' Home, the occupation of Liberty Home for a like purpose, and last of all the opening of the Children's Home, there have come into the local interests strong influences for good that make all these general institutions mean more to Lamoni than to any other single locality in the church territory. So the local historian would be essentially remiss in his duty, unless from time to time there was mention made of the beneficent effect of their presence. The young people of the church who attend Graceland College add a degree of zest and enthusiasm to the work of the local Sunday school and Religio. The lecturers who come thither under the auspices of the college do much for the uplift of the town in general intelligence and information, the excellent speakers thus provided doing much to give character and tone to the people, as well as receiving in return an impetus to greater good than is found in every place.

STAKE REUNION—1911

The reunion convened on camp ground, August 18 to 27, selecting J. W. Wight, John Smith, and J. F. Garver to preside; Joseph Roberts, secretary; Sister J. W. Wight, chorister; Florence Thompson, organist; and Isaac Carlile, chief of police.

The regular order of meetings was as at former reunions: Prayer meeting at 9 a. m.; preaching at 10.45 a. m.; auxiliary work at 2.30 p. m.; and preaching at 8 p. m.

There were held in all forty-five meetings—eighteen preaching services, by John Smith, J. R. Lambert, Eli Hayer, G. R. Wells, Heman C. Smith, Charles Jones, R. J. Lambert, R. M. Elvin, J. F. Garver, J. W. Wight, Joseph Roberts, and C. E. Willey. Eight prayer meetings, including one young people's prayer service, one meeting for organization, one reunion business meeting, two Sunday school sessions, two joint sessions of Sunday school and Religio normal work, one social purity program,

one college program, one Woman's Auxiliary program, and one special meeting to secure pledges to purchase reunion grounds. There were fifty-five sick administered to by the administration committee. The prayer meetings were well attended and spiritual, the Lord speaking to his people through the gifts of the Spirit in prophecy and tongues. The preaching was of a high order, along lines calculated to build up the Saints and appeal to the world. A reunion for 1912 was arranged for, as also the purchase of the reunion grounds. The weather was ideal, and in all the reunion of 1911 was among the best ever held in the Lamoni Stake.

JOSEPH ROBERTS, *Secretary.*

R. M. Elvin says of the reunion:

We had a fine spiritual reunion here, pronounced by many the best ever held here, and John W. Wight said it was the best reunion that he ever attended. One man from Des Moines, with a cancer in his foot as large as a hulled walnut, was administered to several times, and a few days after his return home the cancer dropped out.

CHILDREN'S HOME OPENING

The announcement of the opening of the Children's Home (August 15) met with a most gratifying response, bringing together throngs of people from both country and town.

From two o'clock in the afternoon until time for the exercises, companies of people, conducted by young ladies acting as ushers, were shown all through the house.

At four o'clock the four central rooms on the first floor were filled to overflowing with interested visitors, assembled to listen to the program. The first number was given by the Juvenile Choir and was followed by prayer by Elder H. A. Stebbins. Addresses were made by Mrs. B. C. Smith, Mrs. M. Walker, and Bishop E. L. Kelley. These were calculated to stimulate, encourage, and inspire effort in behalf of the Home upon the part of all who listened. Intense interest was manifested.

Other musical numbers were a quartet and a song by the audience. One interesting feature of the afternoon was the exhibit of a large number of articles made by a shut-in who has manifested her love for the children in the making of clothing, dolls, and other things for the amusement and comfort of these little ones. This exhibit was in charge of Mrs. M. E. Hulmes, of Independence, Missouri.

The many expressions of surprise and delight showed the appreciation of the people for the provisions in all parts of the house for the comfort of the children; and here we must not omit to mention the work of Mr. Charles F. Church, which was especially noted and appreciated in that he drew the plans, watched over their execution in the remodeling and enlarging of the home, and bestowing upon that work as much in-

terest as could possibly be manifested if it were his own home. All this was freely contributed from the time of a very busy man.

For those who could not attend in the afternoon, the house was still open in the evening. Pleasant occasion was afforded for making the acquaintance of the superintendent and matron of the home, Mr. and Mrs. W. P. Robinson. The harmonious mingling of old and young, the children upon the lawn with swing and teeter-board, the brightly lighted house in the evening, all combined to form a picture which will linger long in the minds of those who saw it, stirring within them many tender thoughts towards the homeless little ones.—Executive Committee Children's Home, in the *Lamoni Chronicle*.

CHAUTAUQUA

The 1911 Lamoni Chautauqua is now history and everyone seems more than satisfied with the program. The sale of season tickets was somewhat lighter this year than in former years, but over five hundred tickets for next year's assembly have been pledged and we are practically sure of another Chautauqua. It would be too bad to give it up, as it is the biggest and best thing in the educational line Lamoni has. Every attraction arrived on time this year and the program was strong. The seats all had backs, a larger tent and larger grounds were used, and everything was made for the comfort of the people. It did not pay so well financially this year, but we believe the crop failure had much to do with this. We hope another year we can say that everything came out well and good.—*Lamoni Chronicle*.

NEW POST OFFICE

Lamoni is to have one of the swellest and best equipped post offices in the State in this size town. Inspector Charles S. Ranger was here last week and saw the need of the improvement, so he at once posted a notice in the lobby of the post office stating that he would receive propositions up to September 15, 1911, for a suitable location for the Lamoni post office. The new building is to have 1,800 square feet of floor space, and will have lights, water, closets, vault, and new fixtures throughout. The postmaster will have a private office and on one side will be special windows for stamps, registry, money orders, and postal savings. The rear will be screened off by itself for a room for the R. F. D. men. All boxes will be fitted with locks and there will be no "call boxes" as we have had. It also probably will be arranged so that the public will have access to the boxes at all times to get their mail.—*Lamoni Chronicle*.

BRANCHES

ANDOVER.—The following letter of Mrs. Frank Kaestner, dated July 24, 1911, appeared in *Saints' Herald* of August 9:

We as a branch are prospering. Our branch was organized by Brother R. S. Salyards and Brother J. W. Wight on April 2. Brother D. C. White, of Lamoni, was chosen branch president; Ed. Harp, presiding priest; Frank Kaestner, presiding teacher; Gus Bergman, sr., presiding deacon, Arthur Heide, secretary. The deacon, teacher, and priest were ordained the day of the organization. We feel to rejoice as a united body, as the work seemed very discouraging a few years ago.

Andover was considered a rough, wild place, no church or Sabbath school of any kind. Our worthy brother, Moroni Traxler, was sent to open up the work. I think there was one Saint here then. Finally one or two families of Saints moved in. Brother Traxler was faithful to his mission, came Sunday after Sunday or sent some good speaker to break the bread of life, and only these few Saints came out to hear, and there was no sign of any more being added. Brother Traxler became discouraged and thought he was only idling away his time to continue his mission here any longer, when the Lord showed him in open vision that His desire was for him to continue, His work must be firmly established in this place, that there would be a large branch, a church built, and He would raise up honorable men to carry on His work. He showed every member that would join, some forty in number, and as Brother Traxler stated, every word of that vision was fulfilled. The last member was baptized the day before the organization of the branch, when Brother Traxler was released.

There have been ten baptized since, and more are very near the kingdom. We have good attendance of Saints and outsiders. Our church was built last summer and is nearly out of debt.

HITEMAN.—A Sunday school and Religio institute was held July 20, 21. C. I. Carpenter, J. F. Garver, G. R. Wells, C. B. Woodstock, of Lamoni, and A. L. Keen, of Lacona, were present, as well as a number of the brethren and sisters of the Ward Branch. On the evening of July 20, C. I. Carpenter, president of the stake Religio Society, conducted a round table and on the following evening, A. L. Keen, superintendent of the stake Sunday School Association, spoke on the growth of that department of the work and presented a statistical report. J. F. Garver talked on library work, C. B. Woodstock spoke on education, and G. R. Wells conducted a round table. A special meeting of the priesthood was held on the 22d, at which about twenty brethren were present, J. F. Garver in charge. Questions were asked and good instruction given. July 23, G. R.

Wells began a series of meetings, in company with J. F. Garver, continuing until August 7, after which ten were baptized by J. F. Garver. August 12, by request of the Sunday school, G. R. Wells held a special meeting at which he explained the matter of graded and uniform lessons, also conducting a round table. Maggie Wilkinson was made superintendent of Religio Home Department in place of Martha Williams, resigned; and Lizzie Williams was made superintendent of the Sunday School Home Department in place of Bell Burke, resigned.

LAMONI.—A mass meeting to which everybody was invited, was held the last Sunday in September, to discuss the question: "Do we need the Order of Enoch in Lamoni Stake?" The lower room of the church was crowded and the interest was fine. A motion authorizing the Bishop to draw up something as a basis for an organization was lost, but provision was made for a meeting the last Sunday in October to continue the discussion.

The Religio elected the following officers in July: Amos Berve, president; Cyril Wight, vice president; Elva Scott, secretary; Flora Scott, treasurer; Gracia Nicholson, organist; Zadie Salyards, chorister; Alice Strickland, home department superintendent; Lucy Gunsolley, correspondent.

DAVIS CITY.—There are so few members that not much is doing, but the Sunday school is kept up and there is preaching every second and fourth Sunday; no regular preacher, now one and then another; James McDiffit presides. Of the Sunday school, Alice Marble is superintendent; Fanny Post, assistant; Myrta Marble, secretary; Lulu Scott, treasurer.

EVERGREEN.—The following ministers have spoken there in the last three months: Oscar Anderson, Joseph Roberts, R. J. Lambert, A. B. Young, J. W. Wight, O. A. Bender, J. R.

Lambert, W. P. Robinson, J. F. Garver, J. H. Martin, Roy M. Young, W. E. Shakespeare, and James Richey.

The Religio has been discontinued, but it is thought that it will start up again before long.

LEON.—H. A. Stebbins has been visiting the branch and holding meetings one Sunday each month under very discouraging circumstances. The church members who hold the highest positions in society never go near the meetings, and are of no real help in supporting the work.

ELLSTON AND TINGLEY.—H. A. Stebbins writes from Ellston, November 1:

This part is another where no elder comes but myself since the branch was disorganized; in fact for nearly two years. I have preached at Tingley the past two and one half years, but not here till last summer. A young man named Elmer Click, nephew of Sister Stone, became interested and convinced and I baptized him. From April I have preached more both at Tingley and here.

DEATHS

Mary A. Barnes, Saints' Home, Lamoni, July 12, aged 96.

Frances S. Brantwaite, Lamoni, August 12, aged 65.

Charles H. Barr, Lamoni, August 14, aged 78.

Jacob Blatt, Leon, Iowa, August 16, aged 51.

Stine Larsen, Evergreen, August 27, aged 83.

T. R. Allen, Saints' Home, Lamoni, September 7, almost 91.

LAMONI STAKE

There is no part of the great harvest field that needs missionary labor any more than does the Lamoni Stake, comprised of eleven counties, eight in Iowa and three in Missouri. Some think that this is a city of Saints and that our people have it all their own way: that the visitor will hear no bad language on the streets, smell no tobacco, and see no drunkenness. In spite of the fact that the town has never tolerated a saloon, liquor is sold slyly by permission of the interstate law, which allows it to be shipped in to private parties. But we hope the day is not far distant when this traffic will be regarded by the Interstate Commerce Commission in the same class as tuberculous cows, and such things, which may be stopped by state authorities at the border line.

The people in and about the town are not all converted. We have preached at schoolhouses and churches in all points of the compass. We have in mind one schoolhouse eight miles out where only one fellow member of the church was in the audience, he being the only one in the district. At other places there were a few members; at another schoolhouse, Sunday school was organized by our people with nonmembers in the majority. We have several good branches to the south and west of town. This stake is quite a mission in itself; so we find plenty to do. There are more calls than can be attended to, notwithstanding all willing men of the local priesthood are out each Sunday filling appointments. The stake presidency, have their time entirely occupied looking after their duties, and they and the few missionaries appointed to the stake cooperate with each other for the best interests of the work as a whole.

Our efforts have been blessed. During the month of July there was a sort of a rally for the auxiliaries at Hiteman, the second largest branch of the stake. This was very profitable to both Sunday school and Religio, while the cause of social purity received special attention from Elder John Garver, and Professor C. B. Woodstock of Graceland College. These same brethren gave special addresses on the same subject at the Stake reunion in August.

Following the rally at Hiteman, Elder Garver and the writer held a series of meetings at the request of the local officers. We had planned a similar series at two other places before the reunion, but the interest at Hiteman grew and grew until we found that most of the time was gone. People are certainly interested when they will go to the church fifteen times in eight days, including two Sundays and all usual Sunday meetings, and that during the month of July. The result of these meetings was ten baptisms, mostly heads of families, and their companions. There were several others who made matters right and renewed their covenants.

This year the stake reunion committee did not procure speakers from a distance and used home talent. But that fact did not detract one bit from the success of the reunion here. Those who claim to know say it was one of the best ever, both in sermons and prayer meetings, as well as attendance. Financial aid was never better, in spite of shortage of crops. It was decided to purchase the grounds, and nearly enough money was raised to pay for it. A good tent was also bought.—Gomer R. Wells, in *Ensign*.

GRACELAND COLLEGE

Graceland College opens for the fall term under very favorable auspices. The enrollment is double that of last year.

During a recent visit to the college we were very favorably impressed with the general tone of the institution. It was after class hours, and the students who occupy the dormitories were all busy and apparently happy.

Those who fear that college life will make our boys idle or effeminate should have seen the college boys digging in the trench and performing other hard muscular labor in connection with erecting the new heating plant, a separate building put up entirely by student labor, and to be equipped to heat the college building and both dormitories.

The girls were busy in the kitchen, at quilting, and other work, securing a practical course in domestic science and at the same time paying their way.

The whole animated scene was very pleasing, and the spiritual and moral tone of the place quite in contrast with that of some other similar institutions.

Under the supervision of Brother Berve many things have been done to make the students more comfortable. Both dormitories have been equipped with bathrooms, with hot and cold water, and complete system of sewerage. The dining room has been papered and decorated so that it presents an extremely neat and homelike appearance. These are a few of the many improvements that have been made, and others are under way."—E. A. S., in *Saints' Herald* September 27.

REPORT FOR OCTOBER, NOVEMBER, DECEMBER, 1911

ROBERTS-LONG DEBATE

The discussion was held five miles west and one mile south of Eagleville, Missouri, in Zion Church, beginning November 28 and closing December 7, 1911. There were three propositions discussed; six sessions of two hours each on each proposition:

1. The Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Christ, and is in harmony with the Bible in faith, doctrine, teaching, organization, and practice. E. E. Long affirms; W. G. Roberts denies.

2. The church of which I, O. A. Timmons, am a member, called by my brethren, The Church of Christ, is in harmony with the church established by Jesus Christ and his apostles, in origin, organization, doctrine, and practice. W. G. Roberts affirms; E. E. Long denies.

3. The Book of Mormon is of divine origin and its teaching entitled to the faith and respect of all Christian people. E. E. Long affirms; G. W. Roberts denies.

J. F. Garver was moderator for Elder Long and O. A. Timmons for Elder Roberts. George York was chairman. Elder Long writes of it:

A keen interest was manifested and close attention given throughout. We were treated courteously by the people after the third day, and we could not begin to respond to the invitations to go home with the people. We had been misrepresented and branded as a set of cowards for two years, so there was considerable prejudice to allay at the beginning, but so soon as the people saw the apparent ease with which we defended our position, the tide began to turn in our favor.

The results were all we could ask for. Many warm friends were made and pressing invitations to come again were extended.

The circumstances leading up to the debate are too lengthy and complex to be used in the limited space. Suffice to say the primary cause was a written challenge from O. A. Timmons to Brother E. E. Marshall, some two years ago.

All in all I consider it the most successful debate I have ever held. I had fine liberty and a calm assurance from the start.

Elder J. F. Garver writes to the *Ensign* thus:

The Lord was with us in great power in this debate, and it was a marked victory for the cause. Everybody in the community outside of Roberts's own people flocked to our side, and even Roberts himself seemed to sense keenly the situation. I never saw defeat so plainly written on a human countenance.

ORDER OF ENOCH

Bishop Joseph Roberts writes to the stake historian, December 28, 1911:

I am sending you herewith some data showing what is being done towards establishing the Order of Enoch in the stake.

The following communication to Presiding Bishopric was signed November 26, 1911. The communication was previously sent to the Presiding Bishop, E. L. Kelley.

"To Presiding Bishopric:

"We, the undersigned officers and members of Lamoni Stake of the Reorganized Church of Jesus Christ of Latter Day Saints, being desirous of doing our full duty and working up to our highest efficiency under the law of God, hereby express our willingness to be organized, and incorporated under the laws of the State of Iowa, into such an order or organization as section 128 of Doctrine and Covenants directs the bishopric of the church to establish:

John Smith	Moroni Traxler	Belle Hayer
Joseph Roberts	S. A. Burgess	George Kemp
J. F. Garver	M. M. Turpen	Columbus Scott
R. J. Lambert	W. B. Paul	Charles B. Woodstock
Edward J. Giles	G. R. Wells	Lorenzo Hayer
E. E. Long	Parley Batten	W. G. Plain
J. A. Gunsolley	John R. Evans	S. D. Shippy
Eli Hayer	Roy E. Haskins	Hannah Shakespeare
C. L. Dann	E. F. Hall	Mary J. Garner
Ella Sanders	H. C. Smith	Pearl Jamison
May Bell Smith	Amos Berve	F. M. McDonald
Eliza Hancock	J. R. Lambert	V. W. Gunsolley
R. S. Salyards	J. W. Vail	Anna Salyards
C. I. Carpenter	S. K. Sorensen	Kate E. Smith
James Anderson	James J. Johnson	Jane Butts
A. Carmichael	D. D. Young	Maria Bradfield
J. W. Barr	Sam Shakespeare	Alice A. Greenwood
D. C. White	William N. Abbott	A. B. Godfrey
Oscar Anderson	Minnie Berve	E. D. Moore
Robert M. Elvin	Robert Johnston	Eva Denio
	Alma P. Abbott	

LAMONI STAKE JOINT CONVENTION

The joint convention of Sunday school and Religio was held at Hiteman, Iowa, November 2 and 3, 1911. The program was as follows:

Thursday.—7.30 p. m., we had two excellent addresses: "Our young people," by R. V. Hopkins, of Graceland College; "Parental responsibilities," by J. F. Garver, of the stake presidency. The attendance at this meeting was large, and all were delighted, especially the visiting delegates, at the music of the Hiteman Sunday school and church orchestra.

Friday.—8.30 a. m., a prayer meeting never to be forgotten; for it was filled with good testimonies and the admonitions and revelation of the Holy Spirit.

From 9.30 to 10.30 was taken up in routine business of the stake Sunday School Association, Superintendent A. L. Keen in the chair; 10.45 to noon was occupied by the stake Religio Society in like capacity, with President C. I. Carpenter in the chair.

The afternoon session was taken up mostly with round table, in charge of G. R. Wells. The seven elements found in every lesson were canvassed thoroughly and a profitable time was spent by all.

At 7.30 p. m., the Hiteman orchestra again opened an evening program that would be hard to beat. J. F. Garver was in charge. "How do the auxiliaries help the church?" was canvassed in a short address by C. B. Woodstock, of Graceland College. "How may the church assist the auxiliaries?" was answered by G. R. Wells. "Who are responsible for

the success of the auxiliaries?" was the theme spoken by C. I. Carpenter. These addresses were interspersed by noteworthy vocal talent by the Hiteman Saints. We have misplaced our notes, but we are sure that the superintendent of the Hiteman school, Brother Ted Giles, and the young son of Brother Morgan, the music teacher and conductor of the orchestra, sang in a manner that needs no pencil to make memory active.

Then there was the singing on both evenings of a Hiteman male voice party that caused some of the visitors to talk about it in the prayer meeting in praise. We must not fail to insert that most, if not all, of the music was written or arranged for instrumental and vocal numbers by this same Brother John Morgan, some of its words and music by him. The church has in this brother a competent arranger and composer. Hale W. Smith sang that favorite solo, "Shout the battle cry," with orchestra accompaniment arranged on short notice by Brother Morgan. If anyone wishes to get further acquainted with this gifted brother, turn and sing, "One hour with Jesus," in Saints' Hymnal, number 337.

And then, after this spiritual, literary, and musical convention, followed the best conference that the Lamoni Stake has had for at least ten years; so say the old hands. All went home refreshed and ready for the labors of life as never before. We heard some of the workers who had not been away from their toil for some time say they never can forget these meetings at Hiteman.—*The Sunday School Exponent*, January, 1912.

CONVENTION MINUTES

Sunday school convention met in joint session with the Religio at Hiteman, Iowa, November 2, 1911, at 9.45 a. m. Stake Superintendent A. L. Keen in charge. Reports, verbal and written, were received from all officers, showing every department in a good condition, and officers active. Two new schools had been organized, one at the Sweet Creek Schoolhouse, the other at Bloomington Center Schoolhouse, both near Lamoni. Thirteen locals reported having home departments, a gain of three. The cradle roll numbers 191 members. The resignation of W. E. Shakespeare as assistant superintendent was accepted, and G. R. Wells was elected to fill the unexpired term. Seventeen schools reported a membership of 1,256, total receipts of \$589.07 in collections, and a balance on hand June 30 of \$148.06. Bills were allowed for all expenses and the stake library board was granted a request for \$7 for the purchase of new books. This board reported the gift from the Lamoni school of about one hundred books, which had been formed into three small circulating libraries for the use of the several local schools in the stake. The place for holding the spring convention was set the same as the place of holding the spring conference, the date just previous to said conference. During the convention a joint prayer meeting and three joint sessions of institute work were held. Various phases of Sunday school and

Religio work and social purity were presented. These were all pleasant and profitable gatherings. CHARLES B. WOODSTOCK, *Stake Secretary*.

CONFERENCE

The thirty-second conference of Lamoni Stake met at Hiteman, Iowa, November 4 and 5. Reports were read from the ministry in the stake, the local branches, the stake bishopric, the stake library board, the stake Sunday school and Religio conventions, and the quorums of elders, priests, teachers, of the stake. An appropriation of \$8 was allowed for the work of the library board. The time and place of holding the next conference were left to the stake presidency. Four were baptized and confirmed. The work of the Woman's Auxiliary was presented by Letha Tilton in a meeting of mothers. The social purity work was presented by Roy V. Hopkins, of the general committee, and J. F. Garver, the local stake worker for the movement, in a special session held by the Sunday school and Religio convention, and quorum meetings were held by the elders and priests of the local stake quorums. The sessions were very spiritual from the first to the last, and as a whole the conference was pronounced by all as one of the best ever held in the stake. The preaching was by Elders Richard S. Salyards, Joseph Roberts, and John Smith.

C. I. CARPENTER, *Acting Secretary*.

The membership of the branches reporting at the conference is as follows: Graceland 25, Ward 32, Leon 42, Andover 50, Greenville 57, Oland 60, Centerville 79, Lone Rock 91, Pleasanton 91, Lucas 143, Evergreen 151, Hiteman 194, Lamoni 1,595.

QUORUM REPORTS

Elders

We present herewith a report of the Fifth Quorum of Elders, known as the Lamoni Stake Quorum. We have a membership of fifty elders, many of whom, however, are aged and incapable of much active service. We have lost by death Thomas R. Allen and Levi Atkinson since our last report, and have gained by ordination Roy V. Hopkins, Oscar Anderson, and A. W. Boden; also Hale W. Smith by his removing his membership to the Lamoni Branch.

We hold regular monthly meetings at Lamoni and strive to learn more clearly our duty and seek to qualify ourselves for service.

The quorum and its membership desire to keep themselves in readiness to perform any and all service which may be ours to perform in the Master's cause. Submitted for the quorum. C. I. Carpenter, president; James Allen, counselor; Charles B. Woodstock, counselor and secretary.

Priests

The Second Quorum of Priests desires to report as follows: Since our report in February we have held three quorum meetings—two at Lamoni on the 2d and 3d of June, and one at Hiteman the 3d of November—and can say that we have now accomplished that which we have so long desired, we have adopted a set of constitution and by-laws for the quorum.

So we will soon be in a good working order. Our desires are to do all we can for the advance of the gospel here among the children of men.

Praying for the success of the conference, we remain your brethren for the advance of God's work. James J. Johnson, Secretary of Quorum.

Teachers

The Second Quorum of Teachers organized at Lamoni, Iowa, desire to report as follows: We have seventeen (17) members in quorum, including officers. Seven of the members are inactive on account of old age.

Are holding regular meetings each month. Teachers of this quorum are workers in Lamoni Branch, assisting in services, visiting the wayward ones, and attending to duties calling for the services of a teacher.

The above reports of the elders, priests, and teachers quorums were made to the conference at Hiteman, in November, 1911.

BRANCHES

CENTERVILLE.—The work here seems to be in a rundown condition, as low as it has been in many years. We still have a small Sunday school and Religio and regular services during the week such as preaching on Sundays and prayer meetings on Wednesday evenings. During the past two weeks G. R. Wells, who is now stationed here by appointment, and R. S. Salyards have been holding special meetings, but the interest seems to be dead. It is a hard place to get strangers to come out to hear the gospel. To-night's service will close the series, and so far no applications for baptism have been received. One evening we had nine strangers out, the most at any one evening; yet the brethren think that much good has been done and the reaping will come by and by. We have a membership of seventy-eight at present, forty-three in Sunday school, and twenty in Religio, but not near all are active. Several of the members seem to appreciate the Drake Library by taking books to read, but I do not know of any particular course being pursued by such reading.

With the appointment of Brother Wells to labor here we are all looking forward to a brighter future for Centerville. This is the first

time Centerville and vicinity has been honored in this way and we all expect to lend a helping hand in building up the cause here.

RUSSELL ARCHIBALD.

EVERGREEN.—Some of the aged ones are somewhat under the weather at this writing, while some are alive and doing what they can, and others are careless and do not seem to take much interest in the work at any time. I received a card about the first of the year from Roy M. Young, who has been afflicted for almost a year now, and is at present at Eldorado Springs, Missouri. While there he got very low and thought his time had come, but while he was lying on the lounge he said, "Lord, I have done all I can, now it is your time to come to my rescue if I am to do a work for you," and that night the answer came, and Brother Roy is now as well as any person can be. We see by this if we will only heed the Lord's commandments, he is always ready to answer when we call.

R. V. Hopkins, H. A. Stebbins, A. B. Young, F. M. McDonald, J. S. Roth, H. N. Snively, C. Scott, C. W. Dillon, H. C. Smith, T. J. Bell, James J. Johnson, James H. Martin, sr., have preached here. The following officers have been chosen for the year 1912: A. B. Young, president; James H. Martin, priest; Samuel Shakespeare, teacher; John B. Anderson, deacon; James J. Johnson, clerk of branch; Emma Steckel, chorister; Martha Martin, organist; Henry Kaestner, member library board. Sarah A. Martin, wife of James H. Martin, died October 12, 1911.

The following Sunday school officers were elected for the six months—January 1 to July 1, 1912: James J. Johnson, superintendent; Clarence Young, associate; Henry Garland, secretary; Orlando Work, treasurer; Emma Steckel, member library board and organist; Martha Martin, chorister.

The Religio is dead; no meetings.

JAMES J. JOHNSON.

LUCAS.—My last report to conference was 143, of which number 97 were absent. Some of the balance are temporarily absent, while some others we seldom see. We are carrying on our meetings with exception of weekly prayer service, the officers of the branch doing the preaching generally with assistance of Brothers J. J. Watkins, Thomas Hopkins, and John T. Evans, who are temporarily absent. Elder John H. Tibbels, of Lowry City, Missouri, formerly a member here, preached three times during April, May, and June, walking down from Chariton for that purpose. A very interesting series of meetings, commencing October 1 and ending October 22, was held. Good attendance and best of interest; Brother Garver being the principal speaker; Brother Joseph Roberts occupying four times and assisting a few times, but not present balance of series. Brother Garver talks of coming back in February and we hope for results. Brother Hale W. Smith was here in interest of publishing department October 29 to November 1, preached four times,

attendance and interest only fair, made several sales. Have lost three members by removal during the past year, present number 142.

Branch elected officers December 11, as follows: John R. Evans, president; John A. Evans, priest, deacon, and treasurer; J. W. Talbot, teacher, secretary, and chorister; Charlotte Phillips, organist. The Sunday school gave an entertainment Christmas night to a full house and collected \$7.57. Officers were elected January 7, 1912: J. W. Talbot, superintendent and chorister; J. A. Evans, associate and home department superintendent; Jannet Evans, secretary; Florence Talbot, treasurer; Lottie Lewis, organist. Five dollars were donated to the branch. Sister McHarness visited the school November 6 and tried to encourage home department work. We are slow to move in this line. Our Sunday school numbers about 32, with prospective increase. A new library board was chosen with the assistance of Brother Garver, October 6: J. W. Talbot, chairman; J. A. Evans, treasurer; Charlotte Phillips, secretary. Have not yet selected librarian. We have no Religio. While there has been an effort to re-open the Big Hill mine, thus far it has proved a fizzle; I have little confidence. They're owing money all over; can't meet their obligations.

J. W. TALBOT.

HITEMAN.—There has been preaching by J. J. Watkins, R. S. Salyards, Joseph Roberts, John Smith, Hale Smith, J. R. Evans, J. F. Garver, Charles Harpe, and commencing November 7, J. S. Roth delivered a series of eight lectures on the Book of Mormon under the auspices of the Religio. October 29 J. T. Williams was elected associate priest on account of the temporary absence of John Griffiths, the presiding priest. December 5, the branch elected officers: W. E. Williams, president; J. T. Williams, priest; William Wilkinson, teacher; Dan Williams, deacon; Alex Miller, secretary; John Jenkins, financial secretary and member library board; Dan Williams, treasurer; E. J. Giles, chorister; J. L. Morgan, organist. The Sunday school elected officers December 31; E. J. Giles, superintendent; D. T. Williams, first associate; John Jenkins, second associate; Bessie Giles, secretary; Thomas Williams, treasurer; J. L. Morgan, chorister; Blanche Adamson, organist; W. E. Williams, member library board. The Religio elected officers January 5, 1912: Thomas Williams, president; George Mayer, vice president; Marietta Williams, secretary; Stella Barker, treasurer; E. J. Giles, chorister; Blanche Adamson, organist; Preston Leach, member library board; Lizzie E. Williams, home department superintendent. We are all well; most of the Saints are enjoying good health. Work has been slow this past year.

WILLIAM WILSON.

WARD.—We have had some special meetings here since the organization by Brother Garver, and Brother Hale Smith, and by Brother Roberts; they had good meetings all of them. There was lots of interest taken in them. There is a midweek prayer meeting here and they take good interest in it, as well as in the Religio and Sunday school.

D. W. WILLIAMS, *Secretary*.

LAMONI.—The annual election of branch officers was held at the Saints' church on Tuesday night, January 2, with the following results: The stake presidency was retained as the branch presidency. Those composing the presidency are Elders John Smith, J. F. Garver, R. S. Salyards, Cyril Wight, clerk; J. W. Barr, presiding priest; John Weedmark, presiding teacher; Herbert Bartó, presiding deacon; C. B. Woodstock was retained as member of the library board. John Midgorden was elected as member of the cemetery board. W. W. Pitkin, who retired as member of the cemetery board, was given a vote of thanks for his efficient service while in office. The Star of Bethlehem Sunday School made the hearts of many people glad on Christmas by taking well-filled dinner baskets to them. It is reported to us that about twenty-five baskets were distributed by them. This is certainly a deed worthy of much praise.

At a meeting of the Patronesses Society held on Friday afternoon the following officers were elected for the year 1912: Mrs. M. B. Nicholson, president; Flora L. Scott, vice president; Vida Morgan, secretary; Mrs. Nellie Prall, treasurer; Mrs. Kate Smith, corresponding secretary. During the past year this society of ladies has done a vast amount of work for Graceland College and is one of the best financial helps the institution has.—*Lamoni Chronicle*.

PLEASANTON.—The church work got in a bad way, almost to a whisper when we took a new start, and are doing better now. Religio is dead.

C. E. MOREY.

DEATHS

Edith L. Mark, of Pleasanton Branch, at Flagler, Colorado, September 24, 27 years, 7 months, 16 days.

Loren Gaulter, near Lamoni, Iowa, October 1, 55 years, 4 months, 6 days.

Catherine Stedman, Lamoni, Iowa, October 11, 80 years, 3 months, 23 days.

Sarah A. Martin, Lamoni, Iowa, October 12, 59 years.

Elmer A. Glick, Ellston, Iowa, October 29, 20 years, 1 month, 27 days.

Nathan Weedmark, Lamoni, Iowa, November 9, 79 years, 5 months, 21 days.

Lyman J. Wight, Topeka, Kansas, November 25, 53 years, 11 months, 18 days.

Charles J. Anderson, near Ellston, Iowa, November 30, 86 years.

NOTES AND QUERIES

When was the Epitome of Faith and Doctrine formulated?

The first consecutive statement of the faith and doctrine of the church was made by Oliver Cowdery in the first issue of the *Latter Day Saints' Messenger and Advocate*, published at Kirtland, Ohio, in a signed editorial bearing date of Kirtland, Ohio, October, 1834, and is as follows:

That our principles may be fully known we here state them briefly:

We believe in God, and his Son Jesus Christ. We believe that God, from the beginning, revealed himself to man; and that whenever he has had a people on earth, he always has revealed himself to them by the Holy Ghost, the ministering of angels, or his own voice. We do not believe that he ever had a church on earth without revealing himself to that church; consequently, there were apostles, prophets, evangelists, pastors, and teachers, in the same.—We believe that God is the same in all ages; and that it requires the same holiness, purity, and religion, to save a man now, as it did anciently; and that, as he is no respecter of persons, always has, and always will reveal himself to men when they call upon him.

We believe that God has revealed himself to men in this age, and commenced to raise up a church preparatory to his second advent, when he will come in the clouds of heaven with power and great glory.

We believe that the popular religious theories of the day are incorrect; that they are without parallel in the revelations of God, as sanctioned by him; and that however faithfully they may be adhered to, or however zealously and warmly they may be defended, they will never stand the strict scrutiny of the word of life.

We believe that all men are born free and equal; that no man, combination of men, or government of men, have power or authority to compel or force others to embrace any system of religion, or religious creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do not molest or disturb others in theirs, in a manner to deprive them of their privileges as free citizens—or of worshiping God as they choose, and that any attempt to the contrary is an assumption unwarrantable in the revelations of heaven, and strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.

We believe that God has set his hand the second time to recover the remnant of his people, Israel; and that the time is near when he will bring them from the four winds, with songs of everlasting joy, and

reinstate them upon their own lands which he gave their fathers by covenant.

And further: We believe in embracing good wherever it may be found; of proving all things, and holding fast that which is righteous.

This, in short, is our belief, and we stand ready to defend it upon its own foundation whenever it is assailed by men of character and respectability.—And while we act upon these broad principles, we trust in God that we shall never be confounded.

In a signed article entitled “History of the Latter Day Saints” published in *An Original History of the Religious Denominations in the United States*, edited by I. Daniel Rupp, of Lancaster, Pennsylvania, and published by Humphreys, Philadelphia, Pennsylvania, 1844, Joseph Smith gives the items of belief of the church as follows:

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam’s transgression.

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

We believe that these ordinances are: 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by “prophecy, and by laying on of hands,” by those who are in authority to preach the gospel and administer in the ordinances thereof.

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

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

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

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

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

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

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admoni-

tion of Paul: "we believe all things; we hope all things:" we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek there-after.

The above epitome was published in the *Chicago Democrat* in March, 1842, over Joseph Smith's signature.

In a memorial to Congress adopted by the April conference of the Reorganized Church of Jesus Christ of Latter Day Saints at Plano, Illinois, 1870, the following epitome of faith was included:

EPITOME OF THE FAITH AND DOCTRINES OF THE REORGANIZED CHURCH
OF JESUS CHRIST OF LATTER DAY SAINTS

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved, by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are:

1st.—Faith in God and in the Lord Jesus Christ.

2d.—Repentance.

3d.—Baptism by immersion, for the remission of sins.

4th.—Laying on of hands for the gift of the Holy Ghost.

5th.—We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years shall have expired.

6th.—We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, prophets, pastors, teachers, evangelists, helps and governments.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, and all other Christian graces.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman—except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that to all men there should be accorded the right to worship Almighty God in such a manner as the conscience of each may approve, provided that such worship does not enjoin a disregard of wholesome laws, or lead to an infringement of the rights of others.—*Saints' Herald*, vol. 17, p. 326.

NECROLOGY

BY R. S. SALYARDS

See R 257

JOHN SMITH. Another veteran has answered the last roll call, and the church militant has lost a valiant soldier of the cross in the departure from earth life on April 22, 1923, of Patriarch John Smith, at Lamoni, Iowa. He was the son of Henry and Mary Smith, and was born at Stockport, England, February 8, 1844.

He came to America when a young man and served in the United States Navy during the Civil War. He was baptized into the church by Elder J. W. Gillen at Fall River, Massachusetts, December 1, 1865. He was ordained a priest January 3, 1866, and an elder February 18, 1866, a seventy April 11, 1886, high priest April 19, 1900, and a patriarch June 18, 1916.

He lived most of his life in Fall River, and New Bedford, Massachusetts, where his first wife died. He was married again, to Sister Kate Blood. He removed to Lamoni, Iowa, to serve the church as business manager of the Herald Publishing House. When the Lamoni Stake was organized he was chosen president of the stake, April 30, 1901, and served until 1916, when he was ordained a patriarch.

"Sturdy integrity" was the outstanding feature of his character. "Honest John Smith," he was called. He possessed rare common sense, which with honest simplicity and strength, caused him to be trusted implicitly. Behind an outspoken, apparent bluntness there was a generous heart, which expressed itself in abiding love of the truth and in constant service for the people of God. Unassuming, persevering, industrious, he pursued his duties regularly and steadfastly. Many were blessed by his ministrations. His statements and predictions under the influence of the spirit of prophecy,

which he was permitted to exercise, were like the man himself, reliable and trustworthy.

His home in the East, and later in the West, was a place of unusual hospitality to Saints and ministry. With "Aunt Kate" at Lamoni he practically kept "open house." Deceased, as to mortality, he lives and speaks through his service and fellowship.

"An honest man is the noblest work of God." This tribute he deserves and has earned, because of his purity of heart. He kept the even tenor of his way amidst many trying conditions, and maintained unwavering confidence in God and in the latter-day work. He died in peace, destined to appear among the called, the chosen, and the faithful.



BENJAMIN R. MCGUIRE

*Present Presiding Bishop of the Reorganized Church
of Jesus Christ of Latter Day Saints, 1916-.*

Journal of History

VOL. XVI, NO. 4 INDEPENDENCE, MISSOURI OCTOBER, 1923

THE ORDER OF BISHOPS

One of the earliest offices established in the church after the restoration of the gospel was that of bishop, as on February 4, 1831, a revelation was given calling Edward Partridge to that office.

I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile.—Doctrine and Covenants 41: 3.

Edward Partridge continued as bishop and presiding bishop of the church from that time until his death on the 27th of May, 1840. Provision was, however, made for other bishops, in a revelation given in November, 1831:

There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron.—Doctrine and Covenants 68: 2.

Pursuant to this provision Newel K. Whitney was set apart in December, 1831, as bishop of Kirtland. This was in accordance with a revelation received in that month:

Verily I say unto you, The elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion:

and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, My servant Newel K. Whitney is the man who shall be appointed and ordained unto this power; this is the will of the Lord your God, your Redeemer. Even so. Amen.—Doctrine and Covenants 72: 1, 2.

As bishop of Kirtland he was under the direction of Edward Partridge, who was the bishop of Zion, or the presiding bishop of the whole church. He was instructed in September, 1832, to travel around among the people searching after the poor to administer to their wants.

As to the counselors of these men the record does not appear to be entirely clear. Early in June, 1831, according to the *Times and Seasons*, volume 5, page 416, David Whitmer's address, page 64, and Autobiography of Parley P. Pratt, page 72, at a conference in Kirtland the first high priests were ordained; and based upon letters and other reports the statement is made that at this time Isaac Morley and John Corrill were ordained as counselors to Bishop Edward Partridge. According to the Latter Day Saints Biographical Encyclopedia by Jensen these men were ordained at that time and Bishop Morley continued in office until the death of Edward Partridge in 1840 and John Corrill continued until 1837 when he was succeeded by Titus Billings, and Titus Billings continued as counselor till the death of Edward Partridge.

On the other hand, Essentials in Church History, by Joseph F. Smith, jr., says that these two men were ordained in June, 1831, as counselors to Bishop Whitney, but since Bishop Whitney had not yet been ordained a bishop this would seem hardly probable.

In the *Times and Seasons*, volume 6, page 800, and in the History of the Church, ascribed by the Utah Church to Joseph Smith, volume 1, page 363, a letter is published from Joseph Smith, dated June 25, 1833, which directs that Isaac Morley

be ordained as the second bishop of Zion and John Corrill as the third bishop, that Edward Partridge choose as his counselors Parley P. Pratt and Titus Billings, and that Titus Billings be ordained first a high priest; that Bishop Morley choose Christian Whitmer and Newell Knight as counselors and that Christian Whitmer be first ordained a high priest; and John



EDWARD PARTRIDGE

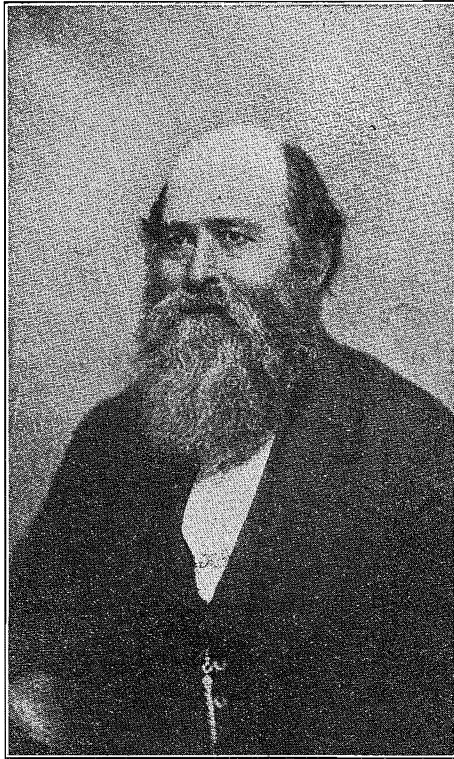
*First Bishop of the Church
of Jesus Christ of Latter Day
Saints, 1831-1840.*

Corrill should choose Daniel B. Razey and Hezekiah Peck as counselors, ordaining the latter first as a high priest.

The History of Joseph Smith was changed and "corrected" by the Utah Church before publication. In referring to these texts printed after the death of Joseph Smith, jr., we do not submit them as final authority.

At a council held January 31, 1836, of the First Presidency, the presidents of the high council in Zion, the presidents of the high council in Kirtland, the twelve apostles, the seventy, and many elders, Vinson Knight was chosen and or-

dained a high priest and bishop's counselor under the hands of Bishop N. K. Whitney (Church History, vol. 2, p. 6). When the temple at Kirtland was erected meetings were held in the upper quorum room, and among others the bishops met

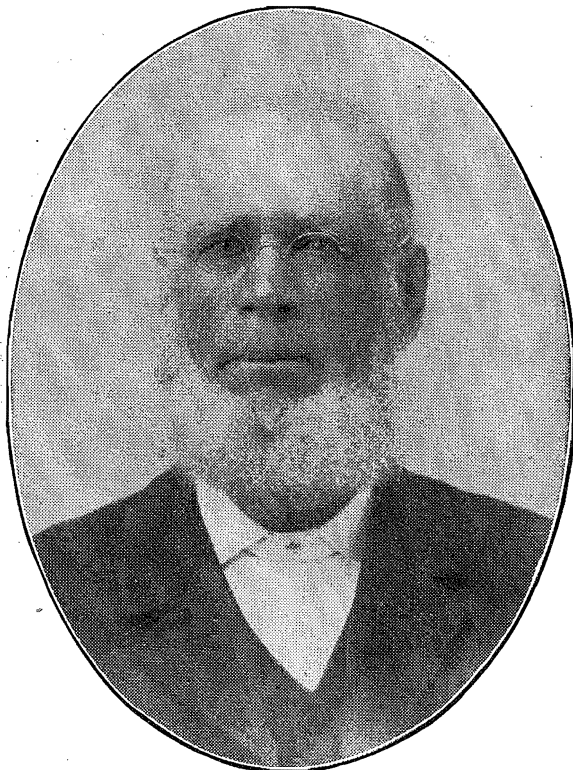


ISRAEL L. ROGERS

Presiding Bishop, 1860-1882.

separately, apparently as a quorum (Church History, vol. 2, pp. 22, 23). This no doubt included the bishops who had been ordained to that time, also the bishops' counselors, that is, the Bishop of Zion and the Bishop of Kirtland and their counselors (*Millennial Star*, vol. 15, pp. 631-633).

On July 30, 1840, Nauvoo was organized as a stake. Bishop Whitney was chosen as bishop of the middle ward, Bishop Partridge as bishop of the upper ward, and Bishop Knight as bishop of the lower ward, and a branch was organ-



DAVID DANCER

*Counselor to Presiding Bishop Israel L. Rogers,
1873-1882.*

ized in Iowa territory across the river with Alanson Ripley as bishop. (*Times and Seasons*, vol. 1, pp. 30, 31.)

After the death of Edward Partridge, George Miller was called and set apart to succeed him as the presiding bishop of the church.

And again, verily I say unto you, My servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I, the Lord, love him: I, therefore, say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecra-



HENRY A. STEBBINS

Counselor to Presiding Bishop Israel L. Rogers, 1875-1882.

tions of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me.—Doctrine and Covenants 107: 8.

And on March 21, 1841, we find reference to Bishops Whitney, Miller, Higbee, and Knight. Bishops Whitney and Miller were bishops of Kirtland and Zion respectively. Vinson

Knight had been ordained a counselor to Bishop Whitney, but on June 28, 1838, had been chosen at Adam-Ondi-Ahmen as acting bishop pro tempore, by the unanimous vote of the assembly. (*Millennial Star*, vol. 16, p. 181.)



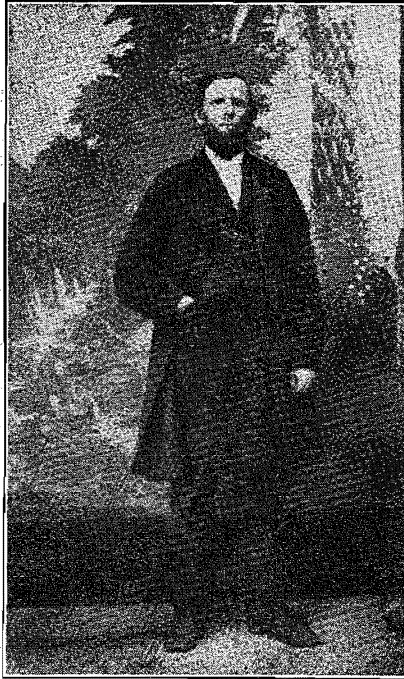
GEORGE A. BLAKESLEE

Presiding Bishop, 1882-1890.

A stake was also organized at one time at Ramus but was discontinued December 4, 1841. Also January 15, 1842, the stake at Zarahemla, Iowa, was discontinued. (*Millennial Star*, 19: 22.)

The presidency of the church were authorized at the con-

ference of October, 1837, to locate other stakes for the gathering of the Saints, and later, at the conference of October 3, 1840, Hyrum Smith, Lyman Wight, and Almon Babbitt were appointed to organize stakes between Nauvoo and Kirtland.



ELIJAH BANTA

*Counselor to Presiding Bishop
Israel L. Rogers, 1873-1874 and
to Presiding Bishop George A.
Blakeslee, 1883-1891.*

During that month they so organized stakes at Lima, Quincy, and Mount Hope in Adams County, Illinois, also at Freedom, and on November 1, they organized a stake in Morgan County, Illinois. (The Geneva Stake, Church History, vol. 2, p. 469.)

It will be seen from the above that several stakes were or-



EDMUND L. KELLEY

Counselor to Presiding Bishop George A. Blakeslee, 1882-1890; acting Presiding Bishop, 1890-1891; Presiding Bishop, 1891-1916. Traveling bishop or bishop at large, 1916-.

ganized between 1837 and 1844, with, no doubt, a bishop appointed in charge of each stake. Among others, a stake was organized on July 4, 1840, at Crooked Creek, Illinois. (Church History, vol. 2, p. 450.) Thus the idea of local bishops became well established in the church.

REORGANIZATION

When a reorganization of the church was accomplished, at the same conference that Joseph Smith was chosen and ordained to the Presidency, Israel Rogers was set apart to the office of bishop or presiding bishop of the church.



GEORGE H. HILLIARD

*Counselor to Presiding Bishop Edmund L. Kelley,
1891-1912.*

Prior to this a stake had been established at Argyle, Wisconsin, known as the Zarahemla Stake. William Cline was appointed to preside there and chose his counselors, but there is no record of a bishop being at that time set apart. This was

at the early date of April 6, 1852, and despite the following resolution:

Resolved, that, in the opinion of this conference, there is no stake to which the saints on this continent are commanded to gather to this land preparatory to the reestablishment of the church in Zion, when the



RODERICK MAY

Bishop of Independence District, 1900-1901; of Independence Stake, 1901-1912; of England, 1912-1920.

scattered saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God; and it is the duty of the saints to turn their hearts and their faces towards Zion and supplicate the Lord for such deliverance.—Church History, vol. 3, p. 210. (See also Church Record, JOURNAL OF HISTORY, vol. 14, p. 194.)



WILLIAM ANDERSON

Bishop of Decatur District, 1900-1901, and of Lamoni Stake, 1901-1911.

Bishop Rogers continued in office for twenty-two years, but tendered his resignation at the annual conference of April, 1882, at Independence, Missouri. During his incumbency he chose in April, 1866, William Aldrich and Philo Howard as his counselors, but for some reason they were not ordained. Philo

Howard died December 25, 1869. The conference of 1872 sustained William Aldrich, providing he was ordained, but he resigned in April, 1873, and at this conference Elijah Banta and David Dancer were chosen and ordained as counselors. Bishop



CHARLES A. PARKIN

Bishop of Northern California District, 1900-1917.

Banta resigned September 22, 1874, and on April 11, 1875, H. A. Stebbins was ordained in his stead. Both Elders Dancer and Stebbins resigned in 1882, at the same time as Bishop Rogers.

The idea of local bishops was so well established in the church that Bishop Austin was ordained as bishop of Nauvoo by direction of the April conference, 1864 (*True L. D. S. Herald*, vol. 5, p. 124). Then in October, 1864, James Anderson



CHARLES J. HUNT

Bishop of Gallands Grove District, 1900-1916 and of Holden Stake 1916-.

was ordained as bishop of the Saint Louis conference. The Saint Louis District at that time included the State of Missouri and the southern half of Illinois (*The True L. D. S. Herald*, vol. 6, p. 152). A year later, at the October, 1865, conference, David M. Gamet was ordained high priest and bishop "for this

western country." He was ordained near Council Bluffs, Iowa (*True L. D. S. Herald*, vol. 8, p. 164).

This practice of ordaining local bishops was apparently then discontinued for a number of years. In the revelation of



ELLIS SHORT

Bishop of Spring River District and Oklahoma, 1900-1919.

March 3, 1873, specific provision was made for the ordination of counselors to the bishop. It will be noted above that the counselors first chosen by Bishop Rogers were not ordained, but Elijah Banta and David Dancer were ordained in 1873 pursuant to this revelation:

It is expedient that the bishop of my church shall choose two counselors, and that they be ordained to their office as my law directs, that there may be henceforth no caviling among my people. The bishop of my church may also choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church.—Doctrine and Covenants 117: 10.

Another question much agitating the church at that time was the establishment of stakes. The stake at Zarahemla, established in 1853, had been discontinued some time before. This subject was also covered in the revelation of 1873:

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.—Doctrine and Covenants 117: 11.

The resignation of Bishop Rogers was accepted by the conference of April, 1882, and George A. Blakeslee was chosen and ordained in his stead as presiding bishop of the church. He chose as his counselors Elijah Banta and E. L. Kelley, which choice was ratified by the conference. Bishop Blakeslee and E. L. Kelley were ordained at that conference, and provision made for the ordination of Elijah Banta which took place on April 26, 1883 (Church History, vol. 4, pp. 389, 405).

Bishop Blakeslee continued to officiate until his death on September 20, 1890, when E. L. Kelley was appointed by the presidency to act temporarily until the convening of the succeeding conference. At the April conference, 1891, E. L. Kelley was chosen as presiding bishop of the church, and selected as his counselors George H. Hilliard and E. A. Blakeslee.

Bishop Kelley continued as presiding Bishop until the conference of 1916. But at the conference of 1900 President Joseph Smith stated that the time had now come for the appointing of local bishops as was indicated in the revelation of 1873:

To the Brethren in Conference Assembled: Having been led thereto by the leadings of the Spirit, as we understand them, we feel assured

that the time for the beginning of the appointment of bishops, as seems suggested by the revelation of 1873, has come; we present for consideration the following names to be set apart for ordination as bishops: C. A.



RICHARD BULLARD

Bishop 1900-1922 in different fields: Massachusetts, Eastern Maine, Colorado, Far West District, and Kansas City Stake.

Parkin, San Francisco, California; C. J. Hunt, Deloit, Iowa; Ellis Short, Independence, Missouri; R. May, Independence, Missouri; William Anderson, Lamoni, Iowa; J. Zimmermann, Philadelphia; R. Bullard, Boston, Massachusetts; William Leeka, Thurman, Iowa; George P. Lambert, Rock Creek, Illinois; Thomas Taylor, Birmingham, England.

If approved, we request that such ordinations be provided for and attended to upon their acceptance of the appointment as named.

Respectfully, JOSEPH SMITH, *for Presidency.*

If approved, those not present can be referred to the Presidency for ordination as soon as found practicable.

LAMONI, IOWA, April 21, 1900.

All these men were indorsed by those present and ordination provided for by a unanimous vote. Provision was made that the First Presidency should attend to the ordination. John Zimmermann, of Philadelphia, and George P. Lambert, of Rock Creek, Illinois, expressed themselves as not yet thoroughly satisfied and so for that time declined ordination. The remaining seven men in America: Roderick May, William Anderson, and Richard Bullard were ordained at that conference and C. A. Parkin, C. J. Hunt, Ellis Short, and William Leeka were ordained during the conference year.

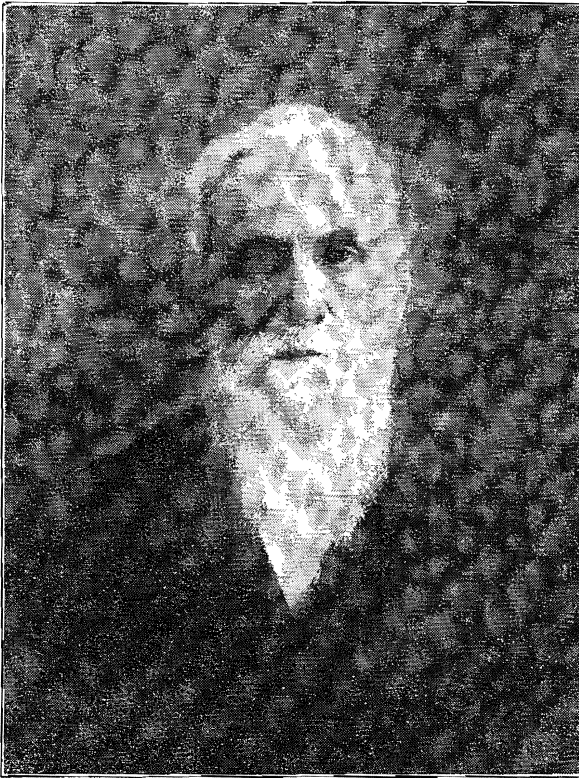
In 1901 the revelation presented to the church providing for the organization of two stakes:

My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the center at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named, in order that there may ever be a sufficient body to transact the business required.—Doctrine and Covenants 125: 10.

As bishops of these districts, Roderick May was nominated for Independence, and William Anderson for Lamoni. These men had already been ordained as local bishops of the church, but now were continued as bishops of these respective stakes.

At this conference provision was made for the ordination of a bishop for Australia and also one for the South Sea Islands. On this account President Alexander H. Smith of the First Presidency, left in the fall of 1901 for the South Sea

Islands and Australia, where he attended to both of these ordinations; Metuaore for the South Sea Islands, George Lewis for Australia. The provision for this appears in the revelation of that year which authorized the patriarch as one of the Presidency to make these selections:



WILLIAM LEEKA

Bishop of Fremont, Iowa, District, 1900-1908.

Authorize the patriarch as one of the presidency to visit Australia and the islands of the sea, the Society Islands, authorizing him to assist the authorities there in arranging their missionary labor by his advice, and also selecting and ordaining a high priest to act in the office of bishop carrying with him the authority of the conference.—*Doctrine and Covenants* 125: 13.

Provision was also made for the ordination of a high priest and bishop in England as evidently the ordination of Thomas Taylor had not then taken place:

Authorize the selection and the ordination of a high priest to officiate in the office of bishop in England, that it may be accomplished as soon as practicable and without fail, in answer to the request made by my servants in that land.—Doctrine and Covenants 125: 13.

Bishop E. L. Kelley as one of the First Presidency went to England that year and so ordained Thomas Taylor.

In 1904 George P. Lambert agreed to accept ordination as bishop as provided for by General Conference resolution in 1900, and was so set apart, and the following year John Zimmermann under like circumstances was also ordained. James Anderson was still living of those who were ordained as local bishops in the early history of the Reorganization. Twelve other men had been ordained as local bishops, so with Bishop Kelley there were then fourteen bishops in the church.

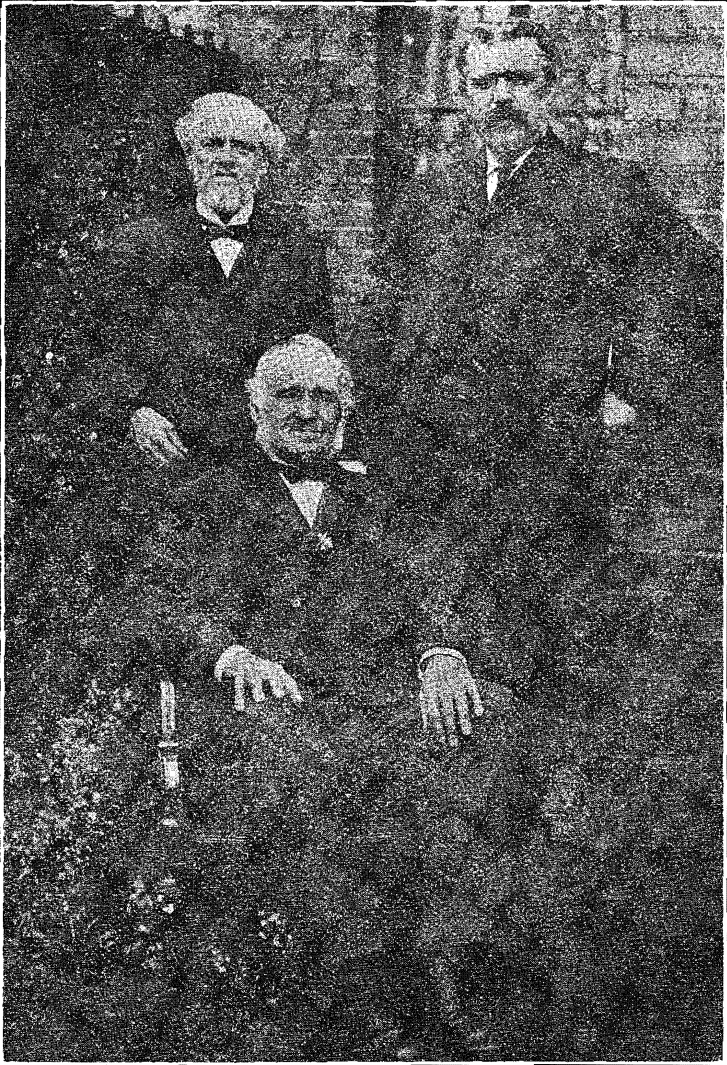
MEETING OF BISHOPRIC

Of these, eight bishops and seven counselors met during the General Conference at Lamoni, Iowa, in 1905, and for the first time in the history of the Reorganization held a formal meeting of the bishops. (General Conference Resolutions 801, 802.) This was called a meeting of the bishopric. The following year they met in Independence and held three meetings, discussing the law of temporalities. There were then present five bishops and seven counselors, and twenty-four bishop's agents (General Conference Minutes, p. 909).

In 1907 no report was made to the conference. In 1908 they reported as "The Order of the Bishopric":

To the General Conference: We, your brethren who have been called to labor along financial lines, have held two meetings with 5 bishops, 6 counselors, and 19 agents in attendance.

Duties and privileges belonging to the financial agents of the church were discussed. Unity of expression as to individual ownership of inheritances and stewardships should be maintained as directed in the



CHARLES H. CATO, COUNSELOR

JOSEPH DEWSNUP, COUNSELOR

THOMAS TAYLOR, FIRST BISHOP, OF BRITISH ISLES, 1901-1906

Word of God, for the safety of the Saints and the maintaining the dignity of our work.

As God has designated the General Bishopric as the proper interpreter of the financial law, it would seem unjust for ministers who go out to represent the church to incorrectly represent the bishopric, hence believe that unity of action can only be obtained by recognizing the channel through which the law should be set forth upon these matters.

If a flagrant disregard is made apparent to any member, the law provides a method of procedure by which the rights of all are maintained.



METUAORE

*Bishop of South Sea Islands,
1901-1909.*

The observance of this rule incorporated in the divine code will establish unity, and if observed harmony and peace will be secured and preserved.

A general discussion obtained on the principle of tithes, surplus, special consecration, freewill offerings, and inventories. Consensus of opinion that all should comply with the law of tithing, and those who have or have not surplus should make their inventories in evidence. Special consecrations and freewill offerings are permissible and anticipated from those who intensely love the work. The first when there is a special demand for a special work, the second is a privilege of each member.

The method of reporting as previously adopted by us to obtain a correct report of the amount gathered and work done by each did not



GEORGE LEWIS

First Bishop of Australia, 1901-.

materialize as we anticipated, on the account of blanks being sent out too late. But the awakening brought about by the introduction of these blanks we trust by another year a more complete report of the work done by this arm of the church shall be our privilege to make.

Respectfully, in gospel bonds,

A. H. PARSONS, *Secretary.*

INDEPENDENCE, MISSOURI, April 16, 1908.

At this conference the Presidency nominated Albert Carmichael, John A. Becker, and Myron C. Fisher for ordination as bishops, the latter two of whom, being present, were or-

dained, and Bishop Carmichael was likewise ordained shortly afterwards.

In 1909 the revelation released R. C. Evans from the First Presidency, and near the close of the conference President



GEORGE P. LAMBERT

Bishop of Nauwoo District, 1904-.

Joseph Smith presented his name for ordination to the office of bishop to act in Canada.

This revelation gave a definition of the word *bishopric*. The words *the bishopric* had previously been applied quite generally only to the Presiding Bishopric. This revelation ex-

tended it to the whole body of men called and set apart to that work:

The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given



JOHN ZIMMERMANN

Bishop of Pennsylvania, 1905-

in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. "I am God;

I change not;" has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal divisions of the work. The church



JOHN A. BECKER

Bishop of Ohio District, 1908-1918; of Independence (Zion), 1919-.

has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for which Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspira-

tion, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.—Doctrine and Covenants 129: 8.

No report is made of a meeting of the bishops at this conference. At the conference of 1910 they again met, discussing the financial condition of the church and providing for the



ALBERT CARMICHAEL

Bishop of Southern California, 1908-1909; traveling bishop for Presiding Bishopric, 1915-1916; Bishop of Lamoni Stake, 1916-; Manager Herald Publishing House, 1909-1920.

preparation of a booklet by the Presiding Bishopric on the law relating to temporalities and its practical workings. Eleven bishops were reported as being present during these sessions: E. L. Kelley, R. C. Evans, R. May, William Anderson, C. J. Hunt, R. Bullard, John Becker, Albert Carmichael, Ellis Short, Myron C. Fisher, and Charles A. Parkin. There were also present eight counselors and fifteen bishop's agents.

In 1911 the death of Bishop William Anderson of Lamoni Stake the previous March, was reported and the name of Joseph Roberts was presented by the First Presidency for ordination as bishop. A meeting was held of the bishopric at this conference at which were present ten bishops, six counselors,



MYRON C. FISHER

Bishop of New England States, 1908-

and sixteen agents. An agreement was made to teach more earnestly the law of tithing, consecration, etc.

In 1912 they appeared to have held no meetings. In fact, in 1910-1911 and several previous years they appear to have held but the one meeting. Different names have been used as

designating the meeting, but the title is not included in the report.

E. L. Kelley continued to act as chairman and A. H. Parsons as secretary, 1905 to 1912. However, in 1913 they held four meetings and Bishop Becker was selected as secretary-treasurer. The Presiding Bishopric was recognized as the presidency of the order. This included Bishop Kelley with his



JOSEPH ROBERTS

Bishop of Lamoni Stake, 1911-1916.

counselors. Also at this conference a revelation was received directing the ordination of Edmund A. Blakeslee as a bishop preparatory to his taking up the work of his father and devoting his time more fully to the work of the Presiding Bishopric:

The Spirit saith further: Elder E. A. Blakeslee is hereby called into the more active participation of the duties of the bishopric than he has hitherto engaged in, in order that he may give such assistance to the bishop, E. L. Kelley, as is essential unto the success of the work intrusted to the bishopric. It is also expedient that he be ordained unto the office of bishop, that he may serve as did his father, George A. Blakeslee, who has preceded him.—Doctrine and Covenants 130: 5.

This revelation also provided for the choice of some one who might be qualified to take active participation in the work

of the bishopric and become in due time a part thereof, to assist, evidently, not as one of the bishopric at first, but later to become a member of the presiding bishopric.

In the following, or seventh, paragraph, the church was



JAMES F. KEIR

Bishop and Counselor to Presiding Bishop E. L. Kelley, 1915-1916. Counselor to Presiding Bishop B. R. McGuire, 1916-. Bishop of Kansas City Stake, 1916-1917.

called upon for the spirit of self-sacrifice and self-denial in order that the debts of the church might be met and its work more successfully pushed:

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or

places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public



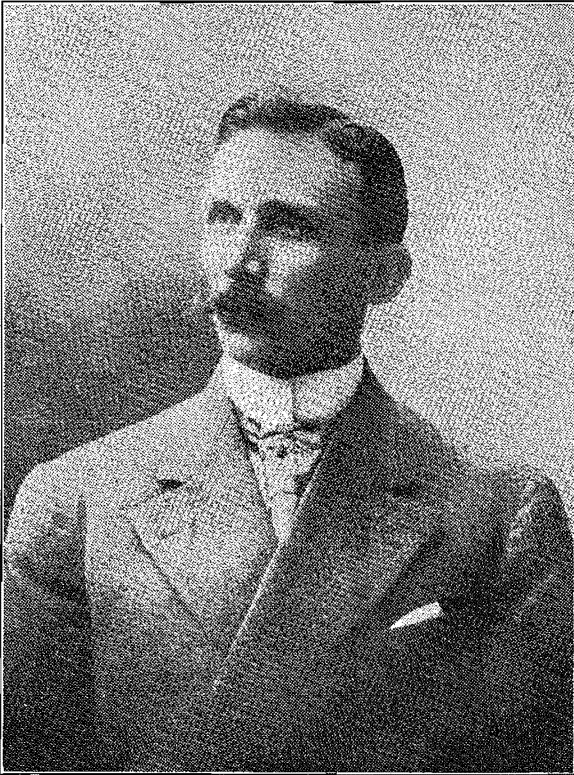
MARK H. SIEGFRIED

*Bishop, 1915-. Bishop of Independence Stake,
1916-1919.*

expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.

ORDER OF BISHOPS

At this conference their report was headed for the first time, "The Order of Bishops." They also presented to this conference a definition defining the order of bishops as follows:



EDWARD INGHAM

Bishop of Northern California, 1917-

To the Presidency and Conference Assembled: I am authorized by the Bishopric, to whom was referred the resolution touching the interpretation of the term the "*Bishopric of the Church,*" to present to you the following for your consideration:

"The term 'The Bishopric,' as used in the revelations to the

church, refers to the Presiding Bishopric, and also to the association of men holding the office of bishop under a presiding head; therefore,

“1. Be it resolved, that when reference is made to the Presiding Bishop and his counselors, the term ‘The Presiding Bishopric’ be employed.



BUFORD J. SCOTT

Bishop of Far West Stake, 1917-1920.

“2. Be it further resolved, that when reference is made to the bishop of a stake and his counselors, the title ‘Stake Bishopric’ should be used.

“3. Be it further resolved, that when the association of all the bishops and their council is referred to, the term ‘The Bishopric,’ or ‘Order of Bishops’ be applied.”

LAMONI, IOWA, April 18, 1913.

J. A. BECKER, *Secretary.*

—General Conference Minutes, p. 1767.

While organized as an order having a special work to do, they are regularly enrolled as members of the high priests quorum and do not constitute a separate quorum. This is in accordance with the revelation of 1909:

Those who are holding the office of patriarchs are to be enrolled with the high priests, the same as the bishops, who are acting in their office by virtue of their being high priests. These men in their office are an order in the priesthood, the same as the high councils of the church and the stakes and as the bishops who hold as high priests, as the quorum of the twelve, and as the presidency are but orders in the priesthood, there being but two priesthoods; and these are orders in the Melchisedec priesthood. There is no difference in the priesthood, though there may be and is in the office in which the several orders may occupy and act.—*Doctrine and Covenants* 129: 7.

In 1914 the following report was submitted:

To the General Conference Assembled; Greeting: The Order of Bishops beg leave to report that since April 4 they have held twelve sessions, four of which were held in joint council with the First Presidency and Quorum of Twelve. Ten bishops and three counselors have been in attendance at this conference and have been very regular in their attendance at the quorum sessions, having an average attendance of ten.

Several problems of great importance to the church have been under consideration, resulting in a better understanding of the duties resting upon this arm of the priesthood of the church. While there has been a great earnestness displayed in the discussion of the matters before us, there has also been manifested that kindly and brotherly consideration for each other's feelings which characterizes the servants of the Lord.

Our association with the First Presidency and Quorum of Twelve in joint council was of great importance to us as an order. It has helped us to more clearly see and understand the relationship that should exist between us. Our hearts have been made glad as a result of our association with them.

With a great desire as stewards over the temporalities of the church we are looking forward and arranging for future work which we hope will help us to more fully qualify ourselves for the responsibilities resting upon us.

Respectfully submitted,

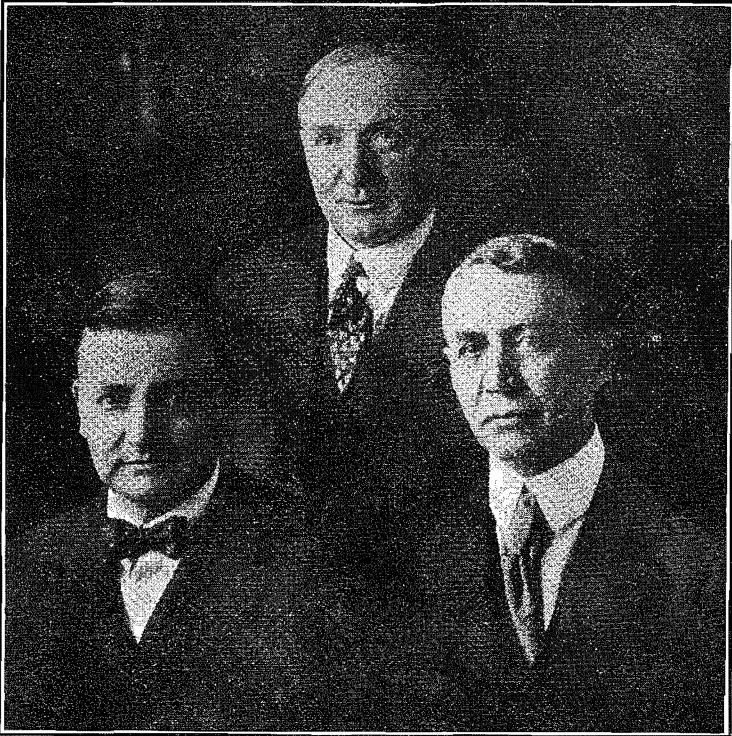
J. A. BECKER, *Secretary Order of Bishops.*

INDEPENDENCE, MISSOURI, April 16, 1914.

—General Conference Minutes, pp. 1929, 1930.

In the earlier meetings the number of bishop's agents had predominated. Only one or two meetings were held during the conference.

This plan for meeting for the instruction of bishop's agents was not discontinued entirely, but the number of meetings of men definitely set apart for this work of the bishopric



BISHOPRIC OF KANSAS CITY STAKE

On the right is Frederick B. Blair, ordained a bishop in 1918, and Bishop of the Kansas City Stake, 1919-. At left, Counselor Frederick S. Anderson, and in the center, Counselor John Tucker.

was greatly increased and they met as bishops, allowing their counselors to attend also as a matter of courtesy.

In 1915 six sessions were held, also one meeting with bishop's agents and six meetings in council with the First Presidency, Twelve, and Seventy. Eleven bishops and five coun-

selors were regularly in attendance. By direction of the conference they presented a nomination for trustee of the Children's Home and reported their meetings as being very beneficial and profitable.

At this conference the names of James F. Keir and M. H. Siegfried were presented for ordination to the office of bishop. In 1914 a revelation was presented to the church definitely appointing Bishop Blakeslee to assume as rapidly as possible the duties of Presiding Bishop of the church. As he had not done so and the bishopric had been weakened by the death of George H. Blakeslee, the conference of 1915 took the following action:

To the General Conference: The joint council of First Presidency, Twelve, Seventy, and Order of Bishops this day adopted by a vote of 92 to 5 the following resolution, which is respectfully submitted to the General Conference for consideration.

"Whereas the Presiding Bishop is now past seventy years of age, and owing to the enormous increase in the extent and burden of the work in his department, and the probable continued increase of this work, therefore be it

"Resolved, That we as a joint council of the Presidency, Twelve, Seventy, and Order of Bishops, recommend to the General Conference that the Presiding Bishop who has been long in service, zealous in the performance of his duty, faithful in office, and has unreservedly given his life to the work of the church, be and is hereby honorably released from the responsibility of the work of the Presiding Bishop to take place during the present year under the direction of the Presidency and Twelve, subject to ratification by the next General Conference."

Respectfully submitted,

ELBERT A. SMITH,

JAMES A. GILLEN,

Assistant Secretary of Twelve.

J. F. MINTUN,

Secretary of Presidents of Seventy.

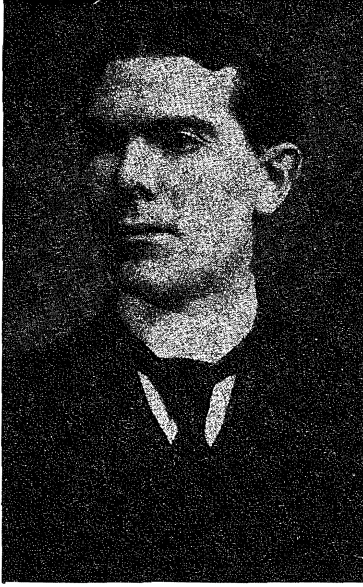
LAMONI, IOWA, April 14, 1915.

—General Conference Minutes, p. 2056.

Pursuant to this action James F. Keir entered the office of the Presiding Bishopric to assist with the office work, and

Bishop A. Carmichael entered the field, visiting various points, especially in the West, on behalf of the Presiding Bishopric.

At the conference of 1916 the First Presidency reported that Bishop E. A. Blakeslee had definitely refused to accept the responsibility of the office to which he had been called, so a



ARCHIBALD F. MCLEAN

*Bishop of Toronto District,
1920-*

revelation was received and presented to the church naming Benjamin R. McGuire for this important responsibility and James F. Keir as his counselor :

The voice of the Spirit to me is that Bishop E. L. Kelley should be released from the responsibilities of Presiding Bishop, though he may act as traveling bishop, counseling and advising on the law of temporalities in harmony with his successor and the Presidency. Let Benjamin R. McGuire be set apart and ordained Presiding Bishop of the church, and two of the brethren be set apart as counselors to him, one to be selected

by him and supported by the conference, the other to be Bishop James F. Keir.—Doctrine and Covenants 132: 2.

FINANCIAL POLICY

At this conference the Order of Bishops presented the following report and statement of a financial policy for the year:

To the General Conference; Greeting: The Order of Bishops held its first meeting April 5 at 9.30 a. m. in the office of the stake bishopric. Regular sessions have been held each day. Fifteen bishops and three counselors have been in attendance.

In addition to our regular meetings we met once in joint council with the First Presidency and Twelve, also held one sessions in council with the bishop's agents, and one meeting with the First Presidency, Twelve, and Seventy in joint council.

I am instructed by the Bishopric to report to you the following action adopted by them:

"As representatives of the financial department of the church we herewith submit what we consider are the present urgent needs:

"1. Properly sustaining the missionary force and the poor and needy.

"2. The paying of the church debt.

"3. The erection of proper offices for the general church officers as provided by General Conference resolutions numbers 533 and 644." . . .

Many matters of great importance to our department of the work have been considered, which we think will help us very materially in performing our duties.

The attendance and interest in our meetings have been good. An excellent spirit of deep determination to solve our problems was manifested at each session. We are hopeful of good results to follow.

Very sincerely,

J. A. BECKER, *Secretary Order of Bishops.*

INDEPENDENCE, MISSOURI, April 15, 1916.

—General Conference Minutes, p. 2240.

That portion of the report concerning the financial policy of the church was adopted by the conference. They also presented a report recommending that they be recognized as an appropriation committee. This was also adopted by the conference as presented:

To the General Conference; Greeting: The Order of Bishops held another meeting this morning at which time the following resolution was adopted. I am instructed by the order to present the same to you for your consideration.

"Whereas, the Bishopric is the representative body of the financial department of the church, and should, therefore, be first to consider matters involving the expenditure of money; therefore, be it

"Resolved, that all matters involving the appropriation of funds by



ISRAEL A. SMITH

Bishop and Counselor to Presiding Bishop B. R. McGuire, 1920-.

General Conference, be referred to the Order of Bishops, which shall hereafter be considered the standing appropriation committee of the church, for consideration and report."

Very sincerely,

J. A. BECKER, *Secretary Order of Bishops.*

INDEPENDENCE, MISSOURI, April 17, 1916.

—General Conference Minutes, p. 2243.

In 1917 the First Presidency recommended the following for ordination to the office of bishop and the recommendations were approved by the conference: E. O. Clark, Des Moines, Iowa; H. A. Scott, of Omaha, Nebraska; A. W. Craig, of Australia; Edward Ingham, of Oakland, California. Also during

the conference year F. B. Blair was approved by the General High Council of the church as a bishop and was so ordained at Lamoni, Iowa, in November, 1917. At the conference of 1918 he was appointed as bishop of the Kansas City Stake.

At the conference of 1917 the name of B. J. Scott was also presented and approved for ordination. The Order of Bishops reported that they had held eleven sessions and they also held one joint session with the First Presidency and Quorum of Twelve. Thirteen bishops and seven counselors were in attendance. During the year Joseph Roberts and James Anderson had been lost by death.

In 1918 in addition to their work as an appropriation committee approving various budgets, which were reported to the conference, and making nominations to various boards, they also adopted and presented the following resolution which was adopted by the conference:

Whereas, some misunderstanding and confusion has arisen over the statement in Doctrine and Covenants 129: 8, and the conference resolution No. 710, concerning *the personnel* of the Bishopric, therefore be it

Resolved, That it is the opinion of the bishops present at the conference that the term *Bishopric* as used in Doctrine and Covenants 129: 8, has reference to the men holding the office of bishop under a presiding head and that these should constitute the Order of Bishops.—Conference Minutes, p. 2638.

Their report at the close of conference states that they had held nine sessions with sixteen bishops out of nineteen in attendance and an average attendance of ninety-two per cent. Of the three absent, one was in Australia, one in England, and the third detained by sickness. Seven counselors met with them.

In 1919 the Order of Bishops presented to the conference five separate reports, nominating various trustees, laying down a new fiscal year to begin July 1, limiting the maximum annual financial allowance to the families of general church officers and appointees to take effect after July 1 of that year,

to that amount fixed by the joint council of the First Presidency, Twelve, and Presiding Bishopric on the basis of family budget returns, but in no case to exceed \$2,400 annually, payable in monthly installments. They also reaffirmed their financial policy which was approved by the First Presidency and



J. AUGUST KOEHLER

*Bishop of Far West Stake,
1920-.*

Twelve and by the General Conference (p. 2818). They reported eleven sessions with twelve bishops and six counselors in attendance.

To the General Conference; Greeting: The Order of Bishops present the following resolution for your consideration:

“Resolved, that the maximum annual financial needs of the family of each general church officer and conference appointee for the year beginning July 1, and thereafter, be fixed by the joint council of the First Presidency, Twelve, and the Presiding Bishopric upon the basis of the

family budget returns according to the law of "just wants and needs," but in no case to exceed the sum of twenty-four hundred dollars annually, the payment thereof to be made in equal monthly payments.

"Be it further resolved, that each general officer and conference appointee shall keep an itemized account of all receipts and expenditures for personal and traveling expenses and make report thereof monthly to the Presiding Bishop, upon blanks to be furnished for that purpose, to be prepared by the Presiding Bishopric.

"Be it further resolved, that each department of the church (General and stake) submit to the Presiding Bishopric a budget of their office and administration expenses for the year beginning July 1, 1919, not later than April 30 for this year and by January 31 for each year thereafter."

J. A. BECKER, *Secretary*.

LAMONI, IOWA, April 18, 1919.

—General Conference Minutes, p. 2816.

To the General Conference; Greeting: The Order of Bishops present to you for your consideration the attached resolution:

This policy was presented to the First Presidency and Quorum of Twelve and approved by them.

Respectfully,

LAMONI, IOWA, April 17, 1919.

J. A. BECKER, *Secretary*.

Resolved, that the policy of the Bishopric for the coming year shall be:

First, to provide funds for the care and expenses of the missionaries and their families who are engaged in promulgating the gospel of Christ, together with the general administration expense.

Second, for the care of the poor and the needy and the expenses incident to the operation of the several Homes for the Aged and orphan children.

Third, for budgets adopted by General Conference for Graceland College, Sanitarium, etc.

Fourth, an appropriation for a twelve-classroom building for Graceland College as soon as the finances of the general fund will permit without incurring debt or interfering with the regular work of the church.

We recommend that the Christmas offering for 1919 be used for the purchase of land for the creation of inheritances and stewardships, that our less fortunate members may be given an opportunity to purchase their inheritances under favorable conditions.

April 15, 1919.

The First Presidency in 1920 presented for ordination to the office of bishop the names of three men whose appointments were approved by the conference: A. F. McLean, John F. Burger, and John C. Dent. At the close of the conference

Bishop B. R. McGuire presented the name of Israel A. Smith as a counselor of the Presiding Bishopric. Immediately after the close of the conference the Presidency presented to the



CHARLES FRY

Bishop of British Isles 1921-1923.

General High Council of the church the names of Israel A. Smith and J. A. Koehler to be ordained to the office of bishop. These recommendations were approved and ordination took place accordingly. Bishop Koehler was appointed to the Far West Stake.

In addition to their usual work on the budget the Order of Bishops reported that they had held eleven sessions with fourteen bishops and four counselors in attendance. They directed that the Christmas offering for 1920 be used for the purchase and improving of land. They also approved the amalgamation of the publishing interests as suggested by the Board of Publication, and during the following year the Herald Publishing House was moved to Independence and with it was consolidated the Ensign Publishing House.

During 1921 there was no General Conference, but the Order of Bishops met May 7 and continued in session for two weeks. They recommended that the Christmas offering for 1921 be used for the benefit of the missionary work. Some fourteen bishops were in attendance and also a few of the bishop's counselors. They discussed many important questions but the resolutions adopted have not been made public.

During 1921 Charles Fry was set apart and ordained a bishop and sent to Great Britain, and in May, 1923, the name of Charles E. Irwin was approved by the High Council and he was ordained a bishop at Lamoni, Iowa, the first Sunday in June.

At the conference of 1922 many important actions were taken concerning the financial work of the church on the recommendation of the Order of Bishops.

Excepting emergency expenditures, which may be approved by the Joint Council of Presidency, Twelve, and Presiding Bishopric, in no case shall the amount allowed to any general church officer's or conference appointee's family exceed \$1,800, and the amount for personal and traveling expenses \$1,800.

The provisions continue in effect till set aside by the General Conference.

Whereas, during the past twenty-seven months there has been a deficit in the operating expenses of the church of \$269,327.52, we recommend that the building of the auditorium be postponed until after the next General Conference.

The Order of Bishops by unanimous vote recommends that the expenditures of the conference year be reduced to correspond with the receipts, and to provide for this, that a committee of three be authorized to work out the details. This committee shall be composed of one member of the First Presidency, one of the Quorum of Twelve, and one of the Presiding Bishopric, to be chosen by each quorum respectively.—General Conference Minutes, pp. 3281, 3282, 3295.

Also at the recommendation of the Quorum of Seventy:

Owing to the fact that there is a great deal of dissatisfaction among the ministry and the membership at large contingent upon the matter of dropping so many missionaries from active service, believing that the greatest and most vital asset and power contributing to the success of the church, and most essential to its present crisis is increased missionary activity, we therefore

Resolved, That all proposed projects involving the expenditure of church finances be postponed for another year and that the missionary arm of the church be immediately returned to appointment and activity to the extent of the financial possibilities of the church. Be it further

Resolved, That we pledge our support to the Twelve in an endeavor to carry out the spirit of sections 114 and 122:5 of the Doctrine and Covenants, and that the expenditure of money in any sum not authorized by the General Conference or indorsed by the council of Presidency, Presiding Bishops, and the Quorum of Twelve, be strictly prohibited.—General Conference Minutes, p. 3284.

The first meeting of the bishops in 1905 was at the time that an effort was being made to secure the closing of Graceland College. An effort had been made to raise funds to meet the indebtedness. This meeting was found to be so successful that an effort was made to meet annually, though there appears no report to the conference for 1907, 1909, and 1912. The exact title does not seem to have been determined in those earlier years, and the number of bishop's agents predominated.

The revelation of 1909 was the determining factor which brought about in 1913 a definite resolution and definition of the Order of Bishops or Bishopric. From that time the meeting has been a meeting of men ordained to the office of bishop and the bishops have been decidedly in the majority in attendance. Counselors to the various bishops have been invited to attend and speak. That is, they have been granted what is

called "voice." From this reorganization of the body with a bishop as secretary, meetings have been held almost daily during the General Conferences, and when no conference was held in 1921 the bishops came together anyway for two weeks to consider problems of their work.

The meetings of the bishops with bishop's agents have not been eliminated but for several conferences at least one such meeting has been held. In addition thereto the Order of Bishops have met with the spiritual authorities of the church in deliberation from time to time.

JOHN J. CORNISH

AUTOBIOGRAPHY

(Continued from page 345.)

Brother Charles Grant told me afterwards that he was talking with one of his neighbors about the evidence he had received in confirmation (whether to J. W. Snell or not, I do not now remember,) and the party replied, "Oh, it was mesmerism."

Then said he, "How did it come to me in like manner when I was in my field plowing, and Cornish many miles away?"

What could he say? Why not be honest? God does not change; his laws are like him. Some might ask, Does the Holy Ghost always come on all who believe and obey? No, not immediately, necessarily. Our hearts may not be just right, our minds may not be just clear, or by reason of our evil surroundings—moving (so called) in a religious world of unbelief, who are opposed to the true gospel of our blessed Master, and in lieu thereof are trying to prop up some one of the many conflicting doctrines and institutions of men—it is hard for us to be in a receptive mood to receive all that God may have in store to give us. But as soon as we can get right before our Maker, having implicit faith and confidence in the everlasting God and his everlasting and unchangeable gospel, the promises are sure. "And ye shall receive the gift of the Holy Ghost." (Acts 2: 38.)

Lest I forget, the reader may be glad to know how or what we did when Mr. Davis left the house. The chairman called for order. On obtaining the same he said, "Now we would like to hear what Mr. Cornish has to say in reply to Mr. Davis's last speech of last evening." Nearly all agreed. One man

said it would not be fair, as Mr. Davis was not here. But the chairman soon settled that by telling him that no one was to be blamed but Mr. Davis.

I opened the meeting, and just as I started to talk the same man commenced a noise with his mouth resembling a baby's gurgles, and children blowing soap bubbles.

The chairman called, "Order!" The man stopped.

"Go on, elder," said he. I started again. The same man started as before. Instantly the chairman was on his feet. His coat and vest came off together quicker than one can tell it, and chair in hand he walked down on the school desks. Every person crowded back to give him space, and as he was going down, he said, "If I'm here to keep order, I'll see it's kept." Reaching the disturber with the chair raised, he said, "Stop it at once, or I'll smash you right here." (I'm quoting from memory.) The poor fellow put up both hands to shield his head from the blow, begging off, "Don't strike me, Stapleford. I'll stop it."

Returning, Mr. Stapleford, the chairman, said calmly, "Go on, elder." And I went on for about an hour and forty minutes to my satisfaction and, I think, the satisfaction of that large congregation. And I believe if Jesus had been personally present, he would have said, "Well done, John!" for it was by the aid of the Holy Spirit that I spoke.

It was surprising to see how much was said in the paper at that time. In the *Police Gazette* was a long article about Cornish and the Mormons, and there was a picture showing a man with a chair over his head in the act of knocking down some one. Letters came with clippings from Canada and the United States, asking me to explain the facts. Among them one came from Joseph Smith, president of the church, then of Lamoni, Iowa. He wrote to me inclosing a clipping, saying that many such were sent to him, and telling me that he did

not believe it, but requesting me to send him the facts in the case. Following is the clipping. I also received a copy from the State of Texas:

A JOINT DEBATE

BAY PORT, MICHIGAN, March 8.—Elder J. J. Cornish, a Mormon of Salt Lake, has been laboring in this vicinity for several weeks seeking to proselyte, and his efforts have been attended with success. Reverend John B. Davis, of the Methodist Church, noted with alarm the inroad making upon his flock and challenged Elder Cornish to a joint debate. The first contest took place Saturday night and was attended by a large crowd. Sunday night the crowd became boisterous, and Reverend Davis was driven from the church, escaping by a window. The Mormon chairman of the meeting slashed around wildly with a chair and knocked down a half dozen Saints and Gentiles in his efforts to preserve the peace. The third contest took place yesterday afternoon; the church was crowded at an early hour. Davis was promptly on hand, and evinced a desire to carry on the debate according to parliamentary rules, but Cornish opened with a volume of personal abuse of his opponent, amidst remonstrance of the men and women present. His language became so brutal and threatening that, fearing a fight, a panic seized the people, and there was a rush for the door. Several ladies were knocked down and trampled upon. Davis rallied his forces outside of the building, and they sang, "We'll stand the storm, it can't be very long"; but the cohorts of righteousness were frightened and quickly dispersed. The same day Elder Cornish baptized twenty-three converts. The village is in a state of constant dread, fearing that bloodshed will yet result."

This was a sample of many other articles and statements made through the press and in the pulpit. I answered President Smith's letter, explaining and denying many of the false statements, and also contradicting many of the statements in other publications, some of which appeared in the *Herald* published at that time, part of which is as follows:

I did not talk in an unchristianlike manner at that debate, as stated. I did not abuse Mr. Davis (my opponent). I was not angry in that debate. I did not get up a mob to abuse Mr. Davis. There was no Mormon chairman presiding at that debate. There were no Mormons nor Gentiles knocked down. The Reverend Mr. Davis did not jump out through the window as stated. There are no fears of bloodshed over the debate. I did not baptize a lady who took sick and died the next day from a cold contracted at baptism. I did not come from Salt Lake to debate with Mr. Davis. I did not leave three days after the debate and

take three women with me. That debate was not on the Sabbath (Sunday). I was not followed by a sheriff to Bad Axe, who put the handcuffs on me and locked me in jail. I was not hung while in Deckerville, Senlac County, two weeks after the debate. I did not steal a horse while in Lexington; neither was I put in jail in Port Huron. And, in short, I did not do anything of the above, with a host of other evil things, as has been stated through the press, in the pulpit, and from other sources. And there is not one in or around Bay Port who can bring the slightest test case to speak evil of me. And I have no enemies in or around Bay Port (that I know of) except it be those who are enemies to the gospel of Jesus Christ as found in the New Testament.—*Saints' Herald*, vol. 34, p. 249.

In the same volume, page 276, Joseph says in an editorial:

Brother J. J. Cornish preached the word of God at Bay Port, Michigan, baptized a few score, and as a consequence "the heathen rage, and imagine a vain thing." Yet in the midst of this the Lord has raised up friends and fair-minded persons who defended Brother Cornish against the false and slanderous attacks of his opposers, and the newspapers of that region are redolent with hotly worded articles, some of which are more noted for perversity and bitterness than for the gentle graces of Christian controversy. Brother John is gentle as a June zephyr until roused up by evil doers, and then, like a faithful soldier, he neither fails nor falters.

I was alone in Bay Port, so far as human aid was concerned, but I could see ahead that a grand work was to be accomplished, and I stood by it and worked with my might, mind, and strength, talking day and part of the night, visiting the home of everyone, doing fireside preaching through the day, then the discourse at night. I was at this time feeling strong in body; the Spirit of the Master was with me to the accomplishing of his glorious work, and the little mother at home encouraged me in the mission of love for our fellow men, while she was struggling along without my companionship, trying to care for and bring up the little ones in the way they should go; and thus will God be glorified in us.

President Joseph Smith making a comment on one of my letters says:

A note from John J. Cornish, of March 23, states that he has been laboring for the last eight weeks at Bay Port, Michigan, and had bap-

tized seventy-eight and helped to confirm eighty-seven; that he was worn with labor and excitement, and would be at home for a few days to prepare for the April conference, which he purposes to attend. What a confirmation to his ministry has Brother Cornish won during the year that is past! What a rejoicing with his, not one, but many sheaves, and what a pleasure to his brethren in the Lord, that he has been so blessed! Is there a Saint that can envy Brother John his success? Is there one that cannot feel glad that the good Spirit has been with him all these days of his labor and toil in the gospel field? If there is such an one, what a singular state of mind he must be in! There may be some, and we would not object if there were many, who would be pleased to emulate his work of love; and these, wherever they may be, can appreciate what Brother Cornish has done, and feel a thrill of satisfaction that so much has been wrought for the Master.—*Saints' Herald*, vol. 34, p. 227.

During the month of May of this year I opened up the work in Freesoil, Michigan. After delivering four discourses, it became very dusty in that part. (It came from off their Bibles.) It certainly made quite a stir. I also did some more preaching in Bad Axe. I went to Sugar Grove, a place where there were a few members, Brethren Shelly, Bogue, Gullembro, and some others.

Brother Columbus Scott had previously done some preaching there and met a Reverend Mills, who in his actions proved to be neither a Christian nor a gentleman. He also had much to say, not only against the church and books, but individuals, just as though we did not have a right to worship the Almighty according to the dictates of our consciences! Just think of a Reverend (!) right before a congregation of people saying of one of our elders, at the same time pointing at him, "Look at him—the dirty monkey!" All because we differed with him in religious belief. When we differ with another, if he cannot see or understand it as we do, we part friends just the same.

I also did some more preaching in Bay City, baptizing four more. Also in Lexington, where I baptized two more. Our conference was held in Five Lakes, a branch just organized that spring. We were glad to have with us at this con-

ference the secretary of the church, Brother R. S. Salyards, who helped us nicely and who gave us a fine discourse on the coming forth of the Book of Mormon. I did more preaching at Chase and Freesoil, baptizing some in each place. I opened upon the work more fully in and around Farwell, and baptized some.

The work at this time was moving on nicely in Bay Port. There are now men who once fiddled and danced—Methodists, Baptists, Catholics, Lutherans, and others who wanted to do right, and some whose hearts were honest, who had erred in spirit—who have now come to an understanding. They together with Spiritualists and infidels have learned doctrine, all becoming one family in the Lord. Among that company many ministers have been raised up who are now high priests, seventies, elders, priests, teachers, and deacons; viz: Grants (four or five of them), Dowkers (three or four of them), F. C. Smith, and there are many whose names I cannot now recall.

I baptized six more in Sigel and five in Deckerville. During the year I baptized 103 people, confirmed 114, blessed 130 children, and administered to some who were sick; and from my hands came many blessings to my fellow men, for which we praise God from whom all blessings flow.

For three or four years past, different men in the church asked why I did not unite with some one of the quorums of the elders. I told them I thought I was doing all right where I was, but while at a conference at Kirtland, Brother H. A. Stebbins, then church secretary and recorder, urged upon me to unite with or have my name enrolled in one of the quorums. I told him I could not do any more than I was doing, but he urged me to do so, that it was according to the law, etc. Finally some of the elders of the quorums urged the matter. One said, "Join our quorum, the third." Another one, "Join our

quorum, the fifth; it is the liveliest quorum of the elders." "No," said I, "they'll put me in the seventies quorum if I do." "Well, you are doing the work of a seventy anyway," said another.

But at the General Conference of that year (1887), held at Kirtland, Ohio, when the revelation was given in which Brethren James W. Gillen, H. C. Smith, Joseph Luff, and G. T. Griffiths were called to the apostolic office, and the revelation had gone before all the quorums, then presented before the body, after every quorum had passed upon it, Joseph said, "Now I understand there is one elder who does not belong to any quorum, for some reason, and if there are any others, he may with them cast their vote." I stood up alone, in favor of the revelation, but must confess I felt a little small.

The first chance I had after that I said to Brother Henry Stebbins, "If I must join one of the quorums, tell me which is the weakest one of the elders." He replied, "The fourth," but said that the third and fifth were good quorums. "Why do you ask for the weakest quorum?" I replied, "I am doing about as well in the church as any other man, and as a rule bringing in more than anyone else; and I thought if I joined the weakest one, it might be the means of helping the quorum up." He said that was a good spirit to have, then asked, "Shall I put your name in with the fourth quorum?"

I told him yes, and two years later I was enrolled with the fourth quorum, and at that conference chosen first counselor to the president of the quorum and so ordained at that conference. The following year I was chosen and placed in the first quorum of the seventies, and so remain unto the present time.

We now come to the year of 1888 with good prospects before us, feeling happy over the grand success of the message, and the additions to the church in the years past. I labored in many of those branches I had opened up last year, baptizing,

confirming, blessing, administering, etc. Preached in Juniata and Bay Port, confirming some who were baptized by some of my children in the gospel, and trying to build the Saints up generally. I also did some more preaching in Tawas City and confirmed some baptized by others of the Aaronic priesthood. Still farther up in Oscoda and in Whittemore, I did considerable preaching, baptizing ten in Oscoda.

Then down in Gladwin I did some preaching in the lumber camp. A young man had died in the camp, and for some reason I was called on to preach the funeral sermon in the Methodist church. Some of the people of that town were anxious that I do some more preaching for them. I told them I would be glad to do so.

“You secure the church for a week or so, and I’ll be your speaker, and we’ll have a good time, and I’ll rouse you up!” “Oh, that will be all right,” said they. “We all helped to build the church. Of course, we’ll get it.”

But to their surprise, and according to my expectation, they were refused the building. That roused some of them, and they hustled around and made arrangements with the sheriff for the courthouse. I gave the sheriff a special invitation to attend those meetings. In answer he said, “Oh, I’ll likely come out one night before you get through.” Said I, “Come the first night sure. By all means, don’t miss it!”

He did, and he followed it up, and attended every meeting—six in all. In those six discourses they got a good idea of the first principles of the gospel, also of God’s dealings with his children; that he was just, and would deal justly with all mankind; all might be saved by obedience to his gospel; the gospel is the same, and the heathen who never heard of the true God or the plan of salvation, must hear it, either in this life or the life to come; probation lasts from the beginning of

their understanding, all through the present life, and the one to come, up to the day of judgment.

Also I showed that there were more than two places to share the world of mankind; that it was not "heaven or hell—sheep or goats" only, but God had many places. Their rewards would be according to their works—punishments likewise. And all who would obey the fullness of the everlasting and unchanging gospel, and live it faithfully unto death, would receive a full reward—celestial glory. But those who did not do so, and did many things wrong, yet did good works, would be punished for the wrongs done, and would not come out until they had "paid the uttermost farthing." (Matthew 5: 26.)

Cornelius was a good man who fasted and prayed and gave alms to the poor, and God sent an angel to tell him what to do to be saved. Peter told him all about it, and the man was commanded to be baptized. (Acts 10: 48.) Thus he fulfilled the gospel ordinance. That man could not have been saved in the celestial kingdom without obeying the celestial law. (1 Corinthians 15: 40, 41.) Nevertheless he would not lose his reward for giving alms, praying, etc. (Acts 10: 4.) But now he has his sins remitted by full faith and repentance, and being baptized for the remission of sins. If he did this (Acts 2: 38; 22: 16), he is entitled to full salvation in the celestial kingdom, and a reward for all the good he may have done as well.

All this in harmony with Jesus' words: "And whosoever [anybody, good, bad, or indifferent] shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matthew 10: 42.

There was not a very large crowd of people who attended those meetings—several of the logging camp men who got so

interested at the funeral, the sheriff, a Mr. W. H. H. Brown (I baptized the latter), and a few from the village (only a village then), but very few of the so-called Christians.

During the week of preaching, I visited and talked with all I could. Mr. Brown, the constable, believed it all readily; the sheriff seemed to believe all except in Joseph Smith, and yet he concluded that there ought to be a prophet now as well as in former ages. At the close, the sheriff, on locking the door, said, "Well, here's a dollar to help you on your way, elder." But pushing his hand back I said, "Don't you give me that. If you do, you will prove Joseph Smith to be a prophet!" "How's that?" said he. "Why," I replied, "he said that they will 'feed you and clothe you and give you money.'" (Doctrine and Covenants 83: 15.)

In reply, he said, "Well, prophet or no prophet, take it. I'll take a dollar's worth out in the kingdom to come!"

I did some more preaching in East Lake and Boyne Falls, also at South Arm. At the latter place Brother William Davis was working during the summer. This brother came into the church at Ubyly, had been ordained to the office of priest, and was presiding over the branch at Ubyly. While here he opened up the work and preached nearly every Sunday. Finally he baptized eight and sent for me to come and confirm them. I did so, and also preached a few times, when he baptized more, whom I confirmed. I felt glad to know that my children in the gospel were walking in my footsteps in gospel work. Brethren Charles Green, J. A. Grant, and William Dowker were doing likewise in the eastern part of the district, and I was happy to see the work spreading all around us.

We did some more preaching in Freesoil, and baptized a few more at Chase, where we also organized a branch, Brother John Shippy, on passing through, assisting in the organization. Four more were baptized at Bay Port, and four in Grant. I

preached in Farwell, also a few miles south of Farwell, at a place called Gilmore.

At this place the Methodists and Baptists were lecturing against us, and many were getting excited over the matter. Brother F. C. Smith, a young man in the church, was doing some good preaching in those parts. We were now challenged by an Adventist minister whose name was W. C. Conant. This gentleman did not belong to the Christians nor Seventh Day Adventists, but was working on an institution of his own building. I had preached in Brinton and in other schoolhouses around, and most of the few followers he had attended our meetings, and some of them were baptized by me, viz: Hollabaugh, Shultz, Beck, and others. (Beck was not a member.) Mr. Conant seemed anxious to discuss on the Book of Mormon. I told him that I was willing, but I wanted him to affirm some subject that we differed on, I to affirm what I believed, he to do likewise. We agreed as follows:

“1. Resolved, that the Book of Mormon is of divine origin, and that its teachings are in harmony with the Bible. J. J. Cornish affirms.

“2. Resolved, that the Bible teaches that man is all mortal, and is entirely unconscious from death to the resurrection. W. C. Conant affirms.”

On the Book of Mormon I said that it contained some of God's law and his dealings with the people upon this continent, while the Bible contained some of God's law to his people on the Eastern Continent for that people who would accept it; that the teachings of the two agreed.

God said at the time of the building of the tower, when he confounded the language of all the earth: “and from thence did the Lord scatter them abroad upon the face of all the earth.” (Genesis 11: 5-9.) That is the time the Lord sent some to this continent. “All the earth” would not be true if

he did not send some here! This was about one hundred years after the flood, and about 2,246 years before Christ.

The Prophet Moses declared that the seed of Joseph who was sold into Egypt would be sent over to a rich land—"unto the utmost bounds of the everlasting hills." (Genesis 49: 22-26.) Jacob, in blessing Joseph's children, Ephraim and Manasseh, predicted that their seed should be great, and though ten of Ephraim to one of Manasseh, they would become "a multitude of nations in the midst of the earth" (Genesis 48: 8-20), which could not be fulfilled in any other land than that of America. So to this land they came. Moses, in the description which he gave of it, declared that the land would be very rich. (Deuteronomy 33: 13-17.) He describes this land of America. It would be located in the "utmost bounds of the everlasting hills." The farthest parts or bounds from the land of Canaan where they then dwelt would be about Central America—that is where they came.

A third colony came here later, and all those are of Israel. (Columbus found them here when he came.) And the ten lost (not lost to God) tribes were sent to the north country. Those tribes will all have the law of God—one law! that in the Bible for those at Jerusalem; that in the Book of Mormon for those upon this continent; and that in the — — for the ten lost tribes, who will hear the voice of the Lord and come over dry-shod. (Isaiah 11: 15, 16; Jeremiah 23: 7, 8.) Hence the "three measures [three books] of meal." (Matthew 13: 33.) Those three—for the whole house of Israel.

Jesus spake of them, calling them his sheep—lost sheep! And while preaching to them at Jerusalem said, "And other sheep I have, . . . hear my voice; . . . be one fold, and one shepherd." (John 10: 16.) And they did hear his voice on this continent after he had finished his work at Jerusalem, and later he visited the north tribe also. (Nephi 8: 4.)

It was because of their transgression that their book was hid up in the earth, to be revealed in the last days to the Gentiles by the hand of an angel. (Revelation 14: 6.) David said the "truth would spring out of the earth" just before their "land should give its increase." (Psalms 85: 8-13.) (God's word, the Book of Mormon, is truth.—John 17: 17.) Isaiah said the book shall spring out of the earth. (Fulfilled in the coming of the Book of Mormon.) (Isaiah 29: 9-24.) It *had* to come "a very little while" before that land should become fruitful. It has come. The land is becoming fruitful. Israel is gathering back. It is *the book*—too late now for any other to come!

The two sticks or books (Ezekiel 37: 16-22) must come; then Israel will gather back. It has come, and Israel is gathering, and the "everlasting gospel" is again on earth—the same in both books. Test: "If any man" will do the will of the Father "he shall know of the doctrine." (John 7: 17.) Test in the Book of Mormon: "And if ye shall ask with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10: 5.) The test is as great and yet as simple as it is in the Bible.

Brother Conant said there was a curse placed upon any man that would add to the Bible (Revelation 22: 18, 19), and that we were Mormons because we believed in the Book of Mormon.

In reply I told them that we had added nothing to God's word. It was God that brought the book to us, which he had a right to do; and it was our duty to receive it and live by its precepts the same as are found in the Bible. The testimony of the two is the same. God told Israel not to add or diminish. (Deuteronomy 4: 2.) Then God gave Moses eight chap-

ters more, and said, "Thou shalt not add thereto, nor diminish from it." (Deuteronomy 12: 2.) Then seven hundred and fifty years later, he said, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Proverbs 30: 5, 6.) Still later: "All the words that I command thee to speak unto them; diminish not a word." (Jeremiah 26: 2.) Thus you see God added continually. But man must not add. That book had to come, and we have it. As the farmers look for rain, so God's children look for God's word.

But Brother Conant has added and has diminished; over half of the gospel of Christ he does not believe in at all! That is the man that comes under the curse. (Revelation 22: 18, 19); also "found a liar." (Proverbs 30: 6.)

"If I am a Mormon, because I believe in the Book of Mormon, as he says, would it not be just as reasonable to say, Brother Conant is a Bible because he claims to believe in the Bible?"

Conant: "Oh, that would be foolish!"

Cornish: "That is just what I thought of you when you said I was a Mormon because I believed in the Book of Mormon!" Laughter from the people.

We had a good chairman, Mr. McCollom. The debate did not amount to much, because Mr. Conant could bring no proof that such a book should not come. Neither on the soul question, because at that time he had the time set for the coming of Christ, and he dwelt on that instead of the subjects under discussion. The time was set for the tenth day of the seventh month of that year, Jewish time (October 10, 1888), and the last of July and first of August was the time of our debate. Not three months at that time before Christ was due.

A few days after our discussion Brother F. C. Smith and I visited Mr. Conant at his home. He put up a chart and asked us to stay one hour, so he might explain the coming of Christ,

and said it must be on the 10th of October of that year. But with that as with other charts from the Seventh Day Adventists, also the Christian Adventists and some of our own ministers' charts, along those lines, to me it was and is a blank." And as the years go by, I am more convinced than ever that the farther we keep away from Daniel's and John's revelations of beasts with horns and hoofs, the less hooks and kicks we'll get. All that I have seen in the past along that line have been and will be failures.

Daniel says of his revelations: "Because it is yet for a time appointed." (Daniel 11: 35.) "Wherefore shut thou up the vision; for it shall be for many days, . . . And I was astonished at the vision, but none understood it." (Daniel 8: 17, 26, 27; also 12: 4, 8, 9, 13.) Daniel did not know. Neither do we. Neither will we "till the time of the end," as stated. Some say "the wise shall understand," and since the gospel came we are in the time of the end. Yes, but a later time!

In regard to John's revelations, the Book of Mormon says, after Israel begins to come under the covenant, "rend the veil of unbelief," etc. "And then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people." (Ether 2: 113.)

So whatever we read in Daniel's and John's revelations which we think is clear and in harmony with other writers of the Bible we may feel at liberty to teach, but the rest, upon which no other writer speaks, let it alone!

At that visit with Mr. Conant, I told him that there was nothing in it; that he was certainly mistaken. Said I, "Let me repeat again what I said during the discussion. "For in such an hour as you think not the Son of man cometh." (Matthew 24: 36, 44. Not when you think! See also Luke 12: 40. It seemed to annoy him when I repeated, "No man knoweth the day nor hour."

"In the debate at one time he turned suddenly saying, "You stupid head, you. It didn't say that you could not know up to or within the day or hour."

To this I replied softly and smilingly, "Well, then, 'you stupid head, you,' if you can know up to within the day and hour, just add on that day and hour, then you will have the exact time! and Jesus says you will not know that!"

At that moment a lady, Mrs. Gaumer, was on her feet holding up the Bible—a new one with flexible binding and thumb index—and said angrily, "If Jesus Christ does not come the 10th day of the seventh month Jewish time, this year, that Bible goes into the fire!"

"One thing more," said I: "'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'" (Matthew 24:14.) Now Brother Conant, if what you preach is right, it would have to be preached among all nations before the Savior could come, but you have preached it in only one county in the State of Wisconsin, and two or three townships in Isabella County, Michigan, so you are wrong from every angle you figure."

Reader, I am taking a little more pains on this subject for the benefit of all who are, and must be later, interested in this matter; that it may assist you to understand, and not be deceived. Jesus warns us repeatedly, "Let no man deceive you."

In closing this debate with Mr. Conant, he was very anxious that a vote of the people should be taken as to who in their opinion had proven his points. On the Book of Mormon the vote by count of the chairman stood seventy-six to thirty-seven in my favor. (All did not vote.) Following the close of the soul-sleeping question, however, Mr. Conant objected to a vote being taken, amidst loud calls of, "Vote, vote," from the assembly.

This was also a very busy year, not only for myself but

for several of my young brothers whom I had baptized, who have labored faithfully for the Master. During the year I traveled hundreds of miles on foot, baptized 108 people, confirmed 123, blessed about 137 children, and administered to the sick, both in and out of the church, to the joy and comfort of all good-meaning people; giving God the honor and praise for all of his mercies and blessings to his children.

We now start with 1889. During the last few days of last year, I put in eleven discourses in a town hall in Coleman, Michigan. Elder J. H. Peters having moved in there and started a mill, employing a goodly number of men, together with those who lived in the village, as well as farmers living all around the village, I concluded there should be a good turnout at the meetings. In consultation with him about it, he at first did not favor the move. But on further talk regarding the matter, he concluded that I might try, with the understanding that on account of conditions in his home, I would be compelled to seek places to stay while laboring there. "You see to getting the hall," said I, "and I'll look after the rest." To this he agreed.

In nine days I preached eleven discourses, then gave them a rest and time to consider, with the understanding that I would return in the near future.

I preached in Farwell and Brinton, where I had previously preached, and where some had been baptized. Brother E. Day Bennett was with me on this trip. He was a tall young brother from North Dakota whose parents resided in Saginaw, Michigan. We kept up meetings constantly in Brinton, Letson's Hall, Tanner's Schoolhouse, and Gilmore, preaching alternately.

It was near Farwell, at a place called Slabtown, where Brother Richard B. Campbell came to my meeting and did some questioning relative to the gospel. His father was a

Baptist minister, and the son (R. B.) was sharp. We got along nicely. In conversation with some outside people at one time one gentleman remarked, "What's the matter with Dick Campbell? He's downed every preacher that has come here, and now he's downed himself." Brother Campbell and wife were baptized, and resided in Farwell. He was ordained an elder and has done considerable preaching at different times and places to good effect, but died recently.

At Brinton Brother Bennett and I continued preaching. And to show how the ministers of other faiths worked and schemed against us, I will give one instance. (Brother Bennett having written an accurate account to the *Herald* at that time, I will quote from his letter.)

A young man on the day before—Sunday—was carelessly handling a rifle, and it accidentally went off and shot his little sister. She lived only a short time. The parents wished Brother Cornish to preach the funeral sermon. We therefore went back, and when within about a mile of town a brother of Mr. Letson, the child's father, came to the road to meet us. He is a Baptist minister, I understand.

"Are you the gentlemen who have been preaching in the Brinton Schoolhouse?" he asked. Brother Cornish answered that we were. "Well," he said, "in regard to the funeral of my brother's child, we have that all arranged. There is a minister in the house whom I have secured to preach it. My brother wanted me to do it, but I told him it would look bad, and I have got Brother —— to stay over; so you men need not go down." Brother Cornish replied, "I guess we will go on into town, and then we can get back in time to catch the train." "Oh," said the reverend, "if you are tired, you can stop in here and rest a little and then go back." "No," said Brother Cornish, "I guess we will go on into town."

We went on and reported what we had been told. Mr. Letson said, "If Mr. Cornish doesn't preach the sermon, it will not be preached." A few of the Methodists gathered around them and asked, "Will it not make hard feelings to have Elder Cornish preach this sermon?" The only answer was, "We want Mr. Cornish. We believe his doctrine."

The reverend came at last, and he said he would rather give fifty dollars than to have Elder Cornish preach that sermon for his brother's child. But Mr. Letson has determined on Elder Cornish or none, so Brother Cornish delivered the sermon to a crowded house. And when he finished there was hardly a dry eye to be seen.

That night the Brinton Schoolhouse was filled to capacity. Many

are believing, and some said that when we came back they were ready for baptism. We went to Farwell, held a few meetings, and then on down to Coleman, where we are having large congregations. We can surely say, " 'Tis a glorious thing to be in the light."

"Yours,

"E. DAY BENNETT."

I might add that while preaching that funeral sermon, the influence of the Spirit was so strongly upon me that one old man, an infidel, who was standing, turned his face to the wall and wept, while the majority present were in tears. At the grave some one said to that same man, "That was a great sermon!" "Oh," said the old gentleman, "there is a God back of that somewhere! You talk about this falling down, kicking, and yelling—there's nothing to that, but no man can talk like that man unless there is a power back of it!"

Oh, I wonder sometimes why such men will not humble themselves before the mighty hand of God, obey the gospel, and assist in the beautiful work of redemption. I also wonder why ministers for God, so called, will stoop so low as herein stated, lying and misrepresenting, trying to stop the progress of the work of God to prop up institutions that can never bring to them full and free salvation in the everlasting kingdom of our God! At Coleman we again put in several discourses, and left them to think and study the gospel more fully.

About the second or third time that I came to Brinton, I began to do some preaching in a hall owned by Mr. Letson, located about one mile south of Brinton. Mr. Letson had a store there and a hall above the store. My remembrance of it now is that Mr. Letson gave us the use of the hall free of charge, and a goodly number came to hear the preaching of the gospel. Among them was Mr. Jonathan Tanner, who belonged to the same church as did Mr. Weeks. After we had preached a few sermons, Mr. Tanner became quite talkative on gospel topics, taking me to his home and treating me with all kind-

ness, and finally told me that he believed that we were all right on gospel matters, as pertaining to the first principles, but that we were wrong on the Sabbath and soul questions. I told Mr. Tanner that the Sabbath and soul questions were just as easily explained by us as the gospel, but he thought he knew better and told me so, and said he, "Our ministers are willing to debate with any man on those questions. They dare and defy the world to meet them on it. I know you cannot prove that we are wrong on that." I assured him that I was willing to try. Said I, "I have met two of your men before upon it, and I am willing to try it again."

"Well," said he, "I know you will be beaten on that."

Mr. Tanner also told me that if I could prove that Saturday, the seventh day of the week, was not binding upon the people as a rest day now, as it was to Israel, and if I could make clear to his mind some other things in connection with the church that were not now clear, he was ready to obey the gospel. I told him "All right," and assured him that as what he had heard was made plain, so would any and everything necessary for him to know to make him a member be made clear.

I warned him, however, not to tell his man my name, for if he did he would hear no debate, because if their man knew me he would not debate with me. But at this he only laughed. I then told him of a challenge some of their men gave out at Deckerville when they were operating in their tent at that place, when they defied any minister to meet them upon the Sabbath question, and how the United Brethren minister wrote for me to come and meet them, and if he would not meet me, they would open up their church for two or three sermons on that subject, and all this because, he said, "We are not just prepared to meet them, and you have met them and know how to handle them." I consented to do so and went to Deckerville

and met the United Brethren elder at the depot. We went to the tent and found two Seventh Day ministers. We began to talk freely upon the themes of the day, when a third Seventh Day minister came in and a further introduction was had. They seemed to be glad of the prospect of debating the Sabbath question. One elder remarked to another, "This will do us a lot of good. Now the people will see how easy it is to sustain our position on the Sabbath." All three appeared to be elated over it, but in a minute or two the gentleman who said that the debate would do so much good, on looking over a little book which he took from his pocket, said to me, "Did I understand that your name was Cornish?" I replied that that was my name. Said he, "J. J. Cornish?" "Yes, sir," said I. Then looking on his book again he asked, "Did you have a debate with one of our elders at Ubly by the name of Weeks?" "Yes, sir," I replied. "And one by the name of Lelland?" "Yes, sir," I replied.

He then looked around at the others and said, "Oh, I don't think a debate will do any good; in fact, I don't think the people want a debate." The United Brethren elder then asked why they had challenged and appeared to be so anxious to have a discussion upon that subject. They replied that they only meant any one of the elders of the other denominations who had a charge there; that was all; and that they did not mean any minister of the outside who did not have a congregation or charge. I then informed them that I was president of the Lebanon Branch which included Deckerville, by reason of members being all around that place, and that further I was president of that district which took in that county as well as the surrounding counties. "Hence," said I, "I have the largest charge of any of them here." But they refused to meet and discuss their own challenge and position. Hence we decided to deliver three discourses in the United Brethren church, and

one of the Seventh Day ministers said, "We will go on with our work, and you will not get many to hear you."

We began that evening, and just after we started so few went to the tent that they closed it, and the three ministers walked into the church. The front seat being the only seat left and only one or two in it, the three ministers sat right there in front of me and took notes.

At each meeting they were given a privilege to speak. At the close of the last meeting, I asked them to take up their own challenge, and that I was ready to meet them, but they would not do it. They knew then that they could not meet it, and they also knew that the people were satisfied that they could not prove their position, so packed their tent the next day and left town.

"And now," said I, "Brother Tanner, these are the facts in the case: they have posted one another. They have my name, and they know when and whom to challenge, and whom not to challenge; and if you want to have a debate here you must keep back my name, and have your man draw up the propositions and sign his name to them, and send them to me, and I will sign them and bring them with me on the day of the commencement of the debate. Then it will be a sure thing."

To this Mr. Tanner agreed. He also said that he expected a minister almost any time, and that as soon as arrangements could be made he would let me know.

In about two or three weeks from that time I received word from Mr. Tanner that Elder Weeks was in that part preaching, and that arrangements were made for the debate to commence at a certain time; also he would meet me at Lake Station on the day of the debate, that the propositions were inclosed in the letter, and that I should sign them and bring them with me according to promise.

I did so and Mr. Tanner met me, and when we came to

Brinton we went into a store where we found Elder Weeks. I walked up to the elder, and reaching out my hand said, "How do you do, elder? I am glad to meet you." The elder turned around to Mr. Tanner and said, "Is this the gentleman that we are to meet in debate?" Tanner replied, "Yes, sir." The elder said, "You should have told me who it was before we arranged the proposition." At that I spoke up and said, "Do you remember when we parted at Uby a few years ago, that time you lectured against us and I made reply thereto, that we agreed that when we met again we might be better acquainted?" He said, "Yes." "Well," said I, "I am here with you to get better acquainted!"

That night we met, and who should the people elect for a chairman but this Jonathan Tanner! I wondered, Will he be fair? He belongs to that church, and said I would be beaten, etc. However, we began, and everything went on in good order. At the end of the third night of two half-hour sessions each, for each evening, a vote was taken, as to who, in the estimation of the people, had gained the day, when a very few only voted for Mr. Weeks and a very large majority for me. Thus ended the debate and also Seventh Day Adventism in that region. Jonathan Tanner and wife and one son, who was a school-teacher, were baptized into the church. (Sister Tanner has since died; Brother Tanner now resides in Lamoni, Iowa.)

At the close of the debate with Elder Weeks on the Sabbath question, I challenged him to discuss the soul question, but he utterly refused. If the Bible sustained that doctrine, they surely would not refuse to stand by it, and defend it!

Some eight or ten years later I made inquiry as to whether the Adventists had any meetings there now, and was informed that there had been no preaching there since the time of the debate. I was informed that Mr. Weeks said, or I heard him

say (I do not remember which), on the last night of that debate, that he would never meet a Latter Day Saint again in debate. But a few years later the same Elder Weeks was up near Prescott doing some preaching, and there were also laboring near the same place our Brother David Smith, who had had but little experience on the Sabbath question, also our young Brother E. A. Goodwin, who was then just starting out in the ministry. A challenge was out to discuss the Sabbath question, and arrangements were made for the same, to commence on a certain evening. Brother J. Pit Blackman learning this, and knowing that I was not far from Bentley, came for me and told me what was going on, and that these brethren had not much experience on that subject and that I must by all means be there. I went. There was a good-sized congregation present for a country schoolhouse. Elder Weeks did not come. By invitation of the officers of the school district, and vote of the people, I preached. After meeting it was agreed that we meet again the next evening, and if Elder Weeks was not present, I should preach to them on the Sabbath question. The time came for meeting, but Elder Weeks did not appear. I delivered a lengthy discourse upon the Sabbath question and left the matter with them.

Brother David Smith afterwards informed me that he met the elder a day or so after these meetings and asked why he was not present to carry on the debate, and the elder replied that he did come to the schoolhouse but saw no light there, and seeing the neighbor's cow, he turned around and went home, driving the cow with him. Said David, "You knew J. J. Cornish was there, and you were afraid to meet him!"

At the General Conference of this year, the only conference Joseph did not attend during his presidency over the church, I received a special invitation to visit and preach at Knobnoster, Missouri. This I did, and baptized five. I also

visited Independence, Missouri, where I preached a few times, and visited some of my dear brothers and sisters whom I had baptized in the city of London, Ontario, about twelve or thirteen years previously. I also visited and preached in Kansas City and baptized four. All told, in the two last-named places I found about forty of the Saints I had known in London; about thirty of whom I had baptized: Luff, Harrington, Clow, Parker, Newton, Hawkins, Tankard, May, Melott, and others whose names I do not now recall. Oh, so many, I cannot remember them all. Oh, may we all meet over yonder! "We'll know each other there!"

I hurried back to Michigan, knowing I was needed. By the middle of May I was in Coleman, preaching, and baptized ten. Our conference was held in Tawas City that spring under peculiar circumstances which came about as follows: Before the last fall conference held in Five Lakes, Lapeer County, the little wife and I, in conversation over my presiding over the district, decided that I should resign the presidency and allow some one else to take up that work, so I could spend my time fully in the preaching of the gospel in new places, and not have the worry and care of the district. I could thus be the means of bringing more into the church than I could do while presiding and doing other work incident thereto, and at the same time I could be nearer my home.

That night I dreamed I was sitting in a chair in a sitting room, in the center of which was a table, and on the other side of that table sat Presidents Joseph Smith and W. W. Blair. Brother Blair had the Saints' Harp (the early hymn book of the church) on the table and with his right hand was turning it over, end over end, while Joseph was talking to me. Both were looking at me to see what I might say in return.

Joseph said, "Brother John, do not resign the presidency of the district at this time. It will be for the best interest of

the work not to do so." "And, Brother John," said Brother Blair, "do not forget the sixty-two names." "Yes," said Joseph, "let them have a conference, too."

I awoke. I never saw those dear brethren, nor heard their voices more plainly in my waking moments than I saw and heard them in my dream that night. The sixty-two names was all a blank to me, but I believed that that was a revelation from God to me, and, if it was, all would be made plain. When the little mother awoke in the morning, I told her of the dream, and that I had changed my mind. "I will not resign, but if they see fit at the conference to put in some one else I will say nothing," I said. "But," said she, "what about the sixty-two names?" "I don't know," said I. "But if that is of God I will know."

This caused her to feel sad for a time. Here we had moved to the western part of the State, and many were coming into the church all around us, and said she, "I thought you could be with me more, but instead you are away more than before." However, concluding, she said, "Well, if it is from God, all right; go on; I'll do the best I can!" The dear little mother! she loved the work. If she had not she would not have sacrificed so much for it.

Leaving home that morning for the conference at Five Lakes, and before getting aboard the train, I called at the post office for my mail and received two letters, in one of which was a petition, with sixty-two names attached, asking that the next conference be in the branch at Tawas City. This was granted to the satisfaction of God and his people. At that conference in Tawas City, two boatloads of Saints came from Bay Port across the Saginaw Bay. Following I quote a letter written by me at the time:

TAWAS CITY, MICHIGAN, June 17, 1889.

Brother Blair: Our conference is just over. We had a grand time. All felt it was good to be there. Five elders, nine priests, and about one

hundred and fifty members were present. The Saints of Tawas Branch have commenced to erect a church. We had it inclosed so as to hold conference in it. Two boatloads of Saints came across the bay from Bay Port to the conference. They came in sailboats. They had fair wind coming, and the morning of the 17th, when they wanted to go home, the wind turned and blew up briskly, giving them fair wind to return. Our meetings were grand. Business passed off without a jar—no contention—all was peace and harmony. We all feel to rejoice and press onward.

Your brother,

“J. J. CORNISH.”

—*Saints' Herald*, vol. 36, p. 406.

On walking around the town that morning after the Saints left for Bay Port, I overheard and took part in the following conversation.

Methodist minister: “Well, there is a big lot of them here, anyway.”

Lawyer: “Yes, they are making quite a stir.”

Minister: “Do they believe in old Joe Smith and Brigham Young?”

Lawyer: “No, I do not think they believe in Brigham Young.”

Minister: “Well, they believe in polygamy.”

Lawyer: “Oh, no; I guess not. This kind has nothing to do with Brigham Young or the people of Utah.”

Minister: “Well, what do they believe in?”

Lawyer: “Oh, they are all right; they believe in the Bible.”

Minister: “Well, they believe in free loveism, do they not?”

Lawyer: “Why, I—I do not——

J. J. Cornish: “No, sir; they do not believe in free loveism. Please excuse me, gentlemen, for interrupting you.”

Minister: “Yes, they do, and in old Joe Smith, and polygamy; and Salt Lake City is their headquarters. They are a mean, low-lived people, and——”

Lawyer: "This [addressing me] is Elder Weir."

Minister: "Are you one of the Latter Day Saints?"

Cornish: "Yes, sir."

Lawyer: "Yes, I thought you were. Well, this is an elder you are talking to."

Cornish: "Yes, I was thinking he was by his talk. Did you ever hear one of our ministers preach, elder?"

Minister: "No, nor I don't want to!"

Cornish: "Well, you would not be a very good judge as to whether their doctrine was true or false."

Then he went on in a rage, calling us anything but good, telling us to get some of our dirty grease and lay hands on an old sick horse, take poison, etc. The lawyer was disgusted and walked away.

Reader, you who may not have heard much about the true gospel of Christ even, cannot help but see that such men, who ridicule anyone who is standing by the words of the Savior, are certainly not servants of Christ. If they were they would be preaching it instead of making fun of it, and abusing those who do believe in it. Such are strangers to God and the Holy Ghost. I unhesitatingly say that God never sent such men! "For he whom God hath sent speaketh the words of God." (John 3: 34.) But that man fought right against the words of Christ. Satan did the same. Jesus said of that kind in his day, "Ye are of your father the Devil, and the lusts of your father ye will do. He . . . abode not in the truth." (John 8: 44.) If that minister were of God he would hear God's words. (John 8: 47.) These signs shall follow. (Mark 16: 17.) I've tried it and I know!

(To be continued.)

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

JANUARY, FEBRUARY, MARCH, 1912

(Continued from page 378.)

REPORT OF THE LAMONI STAKE PRESIDENCY TO THE FIRST PRESIDENCY OF THE CHURCH

The Lamoni Stake Presidency Hereby Reports to the First Presidency of the Church: Branches: According to statements in last report, branches have been organized at Andover, Missouri, and Ward, Iowa. Both these branches are doing well, and promise to be a strength to the stake work. Lamoni, Leon, and Allendale Branches continue under the direct presidency of the stake presidency. The Graceland Branch is now presided over by Elder A. W. Boden, formerly of Centerville. Conditions with the Allendale Branch are about as at last report. G. R. Wells, by arrangement with the minister in charge, has been doing considerable work at Centerville and that vicinity. His labors have been an encouragement to this branch, over which he now presides. The stake presidency continues to provide speakers for the Davis City Branch. The Pawnee Branch has not yet been disorganized, but it is likely that action will be taken to disorganize at the June stake conference. The branch at Lucas continues in a weakened condition, owing to the absence of many of the brethren and families who go elsewhere to find employment in the mines. The few Saints remaining are courageous, however, and are hoping for a reopening of the mines there, which would revive the life of the branch. The Hiteman Branch, owing to the prosperous condition of the mines there and the active prosecution of the work by the local Saints is growing in numbers and spirituality. The Lamoni Branch is realizing a slow but steady growth numerically and spiritually.

Missions: The appointment at the Thompson Schoolhouse continues under the care of the authorities of the Evergreen Branch, as does the one at the Smith Schoolhouse. Brother Moroni Traxler has resigned the New Buda appointment, which at present is under the direction of the stake presidency. The Wion Schoolhouse appointment is now under the care of Elder Eli Hayer. Brother Hayer has opened a new place at the Center Schoolhouse, five miles northwest of Lamoni, where services are held each Sunday at eleven a. m. The appointment at Boyer Schoolhouse has been discontinued. In the vicinity of the Center Schoolhouse a number of families of Saints reside, and a Sunday school is conducted there, as also at the Wion Schoolhouse, both being in the Lamoni Stake Sunday School Association. The appointment near Lineville has been dis-

continued. A new opening has been made at Fraker, a mining community near Hiteman, same being under the direction of the president of the Hiteman Branch.

Reunion: The Lamoni stake reunion of 1911, held on the Dancer grounds, south of Lamoni, was well attended and was by far the most spiritual reunion yet held in the stake. The Spirit was present in power during the prayer services especially, and covered the people as by a mantle. The speaking was exceptionally good, and the auxiliary work profitable. This reunion was a source of much strength and encouragement to the people.

Reunion Grounds: Mention was made in last report of the probability of purchasing a reunion site. At the reunion of 1911 and thereafter \$2,000 was pledged for the purchase of twenty acres, more or less, at \$100 per acre. Contract has been signed and more than half the amount pledged collected and applied on the purchase price of the grounds. This site is the same where our reunion has been held for a number of years. This land will be fenced and reserved for reunion and park purposes. Aside from being available as a permanent reunion grounds and park, this tract will be a valuable asset. A new assembly tent was also purchased this year.

Buildings: The church building at Ward has been completed, and is a very neat little chapel, as it was before being removed from Cleveland. The indebtedness on the new building at Andover has been decreased to \$195. The Lamoni stake bishopric hold the note for this amount, and the Andover people will continue to pay it off as they are able. The building at Leon continues unrepaired. The Centerville Saints are seemingly in need of help to meet sewerage and paving taxes and to do some repairing on the building there. They are making application to the stake bishopric with the prospect of aid. The improvements mentioned in last report have been made on the Lamoni building, which materially adds to its attractiveness and convenience.

Quorums: The various quorums of the stake, from reports to the stake conference, have been wide awake and active during the year. The report of the Fifth Quorum of Elders shows that the brethren of that quorum in addition to considerable other work, have preached 697 sermons and baptized 60. This, considering the number in the quorum, and the age and infirmities of several, certainly shows a commendable effort on the part of the elders of the stake. Regular meetings are held by most of the quorums. The work at these meetings is educational, and a help to the various brethren. The Second Quorum of Deacons report addresses before the quorum by Albert Carmichael, U. W. Greene, and F. A. Smith. The reorganization of quorums within the stake affords opportunity for quorum meetings and quorum work, and seems to be an impetus to individual work on the part of the various brethren of the priesthood.

Priesthood Meetings: The general priesthood meetings referred to in last report have been continued nearly all the year. Two or three general membership meetings in place of these regular priesthood meetings were held, at which the Order of Enoch was discussed. This topic is one in which the Saints have been vitally interested throughout the year, and its various phases have been before the priesthood and membership for consideration.

Vacancies: Moroni Traxler has been released from the stake high council for cause. The complaints against him are being lodged with the presidency of the high priests' quorum. G. R. Wells, Amos Berve, and John Midgorden have been placed on the council. Bishop Joseph Roberts was sustained to succeed Bishop William Anderson, deceased, as bishop of the stake. His nomination of R. J. Lambert and Oscar Anderson as counselors was approved, and the brethren were accordingly set apart, Brother Anderson being also ordained an elder. The late stake conference sustained the stake presidency, the stake high council, the stake bishopric, H. H. Gold, stake clerk, with C. I. Carpenter as his assistant, Duncan Campbell, stake historian, C. I. Carpenter, stake recorder, Sister L. L. Resseguie, member of the stake library board.

Ordinations: The ordination of R. V. Hopkins to the office of elder, referred to in last report, has taken place. Also the following ordinations have occurred: Oland Branch, Joseph Braby, deacon; Centerville Branch, A. W. Boden, elder; Hiteman Branch, W. R. Lane, priest; Edmund Burke and William Wilkinson, teacher; Reese Williams, deacon; Lamoni Branch, Vaughn Bailey, priest. The late stake conference approved the following ordinations, which have been referred to the stake presidency, and will be attended to at once; Hiteman Branch, Samuel Rowley and D. T. Williams, jr., priest, and Robert Zimmerman, teacher.

Temporalities: The stake bishop's report to the stake conference shows an advance in total receipts for 1911 over 1910 of \$2,364.06. In consideration of the change in administration, necessitating adjustment thereto, the comparative shortness of crops, and the closeness of times, this speaks well for the efforts of the Saints along these lines. There is a growing anxiety on the part of the people to understand, and an increased willingness to comply with the temporal requirements of the law.

In Conclusion: While there are many features in connection with our stake work that might be improved upon, we are glad to note and report a seeming increase of desire on the part of the Saints to move forward in the work of stake and church building. We are hopeful that this desire will bear fruitage in increased activity, spirituality, and individual and collective achievement.

Respectfully submitted,
J. F. GARVER, *for the Stake Presidency.*

There is an increased demand for preaching, both in the branches and outside them. The calls are more than we are able to supply.

(Signed) JOHN SMITH, *President.*

SUNDAY SCHOOL-RELIGIO CONVENTION

The joint stake convention of these two societies was held in the basement of the Saints' Church, Lamoni, on Friday, March 1. Several delegates were present from Hiteman, Lacona, Centerville, and the schools and locals near Lamoni. The morning session was devoted to the reading of reports and communications. The Sunday school association has 18 schools with over 1,600 members, while the Religio has 9 locals with a total of 650 members. At the afternoon session a resolution commending the recent action taken by the Lamoni school against the use, sale, and advertising of tobacco, and urging other schools to take a similar action was passed. Delegates to the General Conventions were appointed and the following officers were elected to serve the coming year, for the Sunday school; Superintendent, A. L. Keen; assistant superintendent, G. R. Wells; secretary, C. B. Woodstock; treasurer, Joseph Roberts; member library board, John Garver; home department and cradle roll superintendent, Vina McHarness. For the Religio: President, C. I. Carpenter; vice president, Dan Williams; secretary, Stella Barker; treasurer, Flora Scott; home department superintendent, Vina McHarness; superintendent gospel literature department, A. L. Keen.

The evening was occupied in a discussion of the grading of schools and the adoption of a graded series of quarterlies, doing away with uniformity of text. A resolution was adopted favoring this proposition.—*Chronicle.*

CONFERENCE

Conference of the stake was held at Lamoni, Iowa, March 2, 3, 4, 1912, the stake presidency and the missionary in charge presiding. Statistical reports were received from all the branches in the stake except Ward, Allendale, Lone Rock, and Pawnee. The stake library board reported excellent progress along the line of library work, having formed five free traveling libraries during the past year, a total of 159 books, which are now circulating throughout the various branches in the stake. A large number of ministerial reports were received, and reports were received from the following quorums: Second Quorum of Deacons, Second Quorum of Priests, Fifth Quorum of Elders, and Second Quorum of Teachers, all reporting an active membership and good results accomplished during the past year. The annual report of the stake bishopric was received and showed that the new bishopric (Joseph Roberts, bishop, R. J. Lambert and Oscar Anderson, counselors) are performing successfully the duties of their office. The following were recommended for ordination: Vaughn C. Bailey, of the Lamoni Branch, to the office of priest; Samuel Rowley and Daniel T. Williams to the office of priest, and Robert Zimmerman to the office of teacher, all of Hiteman Branch. Moroni Traxler was released as a member of the stake high council.

One hundred sixteen delegates were chosen to represent Lamoni Stake at General Conference. Moved that in case of division they be au-

thorized to cast a majority and minority vote. Carried. Moved that this stake extend to General Conference an invitation to hold session of 1913 at Lamoni, Iowa. Carried. On Sunday, March 3, at 9.30 a. m., Sunday school in charge of its local officers. Preaching at 11 o'clock by F. A. Smith. Afternoon, sacrament and ordination services. At this meeting Vaughn Bailey was ordained to the office of priest by J. W. Wight and John Garver. Preaching at 8 p. m., by Heman C. Smith. Prior to this service the Lamoni choir rendered an excellent song service of half an hour. At the business session on Saturday afternoon a set of resolutions regarding the theater was introduced. After some discussion the matter was deferred until Monday evening. At this special session the following substitute was presented: "Whereas, there has been erected at Lamoni, Iowa, by a stock company, a building equipped, among other features, with all the appurtenances of a modern theater, and whereas, despite the fact that the church is in no way responsible for the erecting of this building, the fact of said building being at the headquarters of the church is likely to cause a misunderstanding as to the relation of the church thereto, and whereas, in the opinion of this conference of the Lamoni Stake theater attendance is detrimental to the spiritual development of the Saints; therefore, be it resolved, That we look with disfavor on the theater, and discountenance theater attendance by members of the church. Furthermore, be it resolved, That copies of these preambles and resolutions be filed with the *Saints' Herald* and *Zion's Ensign*, with the request that they be published." By motion the courtesies of the floor were extended to all present. Lengthy discussion followed. Good feeling and unity prevailed in all the discussion. The previous question was ordered and the substitute was adopted. By separate motion and vote the following stake officials were sustained: Stake presidency, stake bishopric, high council as at present constituted, Duncan Campbell as stake historian, the secretary and his assistant, the recorder. The meeting was then adjourned. H. H. Gold, secretary.—*Saints' Herald* for March 20, 1912, vol. 59, p. 284.

BRANCHES

Lamoni: The result of the election of branch officers for the year 1912 was given in previous report. The Sunday school chose G. W. Blair, superintendent; Oscar Anderson, Herbert Barto, Estella Wight, Chloe Barr, Anna Salyards, and Callie B. Stebbins, associate superintendents; C. B. Woodstock, secretary; Joseph France, assistant; Annie E. Allen, treasurer; Alta Mather, chorister; Victor Krucker, assistant; Gracia Nicholson, pianist; Helen Anderson, organist; E. D. Moore,

librarian; Lloyd Cole, Chester Constance, and Fayette Cole, assistants; T. J. Burch, janitor.

The Religio officers are: Herbert Barto, president; Mr. Betts, vice president; Guy Mintun, secretary; Flora Scott, treasurer; Lucy Gunsolley, chorister; Edith Yarrington, pianist; Sarah Bass, librarian; Sister Strickland, in charge of home department; Guy Mintun, corresponding secretary. The officers of Patronesses are given in previous report.

At the regular February business meeting of the branch the following resolution was adopted:

Whereas, The Lord has declared against the use of tobacco (Doctrine and Covenants, sections 86 and 119), and

Whereas, The church has taken a stand against it in the appointment of missionaries, and many districts, branches, and quorums, in qualification of members, and

Whereas, Graceland College has closed her doors against the user of tobacco, therefore,

Resolved, That as a branch of the church we discountenance not only the use of tobacco in all forms, but also the selling of it in any form by any member of the church within the jurisdiction of the Lamoni Branch.

(Signed)

J. A. GUNSOLLEY.

AMOS BERVE.

F. M. WELD.

—*Saints' Herald*, February 28, 1912, p. 214.

As a further result of the action of Graceland College with reference to tobacco, the following resolution was presented by the resolutions committee (to the Religio General Convention, Independence, Missouri, April, 1912):

Resolved that as a convention we heartily indorse the action of the Trustees of Graceland College in making the use of tobacco a bar to membership in the school as a student.

Resolved further, that we believe the same attitude should be taken as touching members of the faculty and Board of Trustees.

After quite a lengthy discussion the resolution was adopted with only one vote in the negative.—*Zion's Ensign*, April 11, 1912, p. 5.

In the General Conference, "it was moved that the action of the Religio be indorsed. By motion the whole matter was tabled."—*Saints' Herald*, April 17, 1912, p. 370.

In *Saints' Herald*, May 1, 1912, appeared the following:

The resolution passed by the recent Lamoni stake conference, regarding theater going, a copy of which appeared in a recent issue of the *Herald*, was concurred in by the Lamoni Branch at their regular meeting, held March 5, 1912.

CYRIL WIGHT, *Clerk*.

The new post office building has been completed and was occupied on January 5, by Brother Daniel Anderson and his helpers. It was done while no mail was being received, the railways being so blocked by snow in the cuts that we have had no trains for two days.—Lamoni Correspondent.—*Zion's Ensign*.

Hiteman: C. B. Woodstock preached at the church, morning and evening, January 21, and at 3.30 p. m., at the Miner's Hall, on Social Purity, to a large crowd of men and boys. C. I. Carpenter preached morning and evening, February 11, to good-sized congregations. March 6, J. F. McDowell commenced a series of lectures on the Book of Mormon, with stereopticon views, and continued until the twelfth. The lectures were interesting, but the attendance was small, as the weather was very stormy most of the time. March 10 the following brethren were ordained: Samuel Rowley and D. J. Williams to the office of priest, and Robert Zimmerman to the office of teacher. Sister Eliza Mayer, aged sixty-nine, died April 2; the body was taken to Lucas for interment, where E. B. Morgan preached the sermon.—William Wilson.

Ward: G. W. Hull writes:

We are still in the faith and I have been made glad to see our old friend and brother, J. F. McDowell. Our latchstring is always out for him and any other Saint who may come our way. I first met Brother McDowell about fourteen years ago and he made his stopping place with me in Ohio. I found him a very affectionate and kind brother. I have had a great many openings in these two States and had Brother McDowell come and take up the work in a more able way than I could, and he always made friends for the work.

When I heard that he had laid down the armor for a while my heart went out to God to spare his life. Many times in the last few years have I gone to the Lord in behalf of our brother, knowing the great ability and wisdom God had given him; and when I saw his letter in the *Herald* I sat down and wrote him and asked him to come to my place.

He came last Monday and preached three times for us with the greatest liberty, and gave us three of the best sermons that have been preached here. We need more of this kind of preaching. I told our branch about Brother McDowell's lecture on the Book of Mormon and they voted unanimously for him to come and give his lecture.

My wife and I expect to go to conference in April and look at land in the "regions round about."—*Saints' Herald*, March 6, 1912, pp. 231, 232.

Graceland: A. W. Boden, president of the branch, writes to the *Herald* under date of Lacona, Iowa, February 26, 1912, giving testimonies received by him in times of discouragement and trial, by which he was comforted and encouraged to take up his burden and go on in the way of duty. He proceeds:

We are sorry to note here the loss of one of our most faithful and devoted workers for Christ from the Graceland Branch, Brother A. L. Keen deciding to take to himself a wife, and as Sister Martha Martin is the lucky one I suppose the Evergreen Branch will gain what Graceland Branch lost. I hope they will appreciate his labors, for he is a worker wherever he goes.

This is a good field for labor, as I saw in open vision this whole country as it were, one solid wheat field, and dotted all over this wheat field about six inches above the heads of the wheat, were the most beautiful roses that human eye ever witnessed. The wheat meaning the good field to labor in; the roses the honest in heart.—*Saints' Herald*, March 6, p. 252.

Oland: Minnie R. Braby, branch clerk, writes under date of March 12, 1912:

Since the last report I sent you it seems that we have a great deal to encourage us. Greater interest is taken in all the meetings and larger attendance. We have preaching service every first, third, and fifth Sunday, when there is a fifth. Sunday school every Sunday. We have Religio every Wednesday evening. We have not organized again, but have held Religio for quite a while, but it was thought best to not organize for awhile until we saw whether we could carry it on or not. We organized several years ago, but had to disorganize on account of not enough coming out to carry it on. But we expect to organize soon, as the average attendance has been about thirty. The average attendance for Sunday school has been about forty-five.

A series of meetings of two weeks was held here this winter by Elders R. S. Salyards, John Garver, and Gomer Wells. The meetings

were fairly well attended, two being baptized during the meetings. Ten were baptized during the summer. Two of our members have been ordained since last report: E. E. Haskins to the office of priest, Joseph Braby, office of deacon. The number of members of our branch is now sixty-two.

Brother E. E. Haskins is our Sunday school superintendent; his address is Lamoni, Iowa. Brother Grover Sharp, Blythedale, Missouri, is secretary. Brother R. S. Salyards, Lamoni, Iowa, is president of our branch; Brother E. E. Haskins is president of Religio, and Brother Flavius Sharp, Blythedale, Missouri, is secretary.

Under date of March 8, R. S. Salyards, president of Oland Branch, writes:

At Oland we are building up a strong organization. About twenty-five have been baptized since the organization of the branch; we have many fine young people and others, a strong and united body, who attend with regularity and are interested in the building up of the work in that region. I baptized two there and others are interested and about ready to obey. We had the place packed from end to end when Brother Garver and I were there in January. Brother G. R. Wells assisted me the first week.

Under the patronage of the Oland people we opened the work in Eagleville, in the opera house, they financing the matter. Expect to return there with tent in the summer. The debate near Eagleville, about seven miles south, gave us much prestige. Brother Long did well for our cause. Brother Garver was his moderator. I was never more kindly received in my life than at Eagleville, where I expected much opposition. Business men and others seemed to do everything they could to show me courtesy and favor. They had so much of the so-called "evangelists" that they seemed to sense the difference in spirit and in letter in our work. Was also at Centerville this winter, helping Brother Wells in a series of meetings.

Evergreen: The following are the names of those that have preached: A. B. Young, L. G. Holloway, Joseph Roberts, F. M. Weld, Eli Hayer, E. E. Long, James H. Martin, W. E. Shakespeare, James J. Johnson, A. L. Keen, and Roy M. Young. Our Religio has again opened up and will hold regular meetings with the following officers: A. L. Keen, president; Henry Keastner, vice president; James J. Johnson, secretary; Laura Steckel, treasurer; Martha Keen, home class department and organist; Emma Steckel, chorister. We have had a hard winter here, so we could not hold meetings every Sunday, but we did the best we could. I believe the branch is in a fair condition, and now as spring opens up I think we will have a good attendance. Some of the old people are not so well as we would like, but hope for the best.

JAMES J. JOHNSON, *Clerk of Branch.*

DEATHS

John E. Hitchcock, a friend of the Saints, at Pawnee, Missouri, January 13, 1912, aged 75 years, 8 months, and 11 days.

Isabel McGomie, at the Saints' Home, Lamoni, Iowa, January 26, 1912, aged 73 years, 2 months, 2 days.

Don Campbell, of the Pleasanton, Iowa, Branch, at the State College Hospital, Ames, Iowa, February 18, 1912, aged 30 years, 11 months, 13 days.

[Possibly a few months history is omitted at this point, including the General Conference of 1912 at Independence, Missouri. But if so such copy is missing from our files.—EDITOR.]

MARCH 1, 1913. THE STAKE PRESIDENCY

During the last quarter of 1912 series of meetings were held by R. S. Salyards, of the stake presidency, at Pleasanton and Andover, assisted by local brethren; and at Lucas, Spring Hill (three or four miles west of Lucas); also at the new church north of Lamoni, assisted by J. F. Garver.

STAKE HIGH COUNCIL

At the October, 1912, conference, held at Lucas, Iowa, F. M. Weld became a member of the stake high council. He had been previously nominated to that office by the stake presidency and his nomination was confirmed by the council.

SECOND QUORUM OF PRIESTS, LAMONI STAKE

Twenty of the thirty-one members of the quorum reported their labors for 1911, of which the following is a summary: Times preached, 214; presided, 405; baptized, 6; married, 3; assisted in sacrament, 94; carried emblems to the sick, 8; whole number of services attended, 1,622; members visited, 177; Sunday school superintendents, 6; Religio presidents, 4; teachers in Sunday school and Religio, 6. This can hardly be

complete as some of them did not keep account. The members of the quorum on March 1, 1912, were Russell Archibald, Jacob C. Cackler, John T. Evans, Roy E. Haskins, Joseph B. Harpe, Horatio A. Hartshorn, James J. Johnson, Nephi Lovell, William R. Lane, Charles E. Morey, Edward McHarness, John L. Morgan, William W. Post, James W. Talbot, David J. Williams, Roy M. Young, John A. Evans, John T. Griffiths, Ernest Haskins, Edward Harpe, Thomas Hopkins, John N. Kephart, Archibald L. Keen, Isaac A. Monroe, James H. Martin, Edward E. Marshall, Samuel E. Pinkerton, Saleda D. Shippy, William E. Shakespeare, Joseph T. Williams, and James N. Wilkinson. Albert Whorlow, Green Cloyd, and David E. Daniels have been dropped. Frank P. Hitchcock has removed to Kansas City and has been enrolled with the Seventh Quorum; and Albert Boden has been ordained an elder.—J. J. Johnson, secretary.

SECOND QUORUM OF DEACONS, LAMONI STAKE

Report to the Stake Conference, February, 1912. Since last reporting nearly all of our members have been assisting more or less in the local work of the Lamoni Branch. One of our number has been the presiding deacon of the branch until the recent election, and one of them has been and is still serving as janitor.

Our meetings, four in number, have been addressed by Brethren Elbert A. Smith, Albert Carmichael, and U. W. Greene, one session being devoted to the consideration of branch work.

With a prayer for the success of the conference and the work of the stake the coming year, we subscribe ourselves, your brethren in Christ.—Charles F. Church, president; W. B. Paul, secretary.

THE STAKE REUNION OF 1912

The Lamoni stake reunion of 1912 was held on the reunion grounds, July 26-August 4, and a correspondent writes of it as follows:

Our reunion was a success, and the purchase of the grounds is assured. The Lord was with us by his Spirit. The meetings were well attended and it is said to be the best we ever had. The weather was ideal. A partial report of the closing days was published in the *Lamoni Chronicle* as follows:

Thursday morning C. H. Jones, of Lone Rock, Missouri, occupied. The business session was held. The same committee of six men and three women were chosen to have the reunion of 1913 in charge, to be held upon the same grounds. The committee to fix the time.

The evening speaker was Richard J. Lambert.

Friday was round table at all three services, and occupied by the Sunday school and Religio workers.

Saturday morning the speaker was G. H. Hilliard, of Independence, Missouri, and in the afternoon C. E. Willey, and evening R. S. Salyards preached.

Sunday morning the speaker was Albert Carmichael, the afternoon, Heman C. Smith, and the closing sermon of the reunion was by G. H. Hilliard. There was a large attendance throughout these meetings, and specially so on the last Lord's Day services.

Visitors were present from Des Moines and several other localities of Iowa, also from Independence, Missouri, and other places of our sister State.

There was nothing to mar the spiritual feast that continued from start to finish of the gathering. Five were added to the fold by baptism.

An awakening for truth and righteousness was created among many of the careless, and new life planted in the heart of many of the household of faith.

These annual outings are both inspiring and helpful, and the vacation thus obtained cannot be other than helpful to all those who camp out amid the trees and worship in God's first temple.

THE NEW CHURCH NORTH OF LAMONI

Under date of October 14, 1912, a correspondent writes: "The Saints are building a church north of town. One of the brethren gave an acre of ground for a church lot. This means another branch in the near future."

Correspondence of January 24, 1913, says: "A few miles north of Lamoni, where a few Saints have located, they have

built a new church, and there is to be a branch organized there the third Sunday in February."

During the last quarter of 1912 a series of meetings was held in this new church by the stake presidency.

THE BRANCHES

The Lamoni Branch, as for some years past, is under the guidance of the stake presidency, and its spiritual condition is reported fair to good. There have been forty-six baptisms during the last nine months of 1912. Of the branch membership Elnora A. Francis died September 15, 1912, aged 63 years.

As has been the custom for several years the branch held its summer Sunday evening meetings of 1912 in Central Park, beginning with the first Sunday in July, when a large congregation assembled and listened to a very interesting sermon by Elder R. S. Salyards.

In July, 1912, the Lamoni Religio elected the following officers: E. D. Moore, president; A. E. Benc, vice president; Rebecca Weld, secretary; Mrs. Flora Scott, treasurer; Sarah Bass, member of the library board; Alice Strickland, home department superintendent; Lucy Gunsolley, chorister; Edith Yarrington, pianist; Ruby Baguley, correspondent.

The Evergreen Branch has for its president, A. B. Young, and it is reported in a fair condition. There has been preaching by A. B. Young, F. M. Weld, H. A. Stebbins, Columbus Scott, F. A. Smith, R. M. Elvin, W. P. Robinson, R. J. Lambert, J. F. Garver, James H. Martin, A. L. Keen, James J. Johnson. There was a two-day meeting June 29, 30 with good attendance, the labor being done by the Sunday school and Religio officers with the stake presidency. The best Children's Day for years was had June 9, 1912. The following are the Sunday school officers elected July, 1912: C. B. Young, super-

intendent; J. J. Johnson, associate; Alta Young, secretary; Orlando Work, treasurer; A. L. Keen, home class superintendent. There are eight classes and teachers, all doing well.

The Religio has revived a little; weekly meetings are held Wednesday evenings at eight p. m., and the following officers were elected July, 1912: A. L. Keen, president; Henry Kaestner, vice president; James J. Johnson, secretary; Laura Steckel, treasurer; Alta Young, home class superintendent.

The Hiteman Branch had a series of meetings by J. F. Garver, of the stake presidency, May 12-22, and he spoke for them again at the church, morning and evening, May 26, 1912. On June 4, the following branch officers were elected: W. E. Williams, president; D. J. Williams, priest; William Wilkinson, teacher; Robert Zimmerman, deacon; Alex Miller, clerk; John Jenkins, financial secretary; E. J. Giles, chorister; Blanche Adamson, organist; John Jenkins, member library board.

On June 28, the following officers were elected by the Religio: Thomas Williams, president; Lillian Williams, vice president; Marietta Williams, secretary; George Mayer, treasurer; D. J. Williams, chorister; Laura Williams, organist; Preston Leach, member library board.

The Sunday school elected the following officers June 30, 1912: E. J. Giles, superintendent; D. J. Williams, associate; David Batten, secretary; John J. Watkins, treasurer; Blanche Adamson, organist; Mary Jane Wilkinson, chorister; Thomas Williams, member library board. The Sunday school and Religio held a joint picnic July 4; R. M. Elvin was the speaker of the day, and he also preached Friday evening, Sunday morning, and evening following.

The Lucas Branch, during the year 1912, lost two by removal, and one by death, Elder Isaac Phillips, who for many years was associated with the branch as presiding elder and

in other offices. There was a gain of twelve by baptism during the year. The Sunday school and Religio convention of the stake was held with the branch, October 25, and the conference of the stake, October 26 and 27, with good attendance and interest, the spirit of peace, harmony, and sociability prevailing. There were some sixty visitors. There were some misgivings as to the ability of the branch to entertain a conference, but the Saints put forth their best efforts and felt well repaid. The stake presidency was in charge, all its members being present. The speakers were Albert Carmichael, Bishop Joseph Roberts, and M. M. Turpen. A length prophecy was delivered by J. F. Garver.

During the year J. F. Garver made two protracted efforts here, one in February and one at the close of conference, after which ten were baptized. Another effort at Spring Hill, four miles west, resulted in two more baptisms, and others are near the door.

John R. Evans served as president, J. A. Evans as priest, and J. W. Talbot as teacher during the year. The following Sunday school officers were elected in June, 1912: Thomas Hopkins, superintendent; Charlotte Phillips, associate; Jannet Evans, secretary; Rose Evans, treasurer and librarian; Laura Lewis, organist; Thomas Hopkins, chorister; J. W. Talbot, J. A. Evans, and Charlotte Phillips, library board. There is no Religio. Aside from the efforts of J. F. Garver and the conference the preaching has been done by the local brethren and E. B. Morgan, after his return from Wales. The Saints feel encouraged and have a desire to continue faithfully at the post of duty.

The Evergreen Branch was again reported January 20, 1913, as follows: The branch is in a fair condition spiritually; the last visit of the officers was very good and the Saints felt well. Of late there has been quite a little sickness among the

members and some are still sick, but the Lord has been with his people in blessing them.

A ladies' aid society of Evergreen was organized October 6, 1912, with the following officers: Emma Loper, president; Libbie Young, vice president; Emma Steckel, secretary; Dora Work, treasurer.

During the three months ending September 30, 1912, the branch had preaching by O. A. Bender, H. N. Snively, E. D. Moore, H. C. Smith, F. M. Weld, G. W. Blair, T. J. Bell, H. A. Stebbins, Edward Harpe, and A. L. Keen. In the last three months of 1912 the preaching was by David Keown, C. W. Dillon, W. P. Robinson, C. H. Jones, Heman C. Smith, Columbus Scott, O. A. Bender, L. G. Holloway, A. B. Young, Amos Berve, and A. L. Keen.

The branch officers for 1913 are: A. B. Young, president; James J. Johnson, priest and clerk; D. D. Young, teacher; John B. Anderson, deacon. Sunday school officers for six months: A. L. Keen, superintendent; Clarence Young, associate; Alta Young, secretary; Henry Kaestner, superintendent home class department; Orlando Work, treasurer.

Religio officers for six months: A. L. Keen, president; D. W. Strong, vice president; James J. Johnson, secretary; Laura Steckel, treasurer.

The Pleasanton Branch was favored with a three weeks' series of meetings in November, 1912, by R. S. Salyards, of the stake presidency, M. M. Turpen assisting, resulting in the baptism of one. There had been two other additions earlier in the season (August 12). C. E. Morey is serving as president of the branch, and George B. Morey, as superintendent of the Sunday school. Joseph A. Swift, of Saint Louis, who is at present doing business at Pleasanton, assists in the branch work, the Sunday school, and the Religio. The interest in the

Sunday school is reported good. Church matters are improving.

The Lone Rock Branch has for years been under the presidency of Price McPeak, but a newspaper item indicates that he died in the fall of 1912. The spiritual condition of the branch is poor. Ten meetings per month are held, and a Sunday school is maintained.

The Pawnee Branch was disorganized by action of the stake conference of October, 1912, held at Lucas, Iowa. Previous to its dissolution Joseph B. Harpe was in charge, but no regular meetings were held.

The Allendale Branch is in charge of the stake officers. The only local officer reported is one teacher. There are no regular meetings held.

The Greenville Branch is under the presidency of Nephi Lovell. Its officers are a priest and a deacon. The spiritual condition is poor. There is a Sunday school.

The Oland Branch has been under the presidency of R. S. Salyards since its organization. Its spiritual condition is good. It maintains both a Sunday school and a Religio. Three have been baptized during the last nine months of 1912. The branch has a full corps of officers and there is good interest in the work.

The Davis City Branch is in charge of James McDiffit, an elder, the only branch officer reported. Regular meetings are held eight times a month and a Sunday school is kept up.

The Leon Branch is in charge of the stake presidency, and twelve meetings per month are reported. There is one priest and one deacon. The spiritual condition is poor. A Sunday school is kept up by the efforts of a faithful few.

Andover is one of the newer branches, and since its organization has been in charge of D. C. White, of the Lamoni Branch, as president. Three baptisms have been reported dur-

ing the last nine months. The spiritual condition is good, fourteen meetings per month are held, and the Sunday school is moving along by the zeal of its workers.

The Graceland Branch is cared for by J. C. Cackler as president and there is a Sunday school. The branch has twelve meetings a month, but the spiritual condition is poor and a priest is the only officer reported.

Ward is one of the youngest of the branches and is cared for by W. R. Lane as president. The priesthood is well represented for so young a branch, there being three elders, two priests, two teachers, and three deacons. Sixteen meetings a month are reported with the spiritual condition fair, and there is good interest. A Sunday school and Religio are maintained.

The Centerville Branch has Russell Archibald for its president and meets twenty times per month, but the spiritual condition is rather poor. Both the Sunday school and the Religio are at work and making such progress as circumstances permit.

DEATHS

Nicholas Stamm passed away suddenly near Kingston, Iowa, September 25, 1912, as he was driving to Runnells. He was born at South Province, Holland, December 11, 1826; baptized at Stockton, California, by Nathaniel Boothe. He was an elder. At the time of his death he was 85 years, 9 months, and 14 days old. He had made his home at Liberty Home, Lamoni, for several years.

MARCH TO OCTOBER, 1913

The General Conventions of Zion's Religio-Literary Society and of the Sunday School Association, and the General Conference of the Reorganized Church of Jesus Christ of Lat-

ter Day Saints, were held with the Lamoni Branch in April. The Religio gatherings occupied the second and third days of the month, the Sunday school convention, the fourth and fifth, while the General Conference extended from the sixth until the twenty-first. The conventions and conference were successful and important. The following members of the stake were selected, for the offices named, by the different bodies: J. A. Gunsolley was continued as president of the Religio-Literary Society, in which position he has served the society since its inception. He is also a member of the lessons committee and the revising committee, the other members of this committee being Heman C. Smith and Flora Scott, of the Stake; R. S. Salyards was made a member of the committee for considering the propriety of merging the Sunday school and Religio. The Sunday School Association chose Gomer R. Wells, of Lamoni, first assistant superintendent, and he is also editor of its organ, *The Exponent*; John Smith was continued as treasurer and member of the revising committee, R. S. Salyards and A. Carmichael being the other two members; Annie E. Allen was selected as a member of the auditing committee and J. A. Gunsolley of the lessons committee. By the General Conference, E. A. Smith, of the stake, was chosen one of the presiding officers of the conference; R. S. Salyards, secretary; Pauline Anthony, one of the organists; C. E. Harpe and R. V. Hopkins, two of the committee on credentials.

W. H. Kelley, a resident of Lamoni, was released by the conference from the Quorum of the Twelve, of which he had been a member forty years and president several years; his son, James E. Kelley, was ordained a member of the Quorum; Frederick A. Smith, of Lamoni was released from the Twelve and ordained Presiding Patriarch of the church, a position which his father held before him; in this way Joseph R. Lambert was relieved of his responsibilities as acting president of

the Order of Evangelists; on account of ill health, J. W. Wight was released from his position in the Twelve and ordained a member of the Order of Evangelists, and was given appointment in the stake; John Smith, R. S. Salyards, J. F. Garver, Eli Hayer, M. M. Turpen, of the stake, and J. F. Mintun, of Des Moines, received appointment to labor in the stake; John Harp, C. E. Harpe, L. G. Holloway, E. E. Long, E. B. Morgan, S. M. Reiste, Columbus Scott, J. D. Stead, J. M. Stubbart, George Thorburn, O. B. Thomas, and C. E. Willey, of the stake, received appointment in other missions; James A. Gillen, just ordained an apostle, was placed in charge of Mission No. 1, which includes Lamoni Stake.

Heman C. Smith was sustained as Church Historian, continued as president of the board of trustees of the Children's Home; on committee of Book of Mormon concordance; on committee on historical relics; joint committee Church of Christ; committee juvenile church history; Library Commission; library building; martyr memorial, etc.; R. S. Salyards was sustained as church secretary; on committee to provide Book of Mormon concordance; on General Conference Resolutions; on publication of reports; Church of Christ joint committee. E. A. Smith, of Lamoni, was sustained as second counselor in the First Presidency of the church, and ex officio member of committee on reorganization of quorums; on that of church offices; tract committee; translation; historical relics; Library Commission, library building. He is also associate editor of the *Saints' Herald*, and editor of *Autumn Leaves*; C. I. Carpenter was sustained as general church recorder; J. F. Garver continues on the board of auditors, Graceland College trustee; social purity committee; Sunday school lessons committee. F. A. Smith was chosen president of the Order of Evangelists; on committee of memorial to the martyrs. J. W. Wight, trustee of Graceland College and member of committee on revision

of church history. H. A. Stebbins on committee vacancies of board of auditors. Albert Carmichael is a member Board of Publication; board of trustees Graceland College; textbooks; on Gospel Quarterly revision committee. F. B. Blair on committee General Conference Resolutions; Board of Publication. S. A. Burgess, president Graceland College; on board of trustees of Graceland College; on textbook committee; on Library Commission. C. B. Woodstock, of Graceland College, is a member of the joint committee on social purity. Oscar Anderson is a member of the Board of Publication, secretary of the board of trustees of the Children's Home, Lamoni. Joseph Roberts is trustee and treasurer of the Children's Home. Callie B. Stebbins is a trustee of the Children's Home, a member of the advisory board and superintendent of home and child welfare department of Woman's Auxiliary for Social Service. Minnie B. Nicholson is a trustee of the Children's Home, and superintendent of the sewing and aid department of Woman's Auxiliary. Vida E. Smith is superintendent of the literary and educational department of the Woman's Auxiliary. She and her husband, Heman C. Smith, have been chosen by the Sunday school executives to edit the senior grade of the Gospel Quarterlies, and to prepare the helps for that grade in the teachers' department of the exponent. Christiana Salyards edits the Home Column in *Saints' Herald*. The general church library is in general charge of Heman C. Smith and in the immediate care of Ruby Baguley, as custodian. Donations to the library were received from F. E. Cochran, R. S. Salyards, A. Carmichael, and F. M. Weld, of Lamoni. Lorenzo Hayer, Joseph Roberts, and O. E. Prall are the committee on Saints' Homes, Lamoni. Columbus Scott is one of the Seven Presidents of Seventy and President of the Second Quorum of Seventy. Of the Standing High Council, E. A. Smith, of the Presidency, Asa S. Cochran, and Robert M. Elvin are members

of the Lamoni Stake, the latter named is also secretary-treasurer of the High Priests' Quorum. G. W. Blair, of Lamoni, is a member of the board of auditors; James Anderson, Albert Carmichael, and Joseph Roberts are Bishops. Lucy L. Resseguié has charge of the Religio-Sunday school normal work in Iowa and Minnesota (but later resigned).

The foregoing items show what a large space is occupied by members of the Lamoni Stake in the general administration of the church, and the influence that must necessarily flow from the stake affecting the policy of the body as a whole. While the stake as a whole, and the Lamoni Branch in particular is the recipient of a large measure of influence from the general body on account of the presence of so many of its institutions and the holding of its general assemblies here biennially, the influence is not wholly one-sided; for there is a reciprocal influence proceeding from the stake to the body, in its turn exerting a marked influence upon the thought and policy of the church as a whole. There should always exist a unity of interest between the different parts and the whole, and the relation of the whole to the parts, and the relation of the parts to the whole will give rise to issues and problems that may be difficult of solution, until a clearer understanding is had of the great underlying principles of government as they exist in the mind and heart of our heavenly Father.

LAMONI STAKE CONFERENCE

The annual conference of the Latter Day Saints of the local jurisdiction known as the Lamoni Stake, was held at Lamoni, Iowa, March 1 and 2 (1913). The sessions were presided over by Presiding Elders John Smith, R. S. Salyards, and J. F. Garver, with whom was associated Elder J. W. Wight, president of mission. Attending the sessions were representatives of the church from Hiteman, Ward, Centerville, Leon, Pleasanton, Greenville, Evergreen, and Bloomington, Iowa, and Oland and Andover, Missouri. Besides other important business transacted, one hundred twenty delegates were elected to represent the stake at the General Conference which is to meet at this place April 6.

The conference sessions were preceded by a joint convention of the young people's societies which was well attended and was enjoyed by those present.—*The Lamoni Chronicle*, March 6, 1923.

SUNDAY SCHOOL STATISTICS

The stake Sunday school association reported to the general association, 17 schools, last report 18, a loss of 1; 1,337 members, last report, 1,524, a loss of 187; home department, 172, last report, 231; standard of excellence, 2, last report, 2.

The stake membership as given in the report of the committee on credentials, General Conference, 1913, is 3,012.

MISSIONARY WORK IN STAKE

The following letter dated Centerville, Iowa, July 9, 1913, relates to the missionary work of the stake:

Editors Herald: We, Brother M. M. Turpen and I, are continuing our services in the courthouse yard, occupying the band stand. Some interest, but we are not swaying the multitudes. Saturday night after preaching, some of the spirit of opposition was in evidence, some crying "blasphemer" because I advocated that God was just in the judgment of all men, and another crying, "Mormonism; Joseph Smith, Brigham Young; polygamy," apparently intending, if possible, to destroy our influence.

He inquired how many wives Joseph Smith had, and when answered, "One, and only one," he then inquired how many wives Brigham Young had, and when answered, "Anywhere from twenty-one to forty-three," he said, "Then Brigham Young is the greatest prophet the Latter Day Saints have ever had." I told him that his estimate of what a great prophet was, based upon the number of wives he had, showed his respect for virtue, and was not in agreement with the views of Latter Day Saints. He said little more. Those who listened seem pleased with our defense of these attacks, and last night there was no opposition.

The mayor, county auditor, and editors of the *Daily Citizen*, and semi-weekly *Iowegian* have all been very friendly. The *Citizen* published notices of meetings and subjects, and the *Iowegian*, a brief article. The *Citizen* has a brief article they promised to publish.

Brother and Sister Turpen are doing what they can to promote peace and build up the kingdom of God, and as a part of their work are caring for the writer. There is great need of a spiritual uplift here; the prospects of immediate results are not very bright, but I can note some improvement. Brother Turpen seems to be well adapted to the needs existing here. Hopefully in Christ,

J. F. MINTUN.

ALBIA, IOWA, August 20, 1913.

Editors Herald: Since I wrote for your perusal I have visited scattered Saints at Albia, Exline, and Mystic, finding pressing invitations to hold tent meetings at each place. I also made a short visit to Hiteman Branch, where I found a band of very active Saints and where I enjoyed excellent liberty in presenting the word. They have outgrown their church building, have torn it down, and have a larger one in course of erection, now nearly ready for occupancy.

From Albia I went to Lamoni, to assist in preparing for and to be present at the stake reunion. While the weather was hot and dry, yet there was very little sickness on the grounds, and the services represented sociability, intellectuality, and spirituality. The effect has proven very beneficial and cannot but bring about a purification that will cause the people and place to represent more of a Zioniac state.

I was engaged for several days following the reunion in work pertaining to the history of the Presidents of the Seventy.

On Monday the eleventh I was present at Chariton to attend a lecture by a Reverend Silvara on the subject, "Mormonism as a menace." He said that technically speaking there were no such terms as *Mormons* or *Mormonism*, but that he would use the term *Mormons* as applying to all who believe the Book of Mormon, of which there were two specific classes "or main bodies"; one organized at the death of Joseph Smith by Brigham Young, the other, the Reorganized Church. The latter, he said, "is as bitterly opposed to that phase of the subject upon which I wish to treat, polygamy, and its kindred evils, as any people can be."

While he made this clear distinction, he began to trace what he called "Mormonism" from Joseph Smith to Utah, calling Joseph Smith licentious, and saying that since "Smith violated his marriage vow at Palmyra," "polygamy had flourished," and many equally absurd and false statements, not even representing conditions in Utah correctly. There were in attendance at the lecture, which had been largely advertised, about thirty-five, ten of whom were Latter Day Saints. The lecture did much more harm to the church in which it was delivered than it did to us.

While the pastor of the Baptist Church, in which church the lecture was held, declined to permit a reply in the church, yet he cheerfully granted the privilege of distributing tracts, which largely offset the lecturer's misrepresentations, and all but two, who were not of the church, received the tracts with apparent thankfulness.

From there I returned home, and ordered a tent for missionary purposes for the stake, at the request of the stake bishop, and came here yesterday awaiting its arrival and preparing for service to be held here, assisted by Brother R. S. Salyards and the local Saints. While here we are domiciled at the hospitable home of Brother Joseph Williams.

Hopefully,

J. F. MINTUN.

The following paragraph is from a letter by the same missionary, dated August 29, 1913:

Brother R. S. Salyards and I began tent meetings at Albia, Iowa, last Sunday, and there is some interest manifest already. The Saints at Hiteman are rendering us considerable help, and the few Saints at Albia are assisting us well. Prejudice exists, but it is kept quite well subdued on account of the upright living of nearly all the Saints there and near there. We have heard nothing but that which is commendatory of the faith from those who have been in attendance at the services.

The tent meetings at Albia were continued by Brethren Mintun and Salyards until cold weather obliged them to stop.

BRANCHES

Lamoni.—On Sunday, May 18, 1913, the speaker at the morning service in the Brick Church was President Elbert A. Smith who delivered one of his very able sermons that start you to thinking. At eight o'clock the baccalaureate services were held, besides special music by the choir. Miss Nora Carter gave a very pleasing solo. Elder S. A. Burgess was the speaker; he started out by telling the class that he was not going to tell them the things they should not do to make them better men and women, but rather he would outline some of the things they ought to do to attain that end. His sermon was to the point and contained many good thoughts for the older ones as well as for the graduating class. At this service the decorations were very pretty, and both the auditorium and the gallery were filled.

W. B. Paul was the speaker at the Saints' Home for the aged at the evening service.

Sunday School.—The day was bright and clear and the attendance was larger than usual—580. The intermediate department reported 97 gold star pupils, 7 gold and 3 silver star classes. Collection, including \$1.05 birthday offering, was \$7.46. One encouraging feature was that almost everyone was there at the opening of the service. . . . There were 94 crowded into the primary room, necessitating the sending out of a class to the intermediate department. . . . The teachers' meetings held Monday nights at 7.30 are very beneficial; they would be a greater factor for

good if attended by more teachers. The Sunday school prayer meeting held Tuesday evening was only fairly well attended, but the interest was good and an enjoyable meeting was had.—*Lamoni Chronicle*, May 22, 1913.

LAMONI LOCAL RELIGIO

During the stake reunion our local held no meetings, but had one joint session with the Sunday school, which was ably conducted by Brother J. A. Gunsolley. There are various things which interfere with our attendance, and here as elsewhere, the spirit of indifference is encroaching on our progress to a great extent. In the hope of improving the condition we held a rally meeting on the twelfth of September, which was well attended, not only by our own resident members but also by most of the college students, who were many of them here for the first time. Brother E. D. Moore, our president, extended a welcome to the visitors, and Brother E. A. Smith responded. Brother J. F. Garver, our vice president, then spoke to an attentive audience in behalf of the Religio work and plead for the support of the community, not for the sake of increasing the attendance, but because there is good to be gained there, and everyone needs it. After some splendid music we adjourned to the basement, where the social committee served orangeade and everyone had a good time visiting and getting acquainted. We are hopeful that this is the turning point for better times and that we shall strive more earnestly to extend the scope of this work.—Blanche Carpenter, Correspondent.

NEW HIGH SCHOOL BUILDING

Previous to the day for voting on the issuance of bonds to erect a new high school building there was some anxiety felt as to the result, but when the time came the vote showed nearly eight to one in favor of forty thousand dollars in bonds to build it. One hundred and twenty-one women voted, all but seven of whom favored the bonds to make better the condition for educating the children of Lamoni, looking not only to the present necessities but also to the future and its certain needs.—*Lamoni Correspondence*, *Zion's Ensign*.

Oland.—This branch continues to prosper under the pastoral care of R. S. Salyards; a Sunday school and Religio are maintained and the spiritual condition is reported fair. The Religio is reported as follows: If you judge only from our occasional letter, I'm afraid you'll think our Religio is doing very little; but really we are doing very nicely. We have a fairly good attendance, and each Wednesday night we endeavor to have some sort of subject to entertain. Lately we have been having some interesting readings on the ancient countries, and all seem to enjoy them. The evening of the twelfth we gave an ice cream social, and a number of us young folks had worked up a little play which everybody pronounced a success. A nice crowd patronized us, and we made some-

where between twenty-nine and thirty dollars. We certainly appreciated all the help, and cordially invite all back again next time.—Oland Correspondent.

Hiteman.—W. E. Williams presides over this branch and its prosperous condition is indicated by the fact that its meeting house had become too small to accommodate the constantly increasing membership and attendance. With characteristic energy and enterprise they have pulled it down and erected a new one that will meet the demands of its steady growth and increasing influence; the Sunday school and Religio are keeping pace with the advancement of the branch. About twenty of the Saints of this branch, mostly young people, attended the Nauvoo district conference, held at Ottumwa, June 2, and under the able leadership of Brother John Morgan rendered several appropriate selections, vocal and instrumental. They occupied an hour on Sunday evening. They also extended help in the series of meetings held at Albia by Brethren Salyards and Mintun. They sadly deplore the loss of their musical leader, John L. Morgan, who passed away in September.

Evergreen.—A. B. Young is president; James J. Johnson, priest; D. D. Young, teacher; John B. Anderson, deacon; J. J. Johnson, clerk. A series of meetings was held there by R. S. Salyards which were very good. There has been preaching at the regular times by Eli Hayer, David Keown, Joseph Roberts, H. N. Snively, R. M. Elvin, W. P. Robinson, D. D. Young, L. G. Holloway, O. A. Bender, A. L. Keen, W. E. Shakespeare, O. B. Thomas, Amos Berve, J. M. Stubbart, R. J. Lambert, J. J. Johnson, Nephi Lovell. W. E. Shakespeare was ordained to the office of elder March 2, by J. W. Wight and F. A. Smith. The branch is in fair condition. Eight children were baptized June 8.

The Sunday school officers chosen at the beginning of the year are: A. L. Keen, superintendent; C. B. Young, associate;

Alta Young, secretary; Orlando Work, treasurer. The Religio officers are: A. L. Keen, president; D. W. Strong, vice president; J. J. Johnson, secretary; Laura B. Steckel, treasurer.

Bloomington.—This new organization of sixty-one members is in charge of John Smith, president of the stake; it was organized February 16, 1913, by J. W. Wight and John Smith; it has a Sunday school and Religio, and is in good condition, holding twenty regular meetings a month; it has three priests and two deacons.

Andover.—D. C. White presides over this, which is one of the newer branches of the stake. It has a Sunday school and is in a fair condition. Having liquidated the indebtedness on their church building, it was to have been dedicated Sunday, October 12.

Lone Rock.—This is under the presidency of that old standby, Elder Price McPeck. There are fourteen regular meetings a month and a Sunday school is maintained. The branch has suffered a severe loss in the death of C. H. Jones who has been a member of the branch for a great many years, and when not absent on missionary duty has served it one time or another in all the official capacities. He was a great lover of the Book of Mormon.

Greenville.—W. T. Shakespeare is the president, and it has a Sunday school; holds fourteen regular services a month; its official corps is deficient, having neither priest, teacher, nor deacon. There have been four baptisms during the last quarter.

Davis City.—In the care of James McDiffit who is the only officer; no regular meetings held, and the branch is in poor condition. There is a small Sunday school.

Leon.—Is in charge of the stake presidency; its condition is poor. A struggling Sunday school is maintained.

Pleasanton.—C. E. Morey, a priest, is president; there is

no resident elder since the removal of Brother Turpen to Centerville, but the condition of the branch is reported good. There have been some new accessions during the year; there is a Sunday school and Religio. Of the former S. L. Vandel is superintendent.

Lucas.—Under the pastoral care of John R. Evans; three have been baptized; fourteen regular meetings a month, and a Sunday school. The condition is fair.

Graceland.—J. C. Cackler, a priest, is in local charge; he is the only officer; the condition is reported poor. The Sunday school continues, but regular branch meetings are not held.

Ward.—Edward Rowley presides over it and has apparently a considerable amount of help if it is effective, as there are four elders, two priests, two teachers, and three deacons; there are twenty meetings a month. There are both a Sunday school and Religio, and the branch is reported in fair condition.

Centerville.—M. M. Turpen is president and Theda Archibald is secretary. The condition is poor. A protracted effort was made in the summer with the assistance of J. F. Mintun, of the missionary force; two have been baptized. There is a Sunday school and Religio.

Allendale.—In care of stake presidency; there is nothing doing.

MUSIC AT LAMONI

Don't think because you haven't heard from us that we are dead or even sleeping soldiers. We have been very busy of late, on duty night and day. Have you?

Somewhere we are told not to let our left hand know what our right hand doeth, but seeing it is you, we will tell you a few things. Perhaps you all know about the work accomplished during General Conference with which Brother Hoxie was well pleased. Not only was Brother Hoxie pleased, but also our heavenly Father, as is shown in the word given us through Brother Griffiths. God also recognizes the effort and work of our accomplished and worthy chorister, Sister May Skinner, and sent words of encouragement to both herself and her choir. The

members all like her and it only seems a pleasure for each one to put forth his best effort to make our devotions to the Lord the more harmonious.

Besides a men's chorus, we have a fine, large, ladies' chorus, over which we are quite enthusiastic. New music is continually being added to our already large possessions, so we have no chance to ring in the "sing-song effect" to our anthems. Neither would we overlook the juvenile chorus of about fifty voices, also under the direction of Sister Skinner. They are doing splendid work and promise much for the future.

We have an organized body called the Lamoni Saints' Choir, a full code of laws and a complete staff of active officers. Our motto is, "With my song will I praise him."—Psalms 28: 7. We are trying to improve our talents, and every effort is being greatly blessed. Now that we have confided in you, we will just take time to write you again. While at present haste compels us to bid you adieu, yet our prayers will ascend for you and we would request an interest in your earnest petitions in our behalf.—Helen Robinson, Reporter to "The Staff."

DEATH OF ELDER E. C. BRIGGS

E. C. Briggs died July 4, 1913, at the private sanitarium of Mrs. Jennie Turnour, Independence, Missouri, in his 79th year. He was born February 20, 1835, at Wheeler, Steuben County, New York. He was baptized July, 1852, at Blanchardville, Wisconsin, and at the same time was ordained an elder. He was appointed a mission November 20, 1856, and for a time was the only missionary of the Reorganization. He was ordained a president of Seventy April 6, 1860, and six months later an apostle, which office he held until he was ordained an evangelical minister April 20, 1902. "He also enjoyed the distinction of opening the first mission to be conducted in Utah among the Mormons against the doctrine of polygamy and associated doctrines. He opened this mission in Salt Lake City during August, 1863, after a trying and dangerous trip across the plains. This was one year before the Congregational Church opened its mission in Utah, seven years before the Methodists began work there, and eighteen years before the Baptists arrived on the scene, according to the dates given by Reverend Bruce Kinney. He proceeded immediately to interview Brigham Young who was then in supreme control. Mr. Young became very angry and gave him to understand that the influence of the church would be used against him, that church houses would be closed, and that he remained at his own risk. But Brother Briggs was a man of great courage, declared by General Connor to be one of the bravest men that he had ever met. So, despite all threats and opposition, he remained and prosecuted his work, holding his first meeting in the house of Honorable Judge Waite, and securing many converts in course of time. Many other important missions were filled by Brother Briggs during his long ministry."—*Saints' Herald*, July 9, 1913.

NOTES AND QUERIES

TE OROMETUA

Question. When was the paper of the South Sea Islands established and by whom?

Answer. Elder Joseph F. Burton in May, 1897, first published a paper in the South Sea Islands under the name of *Te Orometua*, "The Instructor." Nine thousand two hundred copies were printed and distributed. It continued thus to be published until March, 1900. Then on February 7 and 8, 1906, the mission house, paper, and many other buildings were entirely destroyed. During this early period the press was run by a man not of the church.

In January, 1909, Elder Charles H. Lake renewed the publishing of *Te Orometua*, using the small hand press which had been purchased for that purpose and is still used for all the printing. This press is used not only for the mission paper, but also for quarterlies, tracts, and report blanks.

Elder Burton was in charge during its early history, Elder Lake after its revival, and was assisted some by Elder J. Charles May in 1910, who had it in charge after Elder Lake's departure in July, 1910, continuing until his departure in February, 1915. Clyde F. Ellis had it in charge from February, 1915, to February, 1920.

When Frank B. Almond was sent to the islands in 1920 he was placed in charge of this part of the work and continued while he remained there, editing it from November, 1921, to September, 1922.

It is a small 12-page mission paper printed entirely in Tahitian and devoted to gospel topics with a division for the

priesthood and also for the Department of Women. The printing room was formerly an eight by twelve room on the front porch and contained a press, the type case, working table, and paper cupboard. It was an impossibility to take useless steps, for you could stand in the middle and nearly reach everything desired. The printing office is now in a small, one-room building on church grounds near the mission house.

Since the return of Elder Almond to this country in 1922 the paper has not been published.

GENERAL INDEX

Titles of Separate Articles Are Indicated in Capitals

- Aaronic priesthood, 84, 136, 161.
 Abbot, Alma P., 372.
 Abbott, W. N., 93, 372.
 Adam, 13.
 Adam-ondi-Ahman, 274, 391.
 Adams, Sister, 61.
 Adams, G. J., 61, 62.
 Adams County, Illinois, 123.
 Adamson, Blanche, 71, 91, 105, 377, 472.
 Ahashdah. (Newel K. Whitney), 274, 275, 284, 299.
 Alam (Edward Partridge), 275, 284.
 Aid Society, 197.
 Albertson, Charles L., 73, 93.
 Albia (Iowa), 75, 482, 483, 485.
 Alden, Sarah L., 66, 91, 99, 352.
 Aldrich, William, 396, 397.
 Allen, Annie, 68, 90, 95, 114, 463, 477.
 Allen, Charles, 289.
 Allen, James, 93, 374.
 Allen, Joseph S., 62.
 Allen, Phoebe, 110.
 Allen, T. R., 93, 374.
 Allendale Branch, 67, 72, 80, 100, 103, 349, 357, 401, 402, 459, 462, 475, 487.
 Allentown, New Jersey, 121.
 Allred, James, 56, 58, 64.
 Almond, Frank B., 491, 492.
 Alphadelphia Phalanx, 218.
 Amara Society, 228, 229, 231, 232.
 Amboy, Illinois, 175, 180.
 America, 120, 124, 126, 151, 158, 214, 217, 220, 221, 225, 228, 230, 231, 249.
 American Fork (Utah), 194.
 Americans, 226.
 Amherst, Ohio, 275.
 Amos, John, 82, 97, 349, 352.
 Amos, Mary, 82, 97.
 An epistle of the High Council of the Church of Jesus Christ of Latter Day Saints in Nauvoo to the Saints scattered abroad, 57.
 Anderson, Andres C., 74, 76, 92, 93.
 Anderson, Mrs. Audientia Smith (author), 1-13.
 Anderson, C. J., 93.
 Anderson, Daniel, 87.
 Anderson, David, 78.
 Anderson, Fred S., 419.
 Anderson, Helen, 95, 115, 463.
 Anderson, Henry (Bland), 352.
 Anderson, H. S., 72.
 Anderson, James, 372, 298, 404, 412, 480.
 Anderson, John, 72.
 Anderson, John B., 65, 96, 351, 376, 474, 485.
 Anderson, J. E., 86, 87.
 Anderson, Joseph, 66, 91.
 Anderson, Joseph S., 68, 77.
 Anderson, L. E., 72.
 Anderson, Mary Ellen, 73.
 Anderson, Sister Nellie M., 79, 81.
 Anderson, Oscar, 81, 90, 95, 114, 356, 372, 374, 461, 463.
 Anderson, Peter, 124, 150, 156.
 Anderson, Roxanna, 78.
 Anderson, William (Bishop), 65, 57, 68, 76, 77, 87, 90, 91, 94, 101, 107, 112, 113, 198, 351, 355, 356, 357, 358, 396, 401, 402, 412, 461.
 Andover Branch, 73, 76, 77, 87, 99, 106, 109, 113, 116, 349, 354, 360, 459, 460, 468, 475, 480, 486.
 Angell, G. Y., 68, 82, 88, 93, 97.
 Anthony, Pauline, 106, 477.
 Anthony, R. J., 190.
 Apocalypse, 28.
 Apocalyptic paradox, 129.
 Appleton's literary miscellany, 246.
 Appleton, D., and Company, New York, 246.
 Archer, Elfleeta, 111.
 Archibald, David, 82, 93, 97.
 Archibald, Freda, 351, 352.
 Archibald, Russell, 85, 97, 351, 352, 469, 476.
 Archibald, Theda, 487.
 Architect, 161.
 Argyle, Wisconsin, 394.
 Armstrong, Sybella, 61.
 Atkinson, Levi, 93, 374.
 Atkinson, Mrs. Levi, 110.
 Auditor, 161.
 Austin, Bishop (Nauvoo), 398.
 Australia, 402, 405, 424.
Autumn Leaves, 95, 106.
 Babbit, Almon, 392.
 Baboeuf, 213, 214.
 Babylon, 57.
 Babylonish captivity, 207.
 Bad Axe, Michigan, 320, 434, 435.
 Badder, Thomas, 315.
 Bagleys, 4.
 Bagley, Sarah, 3.
 Baguley, Ruby, 471, 479.
 Bailey, 119.
 Bailey, Harry, 65.
 Bailey, J. J., 317, 319.
 Bailey, Vaughn, 461, 462, 463.
 Baker (Iowa), 76.
 Baker, J. H., 100, 106.
 Baker, Rillie M., 82, 95, 96, 353.
 Baker Schoolhouse, 73, 100.
 Baker, William, 96, 353.
 Baker, Zora E., 82, 96.
 Ballard, Brother, 26.
 Ballou, Myrtle, 110.
 Bandy, Earl, 81, 90, 95.
 Banta, Elijah, 392, 397, 399, 400.
 Banta, Emeline, 181.
 Banta, Ethel, 107.
 Banta, Mary, 112.
 Banta property, 349.
 Baptist Church, 19, 441, 482, 488.
 Barker, Stella, 90, 105, 462.
 Barmore, Alma, 122.
 Barr, Andrew, 22, 41, 112, 308, 309, 317, 319.
 Barr, Chloe, 463.
 Barr, J. W., 81, 94, 95, 106, 372, 378.
 Barr Schoolhouse, 309.
 Barr, Thomas, 240, 241, 242.

- Barr, W. F., 361.
 Barrows, Ethan, 193, 194.
 Barrows, Mrs. Ethan, 193.
 Barto, Herbert, 378, 463, 464.
 Bartlett, Iowa, 146.
 Bartlett, George, 98.
 Bass, Sarah, 95, 349, 350, 464, 471.
 Bass, Mrs., 106.
 Bates, 288.
 Batten, David, 472.
 Batten, Katie, 82, 105.
 Batten, Parley, 67, 93, 101, 105, 115, 358.
 Batten, Stella, 353.
 Bay City, Michigan, 319, 320, 331, 336, 337, 435.
Bay City Sun, The, 334.
 Bay Port, Michigan, 337, 338, 433, 434, 436, 438, 440, 457.
 Bazard, 215.
 Beach, Alice, 91.
 Beach, F. S., 66.
 Beach, H. N., 106.
 Beaver Falls, Pennsylvania, 222.
 Beck, Mr., 441.
 Becker, John A., (Bishop), 161, 168, 407, 410, 411, 417, 418, 422, 423, 426.
 Beebe, Calvin, 202.
 Beebe, Mrs. Calvin, 202.
 Beebe, Emma (Sheehy), 203.
 Belfast, Ireland, 151.
 Bell, T. J., 89, 93, 104, 474.
 Benc, A. E., 471.
 Bender, O. A., 351, 367, 474, 485.
 Bennet, E. Day, 447, 448, 449.
 Bennett, John C., 56, 59, 63.
 Bent, Samuel, 56, 58, 64.
 Bentley, Michigan, 454.
 Bergman, Gus, 76, 109, 360.
 Berrien Collection, New York, 3.
 Berve, Amos, 354, 355, 356, 357, 367, 370, 372, 461, 464, 474, 485.
 Berve, Minnie, 372.
 Betts, Mr., 464.
 Beware of false prophets, 256.
 Bible, 13, 29, 43, 112, 235, 314, 319, 330, 331, 338, 343.
 Bible, Synopsis of (Cornish's), 336.
 Bicknell, Elmira, 73.
 Bicknell, Jacob, 73.
 Bierlein, Samuel, 76.
 Billings, Titus, 268, 274, 283, 285, 286, 287, 386, 387.
 Billingsky, Sister, 467.
 Bill of rights, 119.
 Birch, Elder, 391.
 Bird, G. W., 93.
 Birk, William, 81, 357.
 Birmingham, England, 157, 400.
 Bishop, 183.
 Bishop, Francis Gladden, 56, 57.
 Bishopric, 160, 165.
 Bishopric, Presiding, 101, 132, 134, 161.
 Bishopric, Stake, 87, 103, 104.
 Bishops, Order of, 385, 430.
 BISHOPS, ORDER OF, 135, 160, 161.
 Bismark plan (Kansas City, Missouri), 256.
 Black River (Michigan), 26, 31.
 Blackman, J. Pitt, 454.
 Blair, Charles, 86, 87, 171, 172, 177, 181, 187.
 Blair, David, 179, 188, 194, 201.
 Blair, Mrs. David (author), 169, 203.
 BLAIR, ELIZABETH, MEMOIRS OF, 169, 203.
 Blair, Elizabeth Johnson Doty, 169, 179, 202.
 Blair, Fannie, 170, 173, 174, 175.
 Blair, Fred B., 79, 94, 181, 195, 419, 424, 479.
 Blair, G. W., 74, 76, 81, 90, 94, 95, 111, 112, 114, 117, 182, 200, 257, 463, 474, 480.
 Blair, Lulu (Lou), 95, 350.
 Blair-Nicholson, Mrs. Minnie, 169, 172, 186, 187.
 Blair-Nicholson, Mrs. Minnie (author), 169, 203.
 Blair, William Wallace, 170, 172, 185, 192, 455, 456.
 Blakeslee, E. A., 400, 413, 420.
 Blakeslee, George, 182, 308, 391, 400, 413.
 Blakeslee, James, 64, 171.
 Blanchardville, Wisconsin, 488.
 Blodget, N. G., 61.
 Blood, Kate, (Mrs. John Smith), 383.
 Bloomington Center (Iowa), 68, 73, 480, 486.
 Bloomington Center Schoolhouse, 373.
 Board of Trustees (Graceland), 103, 107.
 Board of Publication, 151, 428, 479, 492.
 Boden, A. W., 351, 356, 357, 374, 459, 461, 466, 469.
 Bogue, Brother, 435.
 Bogue, Joseph, 93.
 Bookhart, 119.
 Book of Mormon, 6, 13, 14, 16, 106, 111, 172, 186, 253, 441, 442, 443, 465, 466, 478.
 Book of Rules, 161.
 Bootman, Clarence, 74, 352.
 Boston, Massachusetts, 143, 401.
 Boswell, Joseph, 93.
 Bowden, Albert, 68.
 Bowden, A. W., 82, 85, 97.
 Bowen, Elmer, 89, 106.
 Box, Emma, 71, 90, 91, 105, 115, 358.
 Boyer Schoolhouse, 459.
 Boyne Falls, Michigan, 440.
 Braby, Joseph, 352, 356, 461, 467.
 Braby, Minnie, 85, 99, 466.
 Brackenbury, Charles, 102.
 Brackenbury, John W., 121.
 Brackenbury, Joseph, 121.
 Braden, Clark, 24, 308.
 Bradfield, Maria, 372.
 Brattle Street (Nauvoo), 59.
 Brainerds, 4.
 Bridgehampton, Michigan, 26, 31.
 Briggs, Edmund C., 76, 77, 111, 172, 174, 488.
 Brintnells, 50.
 Brinton, Michigan, 441, 447, 448, 449, 453.
 Brisbane, Mr., 218.
 Bristol, Indiana, 146.
 British Columbia, Canada, 154.
 British Columbia and Seattle District, 155.
 British Isles Mission, 157, 158.
 Britton, Rollin J., 253.
 Brook Farm, 219, 220.
 Brooks, L. C., 65.
 Brooks, Levi, 65, 97.
 Brookside Boulevard (Kansas City, Missouri), 256.
 Brookside Hotel (Kansas City, Missouri), 256.
 Browett, Brother, 61.
 Brown City, Michigan, 245.
 Brown, George V., 87.

- Brown, Israel, 352.
 Brown University (Rhode Island), 157.
 Brown, Viola, 352.
 Brown, W. H. H., 440.
 Budd, J. Calvin and Jennie Young, 154.
 Budd, Lavon Marie, 156.
 Budd, Roy S., 132, 153, 156.
 Budd, Roy S., (Biography), 154, 156.
 Budd, Maxine Laverne, 156.
 Bullard, Richard, 401, 402, 411.
 Bullock, Mr., 19.
 Bunderson, Elder, 90.
 Burch, Ethel, 66.
 Burch, T. J., 66, 74, 87, 102, 464.
 Burch, Brother William, 38.
 Burch, Sister William, 33, 38.
 Burger, John F., 427.
 Burgess, Samuel A., 372, 479, 483, 492.
 Burgess, Samuel A. (author), 117-119, 355-430, 491, 492.
 Burgetts, 50.
 Burke, C. E., 71, 105, 115, 356.
 Burke, Edmund, 461.
 Burnham, T. P., 320.
 Burton, Emma, 195.
 Burton, Joseph F., 491.
 Butterworth, Cornelius A., 167.
 Butterworth, Cornelius A., 167.
 Butler County, Pennsylvania, 221.
 Butler, Missouri, 154.
 Butts, Jane, 372.

 Cabet, M., 213, 214, 230.
 Cackler, Catherine A., 352, 353.
 Cackler, D. Edith, 82, 95, 96, 352, 353.
 Cackler, Eva, 352.
 Cackler, Evaline, 82, 95, 96.
 Cackler, J. C., 87, 85, 99, 352, 353, 469, 476, 487.
 Cackler, Mary E., 100.
 Cackler, Sister, 84.
 Caffall, James, 126.
 Cahoon, Reynolds, 291, 292, 293, 295.
 Cainhannock, 301.
 Caldwell County, Missouri, 77, 123.
 California, 180, 182, 187, 193, 212, 254, 419.
 Calkins, Israel, 59.
 Cameron (Missouri), 155.
 Campanella, 211, 212.
 Campbell, Amy Hart, 99.
 Campbell, Duncan, 66, 67, 74, 79, 88, 91, 94, 104, 319, 459, 461, 463.
 Campbell, Duncan (author), 65-116, 346-378, 459-490.
 Campbell, Hugh, 239.
 Campbell, Jessie, 66, 91.
 Campbell, Lee, 66, 99.
 Campbell, Margaret, 82.
 Campbell, Richard B., 447, 448.
 Canada, 15, 19, 25, 31, 37, 115, 130, 154, 408, 432.
 Canada, British Columbia, 154.
 Canboro, Huron County, (Michigan), 29.
 Canboro Schoolhouse (Michigan), 320.
 Cape of Good Hope, 288.
 Carfile, Isaac, 93, 363.
 Carlos Street (Nauvoo), 59.
 Carmichael, Albert, 73, 76, 78, 95, 100, 106, 167, 109, 111, 112, 114, 145, 372, 411, 421, 427, 428, 460, 469, 470, 473, 479, 480.
 Carmichael, A. Max, 160, 168.
 Carmichael, Nathaniel, 161, 168.
 Carn, Daniel, 59.

 Carpenter, Blanche, 484.
 Carpenter, C. I., 85, 88, 93, 94, 103, 109, 112, 319, 348, 356, 366, 372, 373, 374, 461, 462, 465, 478.
 Carrier, Daniel, 56.
 Carsonville (Michigan), 41, 47.
 Carter, Nora, 483.
 Carter, Jared, 291, 292, 293, 295.
 Carthage, Illinois, 7, 15.
 Cataline, Mrs. John, 42.
 Catholic, 27, 28, 436.
 Catholic Bible, 28.
 Cato, Charles H., 405.
 Cave, Jessie, 95.
 Cave Spring (Missouri), 252.
 Cayuga County, Ohio, 123.
 Centennial Exposition, 187.
 Center (Iowa), 76.
 Center Schoolhouse (Iowa), 459.
 Centerville Branch (Iowa), 67, 79, 82, 88, 94, 97, 103, 111, 349, 351, 359, 374, 375, 376, 459, 460, 461, 462, 467, 476, 480, 487.
 Champions, 4.
 CHANGE IN EDITORS, 492.
 Channing, Mr., 218, 219.
 Chariton (Iowa), 83, 482.
 Chase, Amos M., 103.
 Chase, Michigan, 158, 436, 440.
 Chatuaquua, 78, 81, 110, 365.
 Cheney, Elder, 319.
Chicago Democrat, 13, 381.
 Chicago, Illinois, 69, 170.
 Children's Day, 75, 357, 471.
 Children's Home, 305, 478, 479.
 Children's Home Committee, 354, 363, 364.
 Child welfare (lecture course), 130.
 Chisholm, Mr. (Disciple), 316, 317.
 Chism, Mr. (Disciple), 310.
 Chorister, 161.
 Christian Adventists, 445.
 Christian Church, 245.
 Christians, 21, 50, 54, 81, 241, 249, 441.
 Christian community, 229.
 Christian monastic system, 210.
 Christmas, 40, 199.
 Christmas Eve, 90.
 Christmas offering, 426, 428.
 Christy, Wardell, 66, 72.
Chronicle, Lamoni, 365, 470, 481, 485.
 Church, Charles F., 87, 192, 364, 365, 469.
 Church of Christ (Hedrickites), 478.
 Church of Jesus Christ (old or reorganized), 60, 245.
 Church of Jesus Christ of Latter Day Saints, 55, 63, 169, 247.
 Church of Utah, 69.
 Church Architect, 168.
 Church Auditor, 168.
 Church Historian, 116, 168.
 Church History, 117, 388, 392, 393.
 Church Physician, 168.
 Church Secretary, 168.
 Church Statistician, 168.
 Circuit rider, 173.
 City of the sun, 213.
 Clark, Ada, 16, 17.
 Clark and Lewis, 117.
 Clark, E. O., 424.
 Clarke, Elder, 103.
 Clark University, 145.
 Clarkson Phalanx, 217.
 Clawson, Moses, 62.
 Clay County, 289.
 Clear Lake, Indiana, 46.

- Clearmont Organization, 218.
 Cleveland Church, 75, 83, 99.
 Cleveland, Iowa, 150, 460.
 Cline, William, 394.
 Clinton District, 154.
 Cloyd, Green, 85, 469.
 Clow, Brother, 455.
 Cochran, A. S., 73, 94, 106, 107, 479.
 Cochran, F. E., 93, 479.
 Cockerton, John M., 161, 168.
 Coe, Joseph, 267, 291.
 Colbys, 4.
 Cole, Francis, 464.
 Cole, Lloyd, 464.
 Coleman, Michigan, 445, 447.
 COLESVILLE SCHOOL, 252.
 Colesville, New York, 252, 260, 261, 262, 264, 268.
 Coliseum, The (Lamoni), 360.
 College Day, 89, 91.
 College, Presbyterian, 189.
 College, Missouri Wesleyan, 155.
 Collegiate Department (Graceland), 145.
 Colorado, 80.
 Colonial Army, 3.
 Colonial and Revolutionary Wars, 2.
 Columbian School (Independence), facing page 129.
 Coltrin, Father, 61.
 Coltrin, Graham, 60.
 Coltrin, Zebedee, 61.
 Committee on Revision of Book of Rules, 161.
 Commonwealth, 117.
 Compendium, The, 318.
 Conant, W. C., 441, 443, 444, 445.
 Condit, Brother, 177.
 Cones, 4.
 Conference, 129, 168, 172.
 CONFERENCE, GENERAL, 129-168.
 Conference, General, 25, 30, 37, 66, 84, 85, 86, 93, 94, 101, 102, facing 129; 129-168, 256.
 Conference, Lamoni Stake, 71.
 Conference, Semiannual (1922); 129.
 Conference, Stake, 67, 88, 94, 103, 112.
 Conference, Western Iowa, 103.
 Congress, 118.
 Congregational Church, 488.
 Connecticut, East Haddam, 3.
 Connecticut, Lyme, 5.
 Consecration, History of Stewardships and, 257-307.
 Constance, Chester, 464.
 Constitution of Iowa, 117, 118, 119.
 Continental Divide, 190.
 Controversialist, The, 332, 333.
 Conventions, 66, 87, 93.
 Cooper, Eleanor (Nellie) M., 72.
 Cooper, R. T., 195.
 Copley, Lemon, 260, 262.
 Copp, Isaac, 76.
 Coran, Mr. William, 316.
 Corning, Iowa, 214.
 CORNISH, Sister, 25, 33, 237.
 CORNISH, JOHN J., An Autobiography, 19-54, 235-245, 309-345, 431-453.
 Cornish, J. J., 19, 21, 22, 24, 26, 27, 34, 38, 39, 41, 42, 45, 51, 235, 237, 238, 239, 245, 308, 334, 335, 339, 340, 341, 345, 433, 434, 435, 441, 448, 451, 457.
 Corvill, John, 281, 282, 305.
 Cosner, Hannah, 352.
 Council Bluffs, Iowa, 30, 124, 172, 176, 183, 190, 399.
 Country Club Golf Links (Kansas City, Missouri), 256.
 Country Club Plaza (Kansas City, Missouri), 256.
 Court of Common Pleas, 14.
 Cousins, Fred, 82, 111, 115.
 Cowdery, Oliver, 253, 254, 263, 266, 267, 270, 275, 379.
 Cowles, Austin, 56, 58, 64.
 Cox, Eliza, 181.
 Cox, Walter, 62.
 Craig, A. W., 424.
 Craten, Mrs. John, 316.
 Crescent (Iowa), 176.
 Crestwood and Southwood Park (Kansas City, Missouri), 256.
 Crooked Creek, Illinois, 393.
 Crookes, Erma, 82.
 Curtis, J. Frank, facing 129; 153, 156, 158, 168, 357.
 Cutler, Alpheus, 64.
 Cutler Street (Nauvoo), 59.
 Cutler, William D., 77.
Daily Citizen (Centerville, Iowa), 481.
 Dacey, Moses, 291.
 Damer, David, 359, 397, 399.
 Daniels, Ruben, 62.
 Daniels, David E., 469.
 Danielson, Aileen, 122.
 Danna, Mr., 219.
 Daughters of Zion, 79, 107, 110, 350.
 Davis, J., 158.
 Davis, John, 71, 82.
 Davis, John B. (Methodist), 431, 432, 433.
 Davis, M. W. (Methodist Minister of Boston), 338, 340, 341, 342.
 Davis, Richard, 121.
 Davis, Brother Robert, 26, 27, 317, 319.
 Davis, Brother William, 309, 440.
 Davis City (Iowa), 66, 72, 74, 79, 87, 88, 94, 96, 100, 103, 106, 110, 459, 475, 486.
 Davison, Melissa, 100.
 Davison, J. W., 100.
 D. Appleton and Company, New York, 246.
 Day, G. W., 73, 75, 93.
 Deacons (Quorum), 84, 86, 102.
 Decatur County, 362.
 Decatur County Historical Society, 89, 116.
 Decatur District, 362.
 Deckerville (Michigan), 37, 38, 52, 237, 318, 434, 450, 451.
 Declaration of Independence, 117.
 Delegates, 137.
 Delaware (Michigan), 38, 41, 46, 236.
 Deloit, Iowa, 401.
 Delong, 319.
 Democratic Party, 116, 118, 119.
 Denmark, Storchedding, 124.
 Dennis (Harp), Sena June, 106.
 Dent, John C., 427.
 Department and Department Heads, 161.
 Department of Publicity, 161.
 Department of Statistics, 130.
 Derry, George, 351.
 Des Moines District, 67, 150.
 Des Moines, Iowa, 34, 64, 72, 150, 424, 470.
 Des Moines River, 176.
 Deuel, Brother Gordon, 50.
 Devries, Bertha, 68.
 Dewsnup, Joseph, 405.
 Dexter, W. R., 65, 67, 73, 78.
 Dickinson, Ellen, 308.

- Diem, Brother Fred, 31, 36.
 Diem, Sister, 36.
 Dillon, C. W., 68, 73, 93, 94, 111, 474.
 Director of Music, 168.
 District of Columbia (Washington), 194, 199.
 Dixon, Illinois, 170.
 Doctrine and Covenants, 44, 56, 166.
 Doty, Elizabeth Johnson, 169.
 Douay Bible, 27, 28.
 Dowker, Brother William, 309, 440.
 Downey Schoolhouse, 68, 73, 77, 99, 100, 106, 113.
 Doxtater, A. M., 87.
 Duckworth, Theda, 82, 97.
 Durfee, Edmond, 62.
 Durfee Street (Nauvoo), 59, 60.
 Eagleville, Missouri, 370, 464.
 Earhart, Jonas, 40.
 Earlville, Illinois, 170.
 EARLY IOWA, 117-119.
 East, 118.
 East, Delavan, 144.
 East Haddam, Connecticut, 3.
 East Lake, Michigan, 337, 440.
 East Paw Paw, Illinois, 171.
 ECONOMIC EQUALITY, HISTORY OF
 EXPERIMENTS IN, 206-234.
 Economy, Pennsylvania, 222.
 Eddyville (Iowa), 176.
 EDITORS, CHANGE IN, 492.
 Education (department of), 161.
 Edwards, Anna, 352.
 Edwards, F. Henry, 132, 159, 168.
 Edwards, F. Henry (biography), 157, 158.
 Edwards, Francis H., 157, 158.
 Edwards, Helen Smith, 157.
 Edwardses, 50.
 Egyptian, 247.
 Eighth Ward (Nauvoo), 59, 60.
 Elders' Bulletin, 108, 109.
 Elders (Quorum), 86, 92, 94, 104, 109, 135.
 Eldership, 161.
 Eldorado Springs (Missouri), 154.
 Elin, Mary, 77.
 Ellis, Alma R., 158.
 Ellis, Clyde F., 132, 141, 159, 168, 491.
 Ellis, Clyde F. (biography), 158.
 Ellis, W. D., 158.
 Ellisdale Farm (Iowa), 176.
 Ellston Branch, 72, 76, 103, 349.
 Ellsworth, German E., 69, 70.
 Elmdale (Kansas City, Missouri), 256.
 Elvin, Doctor R. C. B., 121.
 Elvin, Robert M., 73, 74, 76, 78, 94, 104, 107, 121, 363, 372, 471, 472, 479, 485.
 Enfantin, 215.
 England, 404, 424.
 England, Birmingham, 157.
 English, 41.
 English, James, 40.
 Enoch (Joseph junior), 273, 290, 297.
 Ensign Publishing House, 428.
 EPITOME OF FAITH FORMULATED, 379-382.
 Epitome of Faith, 380, 381.
 Ephraim, blood of, 269.
 Essenes, 207, 208, 229.
 Essentials in Church History (by Joseph F. Smith, junior), 386.
 Ettleman, Henry, 62.
 Etzenhouser, Henry, 121.
 Etzenhouser, Ida Pearson, 130.
 Etzenhouser, Lester, 121.
 Etzenhouser, Merrill A., 130.
 Etzenhouser, Merrill A. (author), 204-236.
 Europe, 210, 211.
 Evangelists, Order of, 101, 135, 161, 245, 478.
 Evans, David, 59, 60.
 Evans, Janet, 82, 105, 377, 473.
 Evans, J. A., 104, 115, 372, 377.
 Evans, John A., 354, 377, 469, 473.
 Evans, John E., 82.
 Evans, J. R., 68, 71, 82, 83, 104, 105, 115, 150, 473, 487.
 Evans, John S., 85.
 Evans, John F., 85, 376.
 Evans, John I., 469.
 Evans, R. C., 24, 411.
 Evans, R. E., 82, 97, 351, 852.
 Evans, Rose, 104, 473.
 Evans, Stella, 104, 105.
 Evans, W. E., 71, 80, 90, 105.
 Evans Printing Company, facing page 129.
 Evening and Morning Star, 256, 276, 278, 279.
 Evergreen Branch, 65, 67, 77, 79, 84, 86, 87, 88, 91, 94, 96, 97, 103, 111, 113, 115, 349, 351, 357, 367, 374, 459, 466, 471, 473, 474, 480, 485.
 Ex officio, 137.
 Excelsior, Wisconsin, 144.
 Exline, Iowa, 482.
 Fairgrove, Michigan, 329, 331.
 Fall River, Massachusetts, 383.
 Fanaticism, 246.
 Farwell, Michigan, 436, 441, 447, 448.
 Far West (Missouri), 77, 123, 303, 304, 305, 306, 427.
 Far West, Missouri, District, 155.
 Farmington, Iowa, 121.
 Faulconer, Sister, 181.
 Fayette, New York, 6, 123.
 Fayette, George W., 19.
 Fifth Ward (Nauvoo), 59.
 First Presidency, 60, 61, 86, 123, 131, 141, 160, 161, 168, 236, 361, 408, 412, 420, 421, 422, 459.
 First Ward (Nauvoo) 59.
 Fisher, M. C. (Bishop), facing 129; 407, 411, 412.
 Five colonial families, 16.
 Five Lakes, Michigan, 435, 455, 456.
 Flanders, Rolland, 121.
 Flinn, Mr., 309.
 Flinn, Ed., 237.
 Flinn's Corners, Michigan, 236, 309.
 Flint Railroad, 320.
 Flournoy, Clara, 254, 267.
 Flournoy, Moses H., 254.
 Flournoy, Jones T., 267.
 Fordham, Elijah, 306.
 Forester (Canada), 21, 22, 42, 237, 239.
 Forester Grove (Canada), 237, 238.
 Fourier, Charles, 216, 217, 219, 229, 230.
 Fourier System, 220.
 Fourierism, 217, 219, 220.
 Fourth of July, 111.
 Fourth Ward (Nauvoo), 59.
 Foutz, Jacob, 59.
 Fox River (Illinois), 178, 199.
 Fraker (Iowa), 460.
 France, Guise, 217.
 France, Joseph, 463.
 France, W. A., 79, 94, 107.
 Francis, Elнора, 471.

- Frazier, Jennie, 99.
 Frazier, Lydia, 99.
 Freedom, Illinois, 392.
 Free Masons, 339.
 Freeman, Mr., 329.
 Free people of color, 256.
 Freesoil, Michigan, 435, 436, 440.
 French, 213.
 French Catholic, 22.
 French, Peter (farm), 291.
 French Revolution, 214.
 Frontispieces: Lucy Mack Smith, facing page 1; General Conference of 1922, facing page 129; John Smith, facing page 257; Bishop B. R. McGuire, facing page 385.
 Fry, Charles, 423, 428.
 Fulmer, David, 56, 58, 64.
- Gallen, Michigan, 182.
 Gallands Grove (Iowa), 176.
 Gamble (Brother), 32.
 Gamble (Sister), 32.
 Gamet, Bishop David M., 393.
 Garland, Pearl, 65, 66.
 Garner, Mary, 110, 372.
 Garner, Philip, 62.
 Garver, Bertha Lillian, 148.
 Garver, John F. (biography), 146, 147.
 Garver, John F., 65, 67, 71, 72, 74, 75, 76, 77, 78, 79, 82, 83, 88, 91, 92, 93, 96, 98, 99, 100, 104, 107, 111, 112, 115, 116, 132, 161, 168, 462, 463, 466, 467, 468, 471, 472, 473, 478, 480, 484.
 Garver, Lois, 148.
 Garver, Verna Grace, 148.
 Gates, Lydia, 3.
 Gateses, 4.
 Gaulter, Louis, 93.
 Gaumer, Mrs., 446.
 Gazelam (Joseph Smith, junior), 274, 275, 299.
 General assembly of the state, 118.
 General Church Historian, 116, 251.
GENERAL CONFERENCE OF 1922, THE, 129-168.
 General Conference, 25, 30, 37, 66, 84, 85, 88, 93, 94, 101, 102, facing 129; 129-168, 256, 361, 381.
 General Conference Minutes, 102, 132, 361.
 General High Council, 161.
 George Dixon Secondary School, 157.
 German, 224, 231, 233.
 Germany, 126, 164, 221, 223, 228.
 Gethsemane, 165.
 Gilbert, Algernon S., 282.
 Gilbert, Sidney, 263.
 Giles, Bess, 377.
 Giles, Edward, 71.
 Giles, E. J., 90, 91, 93, 105, 115, 353, 358, 372, 377, 472.
 Giles, Ted, 373.
 Gillen, James A., facing 129; 132, 159, 168, 478.
 Gillen, James W., 139, 383, 437.
 Gilmore, Michigan, 441, 447.
 Gilsun, New Hampshire, facing page 1.
 Gildwin, Michigan, 438.
Gleaners, 181, 197.
 Gleazer, Edmund and Anna McKinley, 151.
 Gleazer, Edmund J., 132, 168.
 Gleazer, Edmund J. (biography), 151, 153.
 Glines, Mrs. Dora, 160, 168.
 Godfrey, A. B., 372.
 Godin, Gean, 217.
 Godtn, M., 217.
 Gold, H. H., 76, 81, 88, 94, 101, 112, 349, 461, 463.
 Goode, Mrs. Charles, 79.
 Goode, Charles, 108.
 Goode, Miss Lucy, 145.
 Goode, Nancy, 107, 108.
 Goodwin, Ann M., 110.
 Goodwin, Sister Christian, 41, 42.
 Goodwin, E. A., 454.
 Gore (Michigan), 236.
 Gore Schoolhouse (Michigan), 42, 45, 47.
Gospel Quarterlies, 68.
 Gould, L. A., 88, 349.
 Government, 11, 12, 16, 219, 249.
 Government Bulletin on Education, 145.
 Grabske, Charles, 122.
 Graecland Branch, 67, 79, 82, 83, 84, 88, 91, 95, 100, 103, 349, 352, 369, 374, 459, 466, 476, 487.
 Graecland College, 91, 95, 105, 107, 110, 111, 114, 131, 144, 145, 146, 148, 158, 161, 359, 426, 429, 464, 478, 479.
 Graham, Sarah B., 110.
 Grand Rapids, Michigan, 41, facing 129.
 Grand Rapids Railway, 320.
 Grant, Charles E., 344, 431.
 Grant, J. A., 338, 340, 343, 440.
 Grant, Michigan, 440.
 Grant, R. E., 342, 343.
 Grant City, Missouri, 100.
 Gray, Albert, 100.
 Gray, Robert S., 100.
 Great Britain, 15, 428.
 Great Salt Lake, 8.
 Grecian, 247.
 Greek Letters, 126.
 Greeley, Horace, 218, 219.
 Green, 319.
 Green, Charles, 440.
 Green, Sister O. E., 110, 350.
 Green Street, 60.
 Green, O. E., 108.
 Greene, Ulysses W., 131, 151, 153, 167, 461, 469.
 Greenville Branch, 65, 67, 73, 75, 77, 79, 88, 94, 97, 103, 110, 113, 349, 357, 475, 480, 486.
 Greenwood, Alice A., 372.
 Grenawalt, Cora, 350.
 Grenawalt, Elizabeth, 95.
 Grenawalt, W. A., 81, 86, 87.
 Grice, Mr. Ed., 20, 21.
 Grices, 50.
 Griffin, Selali J., 262.
 Griffiths, Gomer T., facing 129; 132, 163, 169, 437, 469, 487.
 Griffiths, John, 358, 377.
 Griffiths, J. J., 71, 85, 105, 115.
 Grimes, Governor James W., 119.
 Grover, Thomas, 56, 58, 64.
 Groves, Elisha H., 304.
 Guilford, Tuscola County (Michigan), 30.
 Guise, France, 217.
 Gullembro, Brother, 435.
 Gunsolley, Lucy, 95, 106, 350, 464, 471.
 Gunsolley, J. A., 79, 87, 107, 112, 114, 464, 477, 484.
 Gunsolley, V. W., 372.
 Gurley, Zenos H., 174.
- Haas, Flavea, 111.
 Hackett, Frank, 76, 93, 100.
 Hackett, J. T., 144.
 Hale, Jonathan H., 59.
 Hancock County, Illinois, 15.

- Hancock, Eliza, 372.
Hancock, Solomon, 62.
HANSEN, HANS NELSON, 124-128.
Hanson, Paul M., facing 129; 168.
Harmon, Ramson, 97.
Harmon, Ramson J., 72, 110.
Harmonists, 222, 224, 229, 230, 231, 232.
Harmony, Indiana, 220, 221.
Harmony Society, 220, 221, 232.
Harp, Dennis, Sena June, 106.
Harp, Edward G., 360, 366, 469, 474.
Harp, John, 90, 94, 97, 100, 104, 106, 469.
Harp, Joseph B., 85, 475.
Harp (Lambkins), Susan C., 106.
Harpe, C. E., 477, 478.
Harpe, Charles, 111, 361.
Harrington, E. B., 286.
Harrington, G. Leonard, 130, 168.
Harrington, Brother, 455.
Harris, George W., 56, 58, 64.
Harris, Martin, 254, 265, 267, 270, 275, 298.
Harris, Peter, 93.
Hartschen, Oren, 106.
Hartshorn, Clara, 181.
Hartshorn, Fred, 181.
Hartshorn, Horatio A., 469.
Hartshorn, H. H., 85.
Hartshorn, H. O., 72.
Harvard University, 153.
Harvey, J. J., 25.
Haskins, Bertha, 74.
Haskins, Earnest E., 74, 99, 349, 352, 467, 469.
Haskins, Roy E., 74, 85, 99, 469.
Hastings, Winter, 93.
Hatcher, John, 93.
Havey, Hugh, 245.
Hawaiian Islands, 15.
Hawkins, Brother, 455.
Haworth, W. J., 357.
Hawthorne, 219.
Hayer, Eli, 73, 97, 100, 101, 107, 355, 363, 459, 467, 485.
Hayer, Hans, 183.
Hayer, Lorenzo, 372, 479.
Hayer, Miss Minnie, 148.
Hayer, Belle, 372.
HEADQUARTERS OF THE CHURCH, 123.
Health Department, 161.
Hebrews, 205, 229.
Heide, Arthur, 68, 76, 99, 366.
Henry VIII, 211.
Herald Publishing House, 131, 192, 196, 362, 383, 428.
Herrick, Sister, 199.
Hersey, Michigan, 313.
Hewitt, Anthony, 100.
Hicklin, George, 93.
Higbee, Chancey L., 59, 64.
Higbee, Elias, 56, 58.
Higbee, Francis M., 64.
Higbee, Bishop Isaac, 390.
Higdon, Amos T., 154.
High Council, An epistle of, of the Church of Jesus Christ of Latter Day Saints in Nauvoo to the Saints scattered abroad, 57.
High Council, 67, 160, 161, 168.
HIGH COUNCIL, THE, 55-64.
High Council, Lamoni Stake, 145.
High Priests' Quorum, 134, 161.
Hill, 118.
Hill Cumorah, 6.
Hilliard, G. H., 107, 350, 351, 357, 394, 400, 470.
Hinkle, George M., 304.
Hiram, Ohio, 270, 274.
Historian, 161, 251.
HISTORICAL DATA, INSTRUCTIONS TO THOSE COLLECTING, 250, 251.
Historical Society, Decatur County, 89.
Historical Society, Iowa, 117.
History, Church (ascribed to Joseph Smith, junior, revised by Utah Church), 386, 387.
HISTORY OF EXPERIMENTS IN ECONOMIC EQUALITY, 204-234.
History of Joseph Smith and his progenitors, 3.
HISTORY OF STEWARDSHIPS AND CONSECRATION AS PRACTICED BY THE LATTER DAY SAINTS, 257-307.
Hitcheock, Frank P., 85, 469.
Hiteman, Iowa, 68, 75.
Hiteman Branch, 67, 71, 79, 80, 83, 88, 90, 94, 98, 103, 105, 111, 113, 353, 357, 366, 369, 373, 374, 459, 460, 461, 462, 465, 472, 480, 482, 483, 485.
Hollabaugh, Brother, 441.
Holland, 169.
Holloway, Clara, 106.
Holloway, L. G., 65, 467, 474, 478, 485.
Homer, Mrs. Coral, 78.
Homer, Willard, 70.
Homes for the Aged, 199.
Honolulu, Sandwich Islands, 335.
Hooper, John M., 92, 93.
Hopkins, Ada, 110.
Hopkins, R. V., 67, 68, 81, 100, 105, 106, 112, 115, 161, 163, 369, 372, 374, 376, 461, 477.
Hopkins, Thomas, 82, 85, 104, 105, 111, 376, 469, 473.
Horah, 275.
Hotel Pontiac, Oswego, New York, 1.
Hougas, William, 68.
House of the Lord, 55, 305.
Huntington, William, senior, 56, 58, 64.
Howard, Philo, 396, 397.
Howe, 308.
Hoxie, Albert N., 168, 487.
Hoyt, Benjamin, 60.
Hull, F. G., 75, 99.
Hull, G. W., 75, 105, 465.
Hulmes, George H., 161, 168, 197.
Hulmes, Mrs. M. E., 864.
Humeston (Iowa), 100.
Humphrey, 41, 46.
Humphreys Publishing Co., 380.
Hunt, A., 100.
Hunt, Charles J., facing page 129.
Hunt, C. J., Bishop, 398, 401, 402, 411.
Hunters, 50.
Huntley, Hannah, 3.
Huntleys, 4.
Hurlbut, Doctor, 296, 308.
Huron City (Michigan), 236.
Huron County (Michigan), 29, 34, 42, 43.
Huron Times, The, 308.
Hyde, Orson, 296.
Icarians, 232.
Illinois, 7, 60, 177, 178, 249, 278.
Illinois, Adams County, 123.
Illinois, Amboy, 175.
Illinois, Chicago, 69, 170.
Illinois, Dixon, 170.
Illinois, Earlville, 170.

- Illinois, East Paw Paw, 171.
 Illinois, Hancock County, 15, 123.
 Illinois, Lima, 62.
 Illinois, Mission, 122.
 Illinois, Nauvoo, facing page 1; 77, 117, 123, 214, 232.
 Illinois, Plano, 15.
 Illinois, Sandwich, 180.
IMMORTALITY IN THE MODERN MIND, 345.
Improvement Era, 103.
 Independence, Missouri, 78, 102, facing 129; 129, 134, 135, 136, 151, 159, 168, 200, 202, 251, 252, 253, 254, 256, 261, 265, 396, 401, 402, 404, 407, 418, 422, 423, 455.
 Independence, Missouri, Branch, 121.
 Independence Sanitarium, 131.
 Independence, Seminar, 204.
 Independence Stake, 93, 160.
 India, Missionaries to, 288.
 Indiana, 174, 222, 278.
 Indiana, Bristol, 146.
 Indiana, Clear Lake, 46.
 Indiana, Northern, 27, 46.
 Indiana District, Southern Michigan and Northern, 158.
 Indiana Railway, 320.
 Indiana, Wabash Valley, 221.
 Indians, 118, 177, 178, 253, 254.
 Industrial Department, 114.
 Ingham, Edward, 416, 424.
INSTRUCTION TO THOSE COLLECTING HISTORICAL DATA, 250, 251.
 Instructor, 318.
 Inwood (Ontario), 52, 236, 313.
IOWA, EARLY, 117-119.
 Iowa, 60, 117, 118, 172, 174, 176, 229.
 Iowa City, Iowa, 118, 119.
 Iowa, Cleveland, 150.
 Iowa, Constitution of, 117, 118.
 Iowa, Corning, 214.
 Iowa, Council Bluffs, 30, 124.
 Iowa District, 117, 118.
 Iowa Historical Society, 117.
 Iowa, Keb, 150.
 Iowa, Lamoni, 70, 85, 86, 87, 88, 92, 94, 95, 100, 101, 102, 129, 145.
 Iowa legislature, 116.
 Iowa, Leon, 92.
 Iowa, Lucas, 100, 109.
 Iowa, Norwood, 92.
 Iowa, Pisgah, 81.
 Iowa, Pleasanton, 77.
 Iowa, Smith Schoolhouse, 459.
 Iowa, Spring Hill, 418.
 Iowa State University, 144, 145.
 Iowa, Territorial government of, 118.
 Iowa, Territory of, 118, 389.
 Ioway River, 117, 118.
Iowegian, The, 481.
 Ireland, Belfast, 151.
 Irwin, Charles E., 428.
 Isabella County, Michigan, 446.
 Israel, Children of, 18, 205.
 Israel, James, 62.
 Ivins, Charles, 64.
 Jamison, Rebecca, 106.
 Jarman, Sister, 61.
 Jeddo, Michigan, 29, 31.
 Jenkins, Ethel, 358.
 Jenkins, John, 71, 105, 125, 358, 377.
 Jensen, Andrew (Utah Church), 386.
 Jervis, John, 75, 76, 93.
 Jesus Christ, 18, 17, 23, 39, 43.
 Jewish War, 208.
 John, Thomas A., 93, 106.
 Johnson, Aaron, 56, 58, 64.
JOHN J. CORNISH, An Autobiography, 19-54, 135-245, 308-345, 437-458.
 Johnson, J. J., 65, 85, 94, 96, 104, 111, 115, 467, 469, 471, 472, 474, 485.
 Johnson, James, 65, 66, 84, 101, 372, 375, 376.
 Johnson, John, 93, 283, 294, 296, 298, 299.
 Johnson, Robert, 372.
 Johnson, William, 74, 99.
 Jones, Ada, 89, 106.
 Jones, Carrie, 104.
 Jones, Charles H., 78, 89, 91, 104, 107, 116, 357, 363, 470, 474, 486.
 Jones, Christiana, 68.
 Jones, Clara, 89, 104, 106.
 Jones, Earl, 104.
 Jones, John, 97.
 Joseph Street, 59.
Journal of History, 395.
 Juniata, Michigan, 438.
 Jubilee celebration, 102.
 Judaism, 207.
 "Junior College," reference to Floyd M. McDowell, 145.
 Kaestner, Frank, 360, 366.
 Kaestner, Martha, 68.
 Kaestner, Mrs. Frank, 364.
 Kaestner, Henry, 65, 96, 351, 467, 472, 474, Kansas, 120.
 Kansas City Stake, 181.
 Kansas City, Missouri, 83, 122, 201, 252, 253, 254, 455.
 Kansas University, 120.
 Kaw River, 120.
 Kaw Township, 207.
 Keb, Iowa, 150.
 Keck, F. C., 158.
 Keen, A. L., 83, 87, 88, 96, 104, 107, 111, 348, 349, 352, 353, 366, 372, 373, 462, 466, 467, 469, 471, 472, 474, 485, 486.
 Keen, Howard, 92.
 Keifer, Elder (Disciple), 310.
 Keir, James F., facing page 129; 165, 168, 414, 420, 421, 422.
 Kellerton, Iowa, 77.
 Kelley, E. L., 78, 113, 348, 355, 364, 393, 400, 404, 411, 413, 421.
 Kelley, James E., 106, 477.
 Kelley, James M., 73.
 Kelley, W. H., 37, 67, 477.
 Kellogg, Miss Clara, 158.
 Kemp, George, 372.
 Kemp, Henry, 146.
 Kendall, John, 78.
 Kennedy, Glenna, 114.
 Keown, David, 94, 474, 485.
 Keown, Ethel, 99.
 Kephart, John N., 86, 469.
 Kidder, 308.
 Kile, Mrs., 309.
 Kinder, Maud, 104, 106.
 Kinder, Peter, 104.
 Kinder, Sarah Rosanna, 104.
- JACKSON COUNTY LANDS SETTLED BY LATTER DAY SAINTS IN 1831-33**, 253-256.
 Jackson County, Missouri, 253, 254, 256, 262, 263, 264, 269, 285, 286, 289.
 Jamison, Pearl, 372.

- Kindred, Maud, 89.
 Kinney, Bruce, 488.
 Kirkwood, Agnes, 125.
 Kirtland, Ohio, 14, 128, 195, 253, 257, 259, 260, 261, 262, 268, 271, 273, 275, 280, 281, 282, 283, 290, 292, 293, 294, 295, 296, 297, 298, 299, 300, 302, 303, 379, 385, 386, 387, 388, 390, 392, 436, 437.
 Kit Karson, 255.
 Knight, Newell, 56, 58, 64, 261, 262, 264, 283, 387, 389, 390.
 Knight Street (Nauvoo), 59.
 Knight, Vinson, 59, 91, 387, 390.
 Knobnoster, Missouri, 454.
 Knowlton, Albert H., 184, 168.
 Koehler and Lange versus Hill, 119.
 Koehler, J. A., 427.
 Kramer, August, 122.
 Krueker, Victor, 114, 463.
 Lacona, Iowa, 462, 466.
 Ladies' aider, 197.
 Lake, Charles H., 491.
 Lake, Kirsopp, Professor of Ecclesiastical History at Harvard University (author), 345.
 Lake County, Ohio, 14.
 Lakeport (Michigan), 31, 32, 33, 36, 51.
 Lamanites, 111, 253, 254.
 Lambda Delta Sigma, 120.
 LAMBDA DELTA SIGMA AT THE UNIVERSITY OF KANSAS, 120-122.
 Lambert, Clara, 106.
 Lambert, D. F., 93, 114.
 Lambert, George P., 401, 402, 404, 408.
 Lambert, J. R., 74, 78, 84, 88, 92, 95, 101, 104, 107, 346, 368, 477.
 Lambert, Jean, 95, 106, 112.
 Lambert, R. J., 74, 75, 76, 77, 87, 91, 107, 111, 113, 115, 161, 168, 353, 356, 363, 368, 372, 461, 462, 470, 471.
 Lambkin, Mrs. Curtis, 342, 343.
 Lambkins Harp, Susan C., 106.
 Lamoni, Iowa, 66, 67, 70, 77, 78, 79, 84, 85, 87, 88, 89, 92, 93, 94, 95, 97, 100, 101, 102, 103, 108, 111, 114, 116, 117, 129, 145, 146, 148, 187, 190, 191, 197, 200, 201, 203, 346, 347, 348, 349, 350, 383, 401, 402, 404, 417, 420, 426, 432, 453, 462, 463, 482.
 Lamoni Branch, 67, 73, 79, 81, 86, 87, 88, 94, 102, 103, 106, 107, 109, 113, 114, 348, 367, 378, 461, 463, 471, 475, 477.
 Lamoni Chronicle, 109, 365.
 Lamoni choir, 109, 463, 488.
 LAMONI STAKE, HISTORY OF, 65-116, 346-378, 459-490.
 Lamoni Stake, 65, 67, 84, 85, 101, 102, 148, 150, 193, 346, 348, 354, 355, 362, 366, 367, 368, 412, 459, 468, 469, 478-480.
 Lamoni stake conference, 71, 349, 356, 374, 462, 480.
 Lamoni stake high council, 145, 355, 468.
 Lamoni stake reunion, 363, 364, 460, 470.
 Lamoni stake joint convention, 348, 372, 373, 462.
 Lampkin, Mr. Russell, of London, Ontario, 23, 24, 25.
 Lampkin, Mrs. D., 23, 25.
 Lanman, Charles (author), 246-249.
 Lancaster, Pennsylvania, 380.
 Lane, Albert, 99.
 Lane, J. Arthur, 81.
 Lane, O. E., 76.
 Lane, W. E., 71.
 Lane, W. R., 71, 90, 91, 105, 358, 461, 469, 476.
 Laneshine-house, 299.
 Lang, 119.
 Latter Day Saints, (Old Church), 11, 13, 171, 256.
 Latter Day Saints (Reorganized) 20, 23, 24, 25, 42, 43, 120, 236, 245.
 Latter Day Saints' Biographical Encyclopedia, 386.
 Latter Day Saints' Messenger and Advocate, 379.
 Laurie, Miss Gene, 153.
 Law, Wilson, 60.
 Lawrence, Kansas, 120.
 Lea, Albert M., 117.
 Leach, J. W., 93.
 Leach, Preston, 377, 472.
 Lebanon Branch (Michigan), 451.
 Ledsworth, Enoch, 42, 44, 45, 236, 237.
 Leeka, William (Bishop), 401, 402, 403.
 Leeper Helen, 112.
 Leitch Schoolhouse (Michigan), 47, 52, 238, 240, 241, 309.
 Legislative assembly, 118.
 Lehi Valley (Utah), 194.
 Lelland, Reverend (Adventist), 451.
 Lent, Charles, 72.
 Leon, Iowa, 72, 92, 100, 116, 349.
 Leon Branch, 66, 67, 72, 74, 79, 88, 103, 111, 353, 459, 475, 480, 486.
 Letson, Mr., 448, 449.
 Letson's Hall, Michigan, 447.
 Lewis and Clark, 117.
 Lewis, George (Bishop), 403, 407.
 Lewis, Joshua, 268.
 Lewis, Laura, 473.
 Lewis, Lottie, 377.
 Lewis, Tarleton, 59.
 Lexington, Canada, 20.
 Lexington, Michigan, 435.
 Liberty Home, 363.
 Librarian, 161.
 Library, 65.
 Lilland, Mr., 320, 321, 322, 323, 324, 326, 327, 329.
 Lima, Illinois, 62, 392.
 Lineville, Iowa, 459.
 Linn, Anne J., 12.
 Little River (Pleasanton), 362.
 Little Sioux (Iowa), 176.
 LOCAL HISTORY, LAMONI STAKE, 65-116, 346-378, 459-490.
 London, 214.
 London (England), Saint Leonard's, 153.
 London, Ontario, 19, 22, 24, 25, 31, 33, 38, 455.
 Lone Jack (Missouri), 252.
 Lone Rock, 67, 75, 77, 79, 88, 89, 97, 103, 104, 108, 113, 116, 349, 462, 470, 474, 486.
 Long, E. E., 134, 135, 467, 478.
 Loper, Emma, 474.
 Louisiana, District of, 117.
 Louisiana, Province of, 117.
 Louisiana Territory, 117.
 Lovell, Alfred, 87.
 Lovell, Alma, 65, 97, 110.
 Lovell, John, 65, 93.
 Lovell, Minnie, 97, 98, 110.
 Lovell, Nephi, 65, 67, 68, 73, 85, 86, 94, 97, 98, 100, 104, 469, 475, 485.
 Lovell, Willard, 97.

- Lowden, Emma, 105.
 Lucas, Governor, 118.
 Lucas, Iowa, 100, 109, 111, 349.
 Lucas Branch, 65, 67, 79, 82, 83, 84, 88,
 94, 103, 104, 115, 353, 468, 472, 475, 487.
 LUCY MACK SMITH AND THE LAT-
 TER DAY SAINTS, 1-18.
 Luke, Henry, 353.
 Luff, Elvin, 121.
 Luff, Joseph, 78, 437, 455.
 Luff, Wayne, 121.
 Lutherans, 436.
 Lyme, Connecticut, 5.
- McCollow, Mr., 444.
 McConnel, Mrs. Bird, 72.
 McConley, Myron A., 168.
 McDaniel, B. F., 99.
 McDaniel, F. F., 99.
 McDaniel, Lizzie J., 99.
 McDaniel Schoolhouse (New Buda), 73, 76,
 106.
 McDifitt, James, 72, 93, 97, 377, 475, 486.
 MacDonald, F. M., 376.
 McDondeds, 60.
 McDowell, Floyd Marion (biography), 144,
 145.
 McDowell, Floyd M., 129, 131, 141, 148,
 161, 168.
 McDowell, J. F., 465, 466.
 McDowell, Marian Louise, 145.
 McDowell, Wilde Lee, 145.
 McDowell, Willis A., 144.
 McDowell, Sister Willis A., 144.
 McGuire, Benjamin R., 121; facing 129;
 129, 139, 166, 168, 421, 427.
 McGuire, Louis, 121.
 McHarness, Clara, 72.
 McHarness, David, 72, 112.
 McHarness, Edith, 72.
 McHarness, Edward, 66, 86, 112, 469.
 McHarness, Grace, 72, 112.
 McHarness, James, 72.
 McHarness, Vina, 65, 95, 98, 100, 106, 111,
 348, 349, 462.
 McKellar (Mr.), 236.
 McKim, Arthur E., 168.
 MacLaren, Inn, 121.
 MacLaren, Naomi, 121.
 McLean, Archibald F., 421, 427.
 McNamara, B. L., 100.
 McPeak, Price, 475, 486.
 McPeck, Carrie, 89, 104.
 McPeck, Price, 89, 93, 104.
 Mack Association, 1, 3.
 Mack, Ebenezer, 3.
 Mack, Hannah, 3.
 Mack, John, 3.
 Mack, Lucy, 4, 17.
 Mack, Lydia, 3, 4.
 Mack, Sarah, 3.
 Mack, Solomon, 3, 4.
 Mack, Stephen, 5.
 Macks, 2, 4, 5, 7, 16.
 MacLaren, A. (author), 307.
 Mahalaleel, 275.
 Mahemson (Martin Harris), 275, 298.
 Main Street (Nauvoo), 59.
 Malvern Hill Church, 122.
 Manchester Brothers, 179.
 Manchester District, 139.
 Manistee, Michigan, 313.
 Mansion House, Nauvoo (Illinois), 156.
 Marble, Alice, 72, 367.
 Marble, Myrta, 367.
 Marks, William, 56, 58, 64.
 Marlow, New Hampshire, 3.
 Marquette, 117.
 Marsh, Thomas B., 261, 305.
 Marshall, Edward E., 86, 371, 469.
 Martha Slavens Memorial Church, 255.
 Martin, Clarence, 96.
 Martin, Grey, 464.
 Martin, James, 111, 351.
 Martin, James, junior, 65, 68.
 Martin, James, senior, 65.
 Martin, J. H., senior, 65, 86, 96, 115, 368,
 376, 469, 471.
 Martin, James A., junior, 65, 66, 84.
 Martin, Martha, 65, 66, 84, 96, 112, 349,
 376, 466.
 Martin, Ruth, 84.
 Martin, William, 351.
 Massachusetts District, 153.
 Massachusetts, Topsfield, 5.
 Mather, Alta, 95, 114, 350, 463.
 Mather, W. J., 87, 94, 95, 106, 107, 350.
 Matthew, 28.
 Matthews, Anson, 61.
 Matthews, Mr. A., 61.
 Matthews, W. T., 352.
 May, Brother, 455.
 May, J. Charles, 84, 491.
 May, Mary, 110.
 May, Roderick, 84, 395, 402, 411.
 May, Roderick, facing 129.
 Mayer, Eliza, 465.
 Mayer, George, 71, 91, 353, 377, 472.
 Melott, Brother, 455.
 Mead, Clarence, 298.
 Mead, E. C., 332, 333.
 MEMOIRS OF SISTER ELIZABETH
 BLAIR, 169-203.
 Merritt, Belmont L., 106.
 Metuaore, 403, 466.
 Methodist Episcopal, 22, 486, 441.
 Michigan, 19, 25, 27, 31, 33, 37, 46, 52,
 158, 238, 249.
 Michigan, Brown City, 245.
 Michigan, Chase, 158.
 Michigan, Flinn's Corners, 236.
 Michigan, Galien, 182.
 Michigan, Grand Rapids, 41; facing 129.
 Michigan, Jeddo, 29.
 Michigan, Lakeport, 32.
 Michigan and Northern Indiana District,
 308.
 Michigan, Port Huron, 39, 235.
 Michigan, Saginaw, 447.
 Michigan, Saginaw Bay, 456.
 Michigan, Sanilac County, 25, 47, 52.
 Michigan, Shultz, 441.
 Michigan, Segel, 436.
 Michigan, Slabtown, 443.
 Michigan, South Arm, 440.
 Michigan, Southern, and Northern Indi-
 ana District, 158.
 Michigan, Sugar Grove, 435.
 Michigan Territory, 117.
 Michigan, Uby, 236.
 Michigan, Western District, 158.
 Michigan, Whittemore, 42.
 Middle West, 118.
 Midgorden, John, 355, 356, 378, 461.
 Mills, Reverend, 435.
Millennial Star, 55, 56, 57, 58, 59, 60, 61,
 62, 63, 64, 303, 304, 305, 307, 380, 391.
 Miller, Alexander, 71, 105, 115, 353, 358,
 377, 472.

- Miller, George, 389, 390.
 Miller, Mary, 71, 90.
 Miller, Sarah, 64.
 Miller Schoolhouse (Michigan), 309.
 Millerites, 217.
 Mintum, J. F., 481, 482, 485, 487.
 Minnesota, 177.
 Minutes, General Conference, 102.
 Mission No. 1, 67.
 Mission, Illinois, 122, 183.
 Mississippi River, 17, 59, 246, 249.
 Mississippi Valley, 117.
 Missouri, 7, 117, 120, 253, 254, 255, 275, 276, 278.
 Missouri, Eldorado, 154.
 Missouri, Far West, Caldwell County, 77, 123, 155.
 Missouri, Grant City, 100.
 Missouri, Independence, 78, 129, 134, 135, 186, 159, 160, 163, 251, 253.
 Missouri, Oland, 112.
 Missouri River, 8.
 Missouri, Schell City, Vernon County, 154.
 Missouri, Stewartville, 37.
 Missouri, Saint Joseph, 110.
 Missouri, Territory of, 117.
 Missouri Valley Historical Society Publication, 252, 253.
 Missouri Wesleyan College, 155.
 Mitchell, Josiah, 90.
 Mite Society, 102, 110, 181, 196, 201, 350.
 Mite Society Building, 197.
 Moffett, Lyda Ann, 77.
 Moffett, J. J., 77.
 Mohan, James, 27, 28, 29.
 Moler, James, 154.
 Monroe, I. A., 85, 86, 469.
 Monroe County, New York, 217.
 Montgomery Schoolhouse (Michigan), 237.
 Montrose, Iowa, 306.
 Moon, Sister, 46.
 Moore, 98.
 Moore, Brother, 100.
 Moore, E. D., 349, 351, 372, 463, 471, 474, 484.
 Moore, L. B., 106.
 More, Sir Thomas, 211, 214.
 Moqui Indian, 110.
 Morant, Sister Jessie, 79.
 Morey, Charles E., 66, 74, 86, 91, 352, 378, 469, 474, 486.
 Morey, George, 66, 98, 474.
 Morey, Mary, 352.
 Morey, Sidney, 352.
 Morgan County, Illinois, 392.
 Morgan, E. B., 65, 66, 67, 68, 78, 80, 82, 88, 90, 94, 97, 98, 104, 105, 465, 473, 478.
 Morgan, John, 373, 485.
 Morgan, J. L., 86, 91, 105, 115, 358, 469, 485.
 Morgan, Lizzie, 91, 105.
 Morgan, Maggie, 71.
 Morgan, Vida, 378.
 Morley, Isaac, 62, 282, 283, 304, 386, 387.
 Mormon, 22, 24, 29, 32, 43, 248, 249, 253, 256, 433.
 Mormon Church, 252.
 Mormon City, 246.
 Mormon elders at Lamoni, 103.
 Mormonism, 236, 237, 338.
 Mormons, 214, 217, 232, 247.
 Morrisites, 69.
 Mosaic law, 205, 209.
 Most, Elder, 319.
 Mottashed, George, 23, 24.
 Mount Hope, Adams County, Illinois, 392.
 Mount Oread, 120.
 Mount Zion, 55.
 Murdoek, John, 59.
 Mulholland Street (Nauvoo), 59.
 Mulkey, William, 252.
 Muller, Bernhard, 222.
 Music, Department of, 161.
 Music, Director of, 168.
 Myers Hall, 120.
 Mystic, Iowa, 482.
 Nation, Carrie, 89.
 Nauvoo, Illinois, facing page 1; 8, 55, 56, 59, 60, 62, 63, 77, 78, 117, 121, 123, 172, 214, 232, 246, 306, 389, 392.
 NAUVOO EXODUS, THE, BY A VISITOR, 246-249.
 Nauvoo High Council, 56, 59.
 Nauvoo, Mansion House, 156.
 Nauvoo Neighbor, 64.
 Nauvoo Stake, 63.
 Nauvoo, Temple of, 247.
 NECROLOGY, Hans Nelson Hansen, 124-128; John Smith, 383, 384.
 Needham, G. W., 93.
 Newark, New Jersey, 169, 179.
 New Bedford, Massachusetts, 383.
 New Buda, 73, 76, 77, 87, 99, 113, 459.
 New England, 5, 120, 278.
 New Hampshire, 5.
 New Hampshire, Gilsium, facing page 1.
 New Hampshire, Marlow, 3.
 New Harmony (Indiana), 220, 222, 232.
 New Jersey, Allentown, 121.
 New Jersey, Newark, 169.
 New London, Ohio, 288.
 New Orleans, 214.
 New River (Michigan), 42, 44, 45, 236.
 Newton, Brother, 455.
 New Testament, 209.
 New Year, 40.
 New York, 7, 180, 226, 230, 246, 278, 301.
 New York City, 219.
 New York City Library, 3.
 New York, Fayette, 6.
 New York, Monroe County, 217.
 New York, Palmyra, 5.
 New York and Philadelphia District, 153.
 New York, Seneca County, 123.
 Nichols, Clara, 352.
 Nicholson, D. F., 190, 196, 202.
 Nicholson, Gracia, 115, 350, 463.
 Nicholson, Minnie Blair, 95, 110, 172, 185, 187, 387.
 Nickerson, Uriel C., 60.
 Ninth Ward (Nauvoo), 60.
 North Dakota, 447.
 Norwegian Branch, 122.
 Norwood, Iowa, 92.
 North, 118.
 North American Phalanx, 219, 230.
 Northern Indiana, 27, 46.
 Northern Michigan District, 308.
 Northern States Mission, 69, 71.
 Northup, Doctor, 235.
 NOTES AND QUERIES, 117-123, 252-256, 379-384, 489, 490.
 Notes on Pioneer Schools of Kansas City, 252.
 Notes of Wisconsin Territory, 117.
 Notice to Patriarchs, 88.
 Nowata, Oklahoma, 155.
 Noyes, J. H., 226.

- Nyman, Margaret J., 64.
 Nyman, Matilda J., 64.
- Oak Seminary Schoolhouse, 98.
 Oakland, California, 424.
 O'Brien, Thomas, 309.
 O'Connell, Michael F., 92.
 Ohio, 7, 174, 256, 276.
 Ohio, Kirtland, 14, 123, 253.
 Ohio, Lake County, 14.
 Ohio Phalanx, 218.
 Ohio, Zoar, 223, 224, 231.
 Oil City, Ontario, 52, 236, 313.
 Oklahoma, Nowata, 155.
 Oland Branch (Missouri), 66, 67, 74, 77,
 94, 99, 103, 106, 112, 113, 116, 349, 461,
 466, 467, 475, 480, 484.
 Olihah (Oliver Codwery), 275, 298, 299.
 Olney, Oliver, 57.
 Olson, Malinda, 92.
 Omaha, Nebraska, 424.
 Oneida Community, 226, 229, 231, 232.
 Oneida Community Silverware, 227.
 Ontario, 52, 236, 313.
 Ontario, Inwood, 236.
 Ontario, London, 19, 22, 24, 25, 31, 33, 38,
 236.
 Ontario, Oil City, 236.
 Ontario, Saint Marys, 236.
 ORDER OF BISHOPS, THE, 385-430.
 Order of Bishops, 132, 135, 160, 404, 415,
 417, 418, 420, 422, 423, 424, 425, 426,
 428, 429, 430.
 Order of Enoch, 109, 110, 113, 280, 286,
 290, 294, 296, 367, 371, 372.
 Order of Evangelists, 89, 101, 135, 161,
 478.
 Oregon, 249.
 Orton, Samuel, 93.
 Osconda, Michigan, 438.
 Ostrander, Mr. (Adventist), 320.
 Oswego, New York, 1.
 Otumwa, Iowa, Branch, 148, 151, 485.
 "Our social ideals," Sermon by Frederick
 M. Smith, reference to, 129.
 Owen Society, 232.
 Owen, Robert, 220, 222, 230.
 Ozondah, 299.
- Pace, Elder, 90.
 Pacific Slope and Utah Mission, 182.
 Pacific Street (Independence, Missouri),
 268.
 Palmyra, New York, 5, 6, 257.
 Parents' Day, 89, 114.
 Park Bluff, 77.
 Park Mills, 183.
 Parker, Brother, 455.
 Parker, O. W., 94, 350.
 Parkins, Charles A., 397, 401, 402, 411.
 Parsons, A. H., 407, 413.
 Partridge, Bishop Edward, 252, 253, 254,
 256, 259, 260, 262, 263, 264, 265, 267,
 268, 269, 275, 276, 280, 283, 284, 286,
 289, 385, 386, 387, 389.
 Paseo (Street, Kansas City, Missouri),
 255, 267.
 Patriarch, 77, 88, 92.
 Patronesses, Society (Graceland College),
 95, 102, 103, 109, 350, 464.
 Patroness Hall, 103.
 Paul, 13.
 Paul, W. B., 87, 102, 469, 483.
 Paulina Street, Chicago, 69.
 Pawnee Branch, 79, 81, 88, 98, 103, 462,
 475.
 Pearson Elder, 319.
 Peat, C. J., 76, 93.
 Peck, Hezekiah, 59, 283, 387.
 Pelagoram (Sidney Rigdon), 274.
 Pennsylvania, 278.
 Pennsylvania, Butler County, 221.
 Pennsylvania, Economy, 222.
 Pennsylvania, Pittsburgh, 186.
 Pere Marquette R. R., 320.
 Perfectionists, 226, 232, 233.
 Pertle Springs (reunion), 196.
 Peters, C. J., 93, 100.
 Peters, James H., 320, 387, 447.
 Peterson (Ziba), 252.
 Phalanx, Clarkson, 217.
 Pharisees, 207.
 Phelps, William W., 263, 266, 267, 270, 278,
 282, 284, 295, 303, 304, 305, 319.
 Phelps, W. W., and Company, 296.
 Phelps, of Michigan, 319.
 Philadelphia, Pennsylvania, 61, 151, 186,
 246, 380, 401.
 Philadelphia Branch, 151.
 Phillips, Charlotte, 115, 377, 473.
 Phillips, Isaac, 93.
 Physician, 161.
 Physicians' Association (Iowa), 358.
 Pike; Zebulon M., 117.
 Pincomb Schoolhouse, Michigan, 338.
 Pinkerton, Samuel E., 86, 469.
 Pisgah, Iowa, 81.
 Pitkin, W. W., 378.
 Pitt, F. G., 78, 79.
 Pitt, Sister F. G., 79.
 Pittsburgh, Pennsylvania, 186.
 Plain, Sally A., 110, 111.
 Plano, Illinois, 15, 183, 362, 381.
 Plato, 211.
 Pleasant Grove, Utah, 194.
 Pleasanton, Iowa, 77, 349, 352, 374, 378,
 468, 474, 480, 486.
 Pleasanton Branch (Iowa), 66, 67, 68, 73,
 74, 77, 79, 87, 88, 91, 94, 98, 103, 113.
 Police Gazette, 432.
 Pontiac Hotel, Oswego, New York, 1.
 Poole, 17.
 Port Huron, Michigan, 21, 33, 39, 46, 235,
 434.
 Port Sanilac (Michigan), 237.
 Post, Fanny, 97.
 Post, William W., 86, 469.
 Pottawattamie County, 124.
 Poush, Elsie Ann, 68.
 Powell, Catharine, 100.
 Powell, Elder David J., 124.
 Power of love, The, 307.
 Powers, Samuel, 172, 174.
 Prall, Nellie, 112, 114, 350.
 Prall, O. E., 479.
 Pratt, Parley P., 252, 283, 386, 387.
 Presbyterian Church, 171.
 Presbyterian choir, 197.
 Presbyterian College, 189.
 Prescott (Michigan), 40, 454.
 Presidency, 85, 101, 132, 134, 136, 137, 139,
 160, 161, 163.
 Presiding Bishop, 166, 361.
 Presiding Bishopric, 132, 134, 161, 163, 361,
 406, 408, 411, 413, 420, 427, 429.
 Presiding Patriarch, 165, 168.
 Priesthood, Aaronic, 161.
 Priesthood, Stake, 114.

- Priests, 84, 101, 104.
 Protestants, 27, 28.
 Providence, Rhode Island, 153.
 Province of Louisiana, 117.
 Provost, Peter, 31.
 Provost, Samuel, 51, 52.
 Provost, William, 51.
 Provost, Sister William, 50.
 Publicity agent, 168.
 Publicity Department, 161.
 Psychology of childhood (lecture course), 130.

Quarterly Journal of Economics, Howard Press, 285, 287.
 Queens Avenue, London, Ontario, 24.
 Quincy, Adams County, Illinois, 123, 392.
 Quorum, Elders', 135.
 Quorum of High Priests, 161.
 Quorum of Seventy, 133.
 Quorum of Seventy and Presidents of, 161.
 Quorum of Twelve Apostles, 7, 131, 132, 133, 134, 139, 146, 154, 158, 159, 160, 161, 167, 168.

 Ramus (Illinois), 391.
 Ranger, Charles S., 365.
 Rapp, George, 221, 232.
 Rawson, Elder, 319.
 Rawson, Horace, 62.
 Ray, W. N., 93.
 Razey, Daniel B., 387.
 Reads, George, 61.
 Red River (Texas), 214.
 Red Sea, 49, 50.
 "Redeemer of Israel," 130.
 Reed City, Michigan, 320, 336.
 Reeds, 50.
 Reese, Vernon A., 136, 160.
 Reiste, S. M., 351, 478.
 Religio, 65, 66, 71, 74, 78, 80, 81, 82, 84, 85, 86-88, 90, 91, 93, 94, 95, 96, 97, 98, 99, 100, 105, 106, 107, 110, 112, 116, 154, 160, 161, 168, 350, 351, 352, 353, 354, 358, 366, 367, 368, 372, 376, 462, 464, 466, 467, 470, 471, 472, 474, 475, 476, 477, 484, 485, 486, 487.
 Religio Home Department, 111.
 Religious Denominations of United States, and Original History of, 380.
 Reorganization, The, 394.
 Reorganized Church, 10, 12, 14, 69, 70, 124, 125, 172, 189, 203.
 Reorganized Church of Jesus Christ of Latter Day Saints, 27, 129, 381.
 Republic, 211.
 Republicans, 119.
 Resseguie, Lucy L., 94, 102, 107, 349, 350, 354, 461, 480.
 Reunion (Lamoni Stake), 78, 107, 108.
 Revelation, 131.
 Revolution, 249.
 Revolutionary Wars, Colonial and, 2.
 Rhode Island, Providence, 153.
 Rhodes, Will, 68.
 Rice, L. L., 385.
 Rice, Martin, 252.
 Richardson, Albert, 104.
 Rich, Charles C., 56, 58, 64.
 Richey, James, 368.
 Richmondville, Sanilac County, Michigan, 25, 26, 27, 34, 38, 51, 52, 237, 238.
 Rigdon, Sidney, 254, 266, 267, 270, 271, 274, 275, 276, 291, 294, 298, 305.

 Ripley, 219.
 Ripley, Alanson, 389.
 Roberts, Mrs., 98.
 Roberts, Henry, 98, 110.
 Roberts, Joseph, 67, 73, 74, 75, 76, 77, 79, 84, 87, 88, 91, 93, 100, 104, 106, 107, 108, 109, 111, 112, 113, 115, 116, 348, 353, 354, 356, 367, 371, 372, 374, 376, 377, 412, 413, 461, 462, 467, 473, 479, 480, 485.
 Roberts, Roy L. (author), 55-64.
 Roberts, W. G., 370, 371.
 Robey, Alfred, 82.
 Robey, Archibald, 352.
 Robey, Grace, 82, 352.
 Robinson, 41.
 Robinson, Doctor Charles, 120.
 Robinson, Ebenezer, 59.
 Robinson, Helen, 488.
 Robinson Street, 60.
 Robinson, W. P., 350, 368, 471, 474, 485.
 Robinson, Mrs. W. P., 365.
 Rock Creek, Illinois, 401.
 Rockhill Park (Kansas City, Missouri), 256.
 Rockhill Place (Kansas City, Missouri), 256.
 Rock Island, 246.
 Rocky Mountain Mission, 125.
 Rock of Truth, 126.
 Rodrigues, 215.
 Rogers, Bishop I. L., 25, 179, 394, 396, 397, 399, 400.
 Rogers, Mahala, 179.
 Roman, 247.
 Romans, 208.
 Rosehill Cemetery, 78.
 Ross, Mrs., 78.
 Roth, Jesse, 121.
 Roth, J. S., 105, 115, 116, 121, 376.
 Rowley, Anna, 99.
 Rowley, Edward H., 67, 75, 76, 93, 99, 359, 487.
 Rowley, Sylvia, 99.
 Rowley, Samuel, 80, 90, 115, 358, 461, 462, 465.
 Rules of Representation, 160.
 Rupp, I. Daniel, 380.
 Rush, S., 72.
 Rushton, Lorenzo, 21, 22.
 Rushton, John W., facing 129; 133, 135, 139, 154, 159, 168.
 Russell, Frank A., 168.
 Russell, Robert C., facing 129; 131, 167.
 Ryan, Gunny, 359.
 Ryan, Richard M., 121.

 Sadducees, 207.
 Sagers, Harrison, 62.
 Saginaw, Michigan, 447.
 Saginaw Bay, Michigan, 318, 456.
 Saint Benedictine, 210.
 Saint Clair County (Michigan), 34, 42, 43, 52.
 Saint Joseph, Missouri, 110.
 Saint Leonard's, London, 158.
 Saint Louis (Missouri), 158, 214.
 Saint Louis District, 398.
 Saint Marys (Ontario), 31, 236.
 Saint Simon, 214, 215, 229, 230.
 Saint Simonism, 215.
Saints' Herald, 15, 19, 26, 27, 68, 69, 75, 88, 89, 103, 114, 148, 175, 192, 245, 309, 316, 317, 348, 361, 365, 370, 382, 439, 457, 463, 464, 465, 466, 479, 488, 498.

- Saints' Home, 77, 100, 110, 114, 479.
 Salt Lake City, 16, 22, 71, 188, 193, 194,
 197, 200, 493, 457, 488.
 Salvation for the dead, 69.
 Salyards, Anna, 81, 90, 95, 112, 114, 463,
 479.
 Salyards, R. S. (author), 383, 384.
 Salyards, R. S., 66, 67, 68, 72, 73, 74, 76,
 80, 82, 83, 88, 90, 91, 94, 95, 99, 103,
 107, 108, 111, 112, 115, 116, 156, 168,
 347, 350, 352, 354, 360, 366, 372, 374,
 375, 377, 378, 383, 436, 466, 467, 468,
 470, 471, 474, 477, 478, 480, 482, 483,
 484, 485.
 Salyards, Zaida, 367.
 Sand Beach (Michigan), 236, 238, 317.
 Sandage, Emmanuel, 89, 106.
 Sandage, Mattie, 89.
 Sandage, Moses, 89, 106.
 Sandage, Orval, 89.
 Sanders, Mrs. Ella, 110, 372.
 Sanders, Samuel, 100.
 Sandwich Branch, 181, 182, 184, 197, 200.
 Sandwich (Illinois), 178, 180, 181.
 San Francisco, California, 401.
 Sanilac County, Michigan, 25, 34, 42, 43,
 52, 236.
 Sanitarium, Independence, 131, 161, 426.
 Scandinavia, 124, 125, 126.
 Scandinavian Mission, 127.
 Schell City, Vernon County, Missouri, 154.
 Schofield, Brother, 76.
 Schofield, J. D., 100.
 Scotch, John, 157, 158.
 Scotch, 22, 220.
 Scotch, Miller, 31.
 Scotland, 121.
 Scott, B. J., 417, 424.
 Scott, Miss Agnes M., 151.
 Scott, Buford J., facing 129.
 Scott, Columbus, 66, 97, 106, 111, 308, 372,
 435, 471, 474, 478, 479.
 Scott, Flora, 95, 350, 367, 378, 462, 464,
 471, 477.
 Scott, H. A., 424.
 Scott, Lulu, 72, 367.
 Scott, Veta, 72.
 Seagle, Michigan, 317.
 Seattle District, British Columbia and, 155.
 Second Ward (Nauvoo), 59.
 Secretary and assistant secretary, 161.
 Seminar, Independence, 204.
 Seneca County, New York, 123.
 Senlac, Saskatchewan, 338.
 Separatists of Zoar, 223, 224, 229, 231.
 Seventh-day Adventists, 441, 445.
 Seventh Ward (Nauvoo), 59.
 Seventy, 30, 101, 133, 134, 136, 165.
 Seventy, Presidents and Quorums, 161.
 Seward, W. F., 93.
 Shafbower family, 50, 53.
 Shakerism, 224.
 Shakers, The, 224, 225, 229, 231, 233.
 Shakespeare, Hannah, 372.
 Shakespeare, Mary, 96, 351.
 Shakespeare, Samuel, 65, 79, 96, 107, 108,
 115, 351, 372, 276.
 Shakespeare, W. E., 65, 66, 80, 84, 86, 88,
 96, 107, 111, 112, 115, 348, 368, 467, 469,
 485.
 Shakespeare, W. T., 65, 66, 68, 73, 74, 76,
 80, 88, 93, 107, 111, 112, 115, 486.
 Shalemanasseh, 275.
 Shambaugh, Doctor Benjamin F., 117.
 Sharp, Flavius, 467.
 Sharp, Grover, 467.
 Shederlaomach (Frederick G. Williams),
 285, 290, 291, 298, 299.
 Sheehy, Emma Beebe, 202.
 Sheehy, Frank M., 155.
 Sheen, Harriet, 92.
 Shelley, Brother, 435.
 Sherman, L. S., 14.
 Sherman, Michigan, 313
 Sherwood, Henry G., 58, 61, 64.
 Shields, John, facing 129.
 Shields, John, 129.
 Shiers family, 309.
 Shinehah, Land of (Kirtland), 275, 294,
 298, 299, 300.
 Shippy, John, 93, 110, 440.
 Shippy, J. W., 93.
 Shippy, Saleta D., 85, 86, 372, 469.
 Short, Bishop Ellis, 399, 401, 402, 411.
 Shule, 299.
 Shultz, Michigan, 441.
 Siegfried, Mrs. M. H., 78.
 Siegfried, Mark H., 78, 161, 168.
 Siegle (Michigan), 42.
 Sigel, Michigan, 436.
 Silvara, Reverend, 482.
 Silvester, Mr. Clint, 340.
 Simmons, James N., 52.
 Simmonses, 50.
 Simmons, Elder, 319.
 Sims, Walter, 52, 54, 237, 239, 240, 241,
 242, 243, 244, 245, 320, 331, 333, 334.
 Sinclair, W. A., 41, 236.
 Sinclair, Sister W. A., 311.
 Sioux War, 177.
 Sir Thomas More, 211, 214.
 Sixty Ward (Nauvoo), 59.
 Sixty-eighth General Conference, 129.
 Skinner, Clarence, 86, 102.
 Skinner, May, 487, 488.
 Slabtown, Michigan, 447.
 Slater, Richard, 61.
 Slaughter, Isaac, 97.
 Slaughter, Grace, 65.
 Smith, Sister Ada, 199.
 Smith, Alexander H., 77, 88, 182, 402.
 Smith, Alvin, 6.
 Smith, Mrs. B. C., 364.
 Smith, David, 454.
 Smith, Elbert A., 68, 71, 73, 78, 107, 111,
 121, facing 129; 129, 136, 137, 145, 153,
 156, 158, 164, 168, 181, 357, 361, 370,
 469, 477, 478, 479, 483, 484.
 Emith, Elijah (farm), 291.
 Smith, Emma Hale, 8, 9, 12, 15.
 Smith, Francis, 343.
 Smith, F. C., 436, 441, 444.
 Smith, Frederick A., 73, 78, 106, 121, 124,
 163, 168, 357, 461, 462, 471, 477, 485.
 Smith, Frederick A. (author), 124-128.
 Smith, Frederick A., junior, 121.
 Smith, Frederick Madison, 15, 78, 84, 86,
 facing 129; 129, 130, 131, 132, 133, 134,
 135, 136, 137, 138, 140, 141, 145, 148,
 150, 155, 159, 160, 167, 168, 361.
 Smith, Glaud, 78.
 Smith, Hale W., 374, 376, 377.
 Smith, Heman C., 70, 73, 90, 95, 103, 104,
 107, 112, 114, 116, 363, 372, 376, 437,
 463, 470, 474, 477, 478, 479.
 Smith, Mrs. Heman C., 78, 107, 479.
 Smith, Henry C., 168, 351.

- Smith, Hyrum, 60, 61, 62, 64, 123, 291, 292, 298, 295.
- Smith, Hyrum O., facing 129; 135, 291, 392.
- Smith, Israel A., 116, 161, 168, 425, 427.
- SMITH, JOHN, 383, 384.
- Smith, John, 67, 68, 71, 73, 76, 78, 79, 80, 88, 91, 94, 99, 100, 103, 106, 107, 108, 109, 112, 115, 116, 146, 148, 350, 354, 357, 358, 363, 372, 374, 377, 378, 478, 480, 486.
- Smith, Joseph, junior, 1, 6, 8, 11, 12, 13, 14, 15, 16, 23, 28, 56, 57, 60, 61, 62, 64, 70, 121, 123, 169, 252, 253, 254, 267, 271, 274, 275, 276, 278, 280, 282, 290, 294, 295, 296, 297, 298, 299, 302, 306, 307, 317, 340, 380, 381, 386, 387, 440, 481, 482.
- Smith, Joseph, senior, 5.
- Smith, Joseph III, 9, 11, 12, 17, 78, 88, 116, 121, 160, 173, 192, 199, 363, 394, 400, 402, 408, 432, 433, 434, 454, 455, 456.
- Smith, Joseph F., junior, 69.
- Smith, Kate, 350, 372, 378.
- Smith, Sister Lizzie, 78.
- SMITH, LUCY MACK, AND THE LATTER DAY SAINTS, 1-18.
- Smith, Lucy Mack (frontispiece), facing page 1; 1, 2, 3, 5, 6, 7, 8, 13.
- Smith, May Bell, 372.
- Smith, Nina, 114.
- Smith, Olga, 89, 106.
- Smith, Robert Wayne, 122.
- Smith, Ronald, 121.
- Smith, Samuel H., 59.
- Smith Schoolhouse (Iowa), 459.
- Smith, Vida E., 78, 107, 479.
- Smith, Walter Wayne, 129, 151, 161, 168, 251, 492.
- Smith, Walter Wayne (author), 120-123, 129-163, 250-526, 287-307, 379-382.
- Smith, Willard J., 29, 30, 38, 41, 237.
- Smith, William, 171.
- Smith, William H., 237, 238.
- Smiths, 5.
- Snell, J. W. (Methodist), 338, 339, 340, 344, 431.
- Snether, J. S., 68.
- Snively, Bertha, 76.
- Snively, Ellen, 106.
- Snively, H. N., 93, 104, 106, 111, 115, 474, 485.
- Snively, Joseph S., 65, 67, 68, 73, 87, 88, 90, 91, 104.
- Snively, Maud, 74, 99, 352.
- Snively, Nephi, 360, 376.
- Snow, James C., 62.
- Soby, Leonard, 56, 58, 64.
- Social Service (lecture course), 130.
- Socialistic communities, 213.
- Society Islands, 141, 158, 491.
- Society of Patronesses, 95.
- Sodus Bay (New York), 217.
- Sorensen, S. K., 73, 76, 372.
- South, 118.
- South Arm, Michigan, 440.
- South Sea Islands, 141, 158, 491.
- Southwick, Henry, 144.
- Spaulding, Carrie M., 106.
- Spaulding, John, 73, 93, 106, 111, 161, 351.
- Spaulding Manuscript, 335.
- Spaulding, Solomon, 335.
- Spencer, William W., 59.
- Spencers, 4.
- Spring Hill, Iowa, 468.
- Spring River District, 155.
- Springfield, Ohio, 338.
- Squires, Brother, 20.
- Squires, Sister, 20.
- Stake Bishopric, 77.
- Stamm, Nicholas, 93.
- Standing High Council, 148, 160, 168.
- Stanley, Mark, 76.
- Stanley, Simeon, 360.
- Stanley, Mr., 109.
- Stanton, Daniel, 62, 283.
- Stapleford, W. M., 338, 432.
- Staples, Reverend (Methodist), 313, 316.
- Star of Bethlehem Sunday School (Lamoni, Iowa), 114, 202.
- Statistical department, 161.
- Stead, J. D., 478.
- Stebbins, Callie B., 81, 87, 90, 95, 107, 114, 354, 463, 479.
- Stebbins, Henry A., 67, 73, 74, 76, 77, 80, 88, 94, 100, 106, 111, 115, 318, 353, 357, 359, 364, 368, 376, 390, 397, 436, 471, 474, 479.
- Steckel, Emma, 376, 474.
- Steckel, Laura, 467, 474, 486.
- Stedman, E. A., 94, 110.
- Stemm, Leta, 82, 96, 353.
- Stemm, Maggie, 82, 96, 353.
- Sterritt, Sister, 194.
- STEWARDSHIPS A N D CONSECRATION, HISTORY OF, 257-307.
- Stewartsville, Missouri, 37.
- Stewart, Aunt Ann (Mrs. Stewart), 170.
- Stillman, Clark, 121.
- Stoft, A. E., 185.
- Stone, Abbie, 174.
- Stone Church, 180.
- Stonger, Miss Grace, 156.
- Stonehedding, Denmark, 124.
- Stout, Hosea, 56, 58, 60, 64.
- Stoutenburg, Jacob, 40.
- Strickland, Alice, 367, 464, 471.
- Strong, D. W., 486.
- Stubbart, Ira, 350.
- Stubbart, J. M., 100, 478, 485.
- Sugar Grove, Michigan, 435.
- Summers, Ruby, 90, 94, 95, 112, 350.
- Sunday school, 24, 65, 66, 68, 71, 72, 73, 74, 75, 80, 81, 82, 84, 85, 86, 87, 88, 89, 90, 91, 93, 94, 95, 96, 97, 98, 99, 100, 104, 105, 106, 107, 109, 110, 111, 112, 114, 115, 116, 134, 168, 186, 189, 199, 200, 202, 203, 348, 351-354, 357, 358, 363, 366, 367, 369, 372, 373, 375-377, 459, 461, 471-473, 475-477, 479, 481, 483-487.
- Sunday School Exponent*, 373.
- Sunday School Home Department, 111.
- Sunday School, Star of Bethlehem (Lamoni, Iowa), 114, 378.
- Sunset Hill (Kansas City, Missouri), 256.
- Superintendent of Department of Religion, 168.
- Superintendent of Department of Sunday School, 168.
- Superintendent of Women's Department, 168.
- Supreme Court of Iowa, 119.
- Supreme Court of United States, 224.
- Surbrook, Brother Peter, 20.
- Surbrook, Sister Peter, 20.
- Swan, Frank, 157.

- Sweet Creek Schoolhouse, Iowa, 373.
 Swift, Joseph A., 474.
- Talbot, Florence, 354, 377.
 Talbot, J. W., 82, 104, 105, 115, 116, 377, 469, 473.
 Tankard, Brother, 455.
 Tanner, Joseph A., 137, 161, 168.
 Tanner, Sister Jonathan, 453.
 Tanner, Jonathan, 449, 450, 452, 453.
 Tanner Schoolhouse, Michigan, 447.
 Tahitian, 491.
 Tawas City, Michigan, 438, 455, 456.
 Taylor, David, 97, 351, 352.
 Taylor, Thomas, 401, 404, 405.
 Teachers' (Quorum), 84, 86, 101.
 Temple committee, 59.
 Temple (Kirtland), 14.
 Temple (Nauvoo), 246.
 Temple Lot, facing 129; 129, 253, 254, 256.
 Tennessee, 60.
 Tenth Ward (Nauvoo), 66.
 Ten tribes, 13.
TE OROMETUA, 489, 490.
 Territorial Government of Iowa, 118.
 Terry, C. W., 99.
 Texas, Red River, 214.
 Thanksgiving, 89.
 Thayer, Ezra, 260, 261, 262, 291.
 Third Ward (Nauvoo), 59.
 Thomas, Alice, 75.
 Thomas, David, 75.
 Thomas, Griff, 99, 359.
 Thomas, Janetta, 82.
 Thomas, O. B., 106, 111, 478, 485.
 Thomason, Osmond, 122.
 Thompson, Edward B., 121.
 Thompson, Florence, 363.
 Thompson, Floyd, 65.
 Thompson, Grace, 106, 350.
 Thompson, Gustavus, 110.
 Thompson, O., 260, 261, 262, 264.
 Thompson, Samuel, 61, 278.
 Thompson Schoolhouse, 73, 77, 100, 106, 459.
 Thorburn, George W., 72, 478.
 Thurman, Iowa, 401.
 Tibbels, J. F., 93.
 Tice, John, 42, 44, 45.
 Tilton, Belle, 197.
 Tilton, Letha, 95, 106, 107, 114, 374.
Times and Seasons, 58, 60, 62, 64, 280, 281, 282, 283, 284, 293, 295, 296, 297, 385, 386, 389.
 Timmons, O. A., 370, 371.
 Tingley, Iowa, 368.
 Togo, Iowa, 106.
 Topsfield, Massachusetts, 5.
 Transportation manager, 161.
 Traxler, Moroni, 67, 68, 73, 75, 76, 88, 94, 99, 100, 106, 111, 351, 366, 372, 459, 461, 462.
 Treman, 17.
 Troost Park, 252.
 Troost Park Lake, 252, 255, 267.
True Latter Day Saints' Herald, 175, 398, 399.
 True Inspiration Congregation, 228.
 Truman, Willie, 358.
 Trumbull Phalanx, 218.
 Trumbull Company, New York, 218.
 Tunbridge, Vermont, 4.
 Turnbull, Margaret, 350.
- Turpen, M. M., 67, 68, 73, 75, 76, 88, 94, 99, 100, 106, 111, 352, 372, 473, 474, 481, 487.
 Turnour, Mrs. Jennie (Sanitarium of), 488.
 Tuscola County, Michigan, 30.
 Twelve apostles, 7, 30, 61, 62, 110, 124, 131, 132, 133, 134, 135, 136, 137, 139, 146, 154, 159, 160, 161, 165, 167.
 Twombly, Samuel, 161, 168.
 Tyre, Michigan, 31.
- Uby, Michigan, 38, 236, 237, 309, 311, 316, 317, 342, 440, 451, 453.
 Umphrey, Mr. John, 39.
 Uncle Sam, 8, 36.
 Underwood Branch, Iowa, 126.
 Underwood, Iowa, 124.
 Union, 117, 118.
 Union Church, 309.
 Union Pacific Railroad, 190.
 Union Street (Independence, Missouri), 268.
 United Brethren, 450, 451.
 United Order of Enoch, 109, 110.
 United States, 60, 117, 130, 145, 222, 224, 254, 432.
 United States and Canada, 15, 130.
 University, Brown, 153.
 University, Harvard, 153.
 University, Iowa State, 144, 145.
 University, Kansas State, 120.
 Usborne, Canada, 31.
 Utah, 8, 12, 14, 16, 68, 69, 70, 71, 103, 124, 127.
 Utah Church, 10, 12, 14, 18, 71, 90, 124.
 Utah Lake, 194.
 Utah and Pacific Slope Mission, 132.
 Utah, Pleasant Grove, 194.
 Utica, New York, 5.
 Utopia, 211, 212, 214.
- Vail, J. W., 372.
 Vandel, Goldie, 352.
 Vandel, S. L., 487.
 Vanderflute, Hessel, 349, 350.
 Van Dyke, W. D., 70, 71.
 Vassar (Michigan), 38.
 Vermont, 5.
 Vermont, Tunbridge, 4.
 Vernon County, Missouri, 154.
 Versailles, 216.
 Vogel Park (Kansas City, Missouri), 256.
 Vosberg, Doctor, 170.
 Voyage to Icaria, 214.
- Wabash Valley, Indiana, 221.
 Waite, Judge, 488.
 Wales, 121.
 Walker, Emma, 112.
 Walker, Marietta, 102, 181.
 Wallace, Paddy, 29.
 Walters, T. M., 72.
 Walters, Myrtle, 72.
 Walters, R. T., 153.
 Walters, Sister, 72, 97.
 Wantless, Elder, 68, 69.
 Ward, Iowa, 75, 111, 349, 359, 366, 377.
 Ward Branch (Iowa), 68, 83, 99, 459, 460, 462, 465, 476, 480, 486.
 Ward Parkway (Kansas City, Missouri), 256.
 Warren, Catherine, 64.
 Wars, Colonial and Revolutionary, 2.
 Washington, District of Columbia, 194, 199.

- Watkins, J. J., 82, 83, 93, 105, 359, 376.
 Watkins, John J., 82, 83, 93, 105, 359, 376, 472.
 Watts, Miss Dana, 153.
 Waverly Place (Kansas City, Missouri), 256.
 Webberville (Michigan), 46, 50.
 Webster, Daniel, 361.
 Weedmark, John, 378.
 Weedmark, Sister Nathan, 110.
 Weeks, Mr., 247.
 Weeks, Elder (Seventh-day Adventist), 311, 312, 446, 451, 452, 453, 454.
 Weidman, Michigan, 52.
 Weir, Elder (Methodist), 458.
 Weld, F. M., 74, 76, 88, 95, 100, 104, 106, 464, 467, 468, 471, 474.
 Weld, Rebecca, 471.
 Wells, Gomer R., 74, 77, 78, 84, 104, 106, 111, 355, 356, 363, 366, 372, 373, 375, 461, 462, 466, 467, 477.
 Wells, L. W., 93.
 Wentworth, John, 73.
 Western Iowa conference, 103.
 Western Michigan District, 158.
 West Lexington Street (Independence, Missouri), 268.
 Westwood Park (Kansas City, Missouri), 256.
 Wheeler, New York, 488.
 Whigs, 118.
 White, D. C., 67, 76, 97, 104, 351, 360, 366, 475, 486.
 White, Frances, 95.
 White, I. N., 24, 50, 351, 360.
 White, Otis, 349.
 White Rock, Michigan, 236.
 Whitford, Lyman, 33, 34, 35, 36, 235, 319.
 Whitford, Sarah L., 235.
 Whiting, Edwin, 62.
 Whitmer, Christian, 283, 387.
 Whitmer, David, 386.
 Whitmer, Jacob, 304.
 Whitmer, John, 270, 282, 303, 305.
 Whitney, Newell K., 61, 269, 272, 274, 275, 284, 294, 296, 299, 302, 385, 386, 388, 389, 390, 391.
 Whittemore (Michigan), 41, 42, 438.
 Whorlow, Albert, 469.
 Whorlow, E. W., 80.
 Wight, Cyril, 114, 349, 367, 378, 465.
 Wight, Elizabeth, 107, 108.
 Wight, L. S., 87.
 Wight, Lyman, 392.
 Wight, Estella, 114, 463.
 Wight, J. W., 67, 73, 78, 101, 356, 360, 363, 366, 367, 463, 478, 480, 485, 486.
 Wight, Mrs. J. W., 79, 363.
 Wilcox, Professor W. C. (of Iowa City), 361.
 Wilkinson, Fred, 359.
 Wilkinson, James, 86, 99, 359, 469.
 Wilkinson, Margaret, 115, 367.
 Wilkinson, Mary Jane, 472.
 Wilkinson, William, 91, 105, 358, 377, 461, 472.
 Willey, C. E., 363, 470, 478.
 Willey, Rufus T., 81.
 Williams, Anne, 105.
 Williams, Betty, 151.
 Williams, C. E., 363.
 Williams, Brother and Sister Daniel, 150.
 Williams, David, 99, 465, 469, 472.
 Williams, D. T., 132, 148, 152, 168, 377, 461, 462.
 Williams, D. T. (biography), 150, 151.
 Williams, D. W., 377.
 Williams, Edward, 75.
 Williams, Frederick G., 151, 285, 290, 291, 294, 296, 298.
 Williams, Joseph, 482.
 Williams, J. T., 177.
 Williams, Lillian, 472.
 Williams, Lizzie, 115, 353, 367, 377.
 Williams, Marietta, 353, 358, 377, 472.
 Williams, Martha, 358, 367.
 Williams, Reese, 353, 358, 461.
 Williams, Rufus F., 81.
 Williams, Thomas, 71, 90, 91, 105, 115, 358, 377, 472.
 Williams, Thomas W., 145, 148, 150, 160, 168.
 Williams, W. E., 71, 80, 90, 93, 105, 115, 177, 358, 472, 485.
 Wilson, Mae, 71.
 Wilson, William, 80, 90, 91, 92, 93, 105, 115, 377, 465.
 Wiltzie, O. H., 236.
 Winchester, Benjamin, 61, 62.
 Wion (Iowa), 106.
 Wisconsin, 230, 446.
 Wisconsin, Excelsior, 144.
 Wisconsin Phalanx, 218.
 Wisconsin, Territory of, 117, 118.
 Wismer, Sister David, 40.
 Wismers, The, 41, 46.
 Woman's work in Reorganized Church (1860-1910), 102.
 Womens' Auxiliary for Social Service, 354, 374, 479.
 Women's Department, 160, 161, 168, 358, 492.
 Wood, Daniel, 56.
 Wood, Douglas, 65.
 Wood, Jessie M., 72.
 Woodland, William, 62.
 Woodruff, W., 61.
 Woodstock, C. B., 79, 81, 84, 90, 93, 95, 97, 107, 115, 348, 366, 369, 372, 374, 378, 462, 463, 465, 479.
 Worcester, Massachusetts, 144.
 Work, Dora, 474.
 Work, Lulu, 64.
 Work, Orlando, 96, 111, 376, 472, 474, 486.
 Yarrington, Edith, 464, 471.
 Yorktown, 249.
 Young, A. B., 357, 367, 376, 437, 471, 474, 485.
 Young, Alfred, 60.
 Young, Alta, 472, 474, 486.
 Young, Brigham, 7, 8, 9, 56, 61, 62, 69, 70, 481, 482.
 Young, C. B., 471, 485.
 Young, Clarence, 351, 474.
 Young, D. D., 65, 73, 93, 96, 111, 351, 372, 474, 485.
 Young, Libbie, 474.
 Young, Roy M., 73, 75, 76, 80, 84, 88, 90, 97, 98, 100, 107, 115, 351, 368, 467, 469.
 Young, William, 60.
 Zarahemla, 55, 172.
 Zarahemla, Iowa, 391.
 Zarahemla Stake (at Argyle, Wisconsin), 394, 400.
 Zimmerman, Robert, 90, 358, 461, 462, 465, 472.

- Zimmermann, John (Bishop), 401, 402, 404, 409.
- Zion, 11, 13, 55, 58, 63, 120, 140, 161, 253, 254, 256, 262, 263, 264, 267, 268, 273, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 287, 289, 290, 291, 295, 297, 306, 395.
- Zion, Bishop of, 272, 387, 390.
- Zion's Ensign*, 78, 148, 369, 371, 463, 464, 465.
- Zion, Inhabitants of, 270, 271, 288.
- Zion's Praises, 63.
- Zoar, Ohio, 223, 224, 231.
- Zombre (John Johnson), 233, 294, 298, 299.